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EX BIBLIOTHECA  
FRANCES A. YATES





R. L. Brinsley-Richards.

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Canterbury

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ILIAD, BOOKS XIII-XXIV

*D. B. MONRO*

HENRY FROWDE, M.A.

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HOMER

ILIAD, BOOKS XIII—XXIV

*WITH NOTES*

BY

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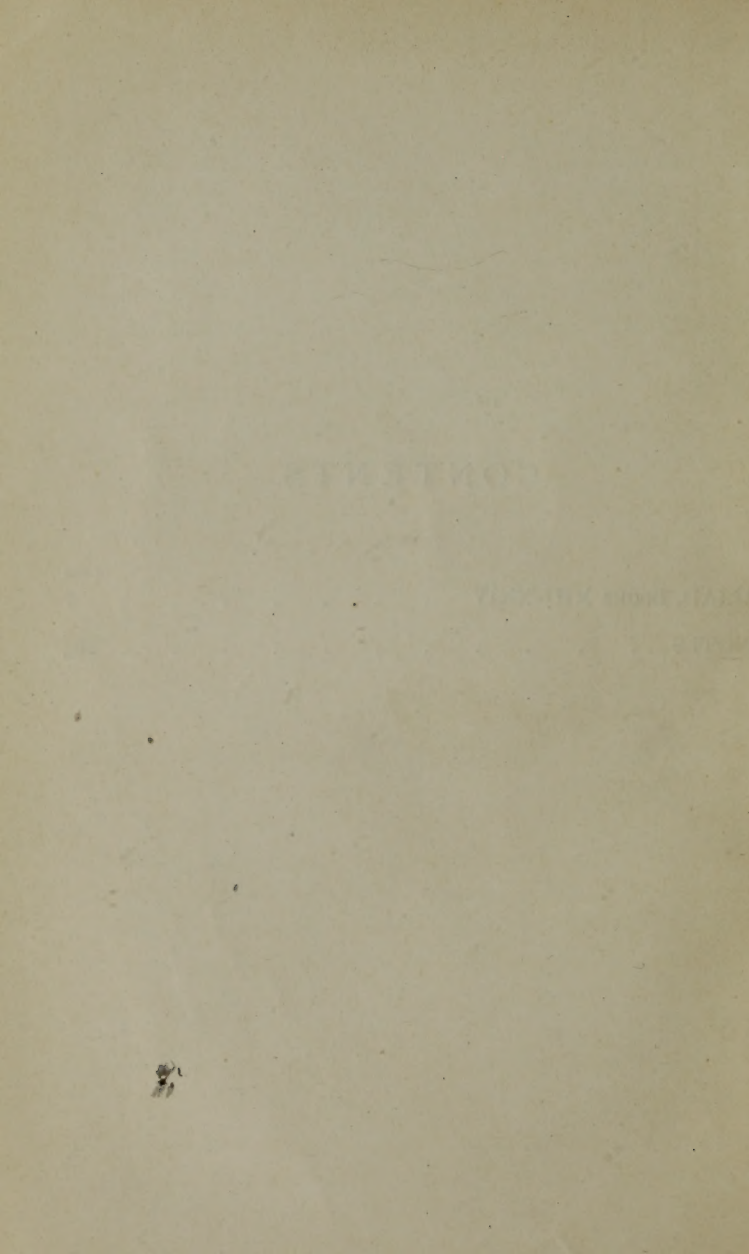
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## ΙΛΙΑΔΟΣ Ν.

### Μάχη ἐπὶ ταῖς ναυσίν.

Ζεὺς δ' ἐπεὶ οὖν Τρῳάς τε καὶ Ἑκτορα νηυσὶ πέλασσε,  
 τοὺς μὲν ἕα παρὰ τῇσι πόνον τ' ἐχέμεν καὶ οἷζ' ὄν  
 νωλεμέως, αὐτὸς δὲ πάλιν τρέπεν ὅσσε φαεινῷ,  
 νόσφιν ἐφ' ἵπποπόλων Θρηκῶν καθορώμενος αἶαν  
 Μυσῶν τ' ἀγχεμάχων καὶ ἀγανῶν Ἰππημολγῶν  
 γλακτοφάγων, Ἀβίων τε, δικαιοτάτων ἀνθρώπων.  
 ἐς Τροίην δ' οὐ πάμπαν ἔτι τρέπεν ὅσσε φαεινῷ·  
 οὐ γὰρ ὃ γ' ἀθανάτων τιν' ἐέλπετο ὃν κατὰ θυμὸν  
 ἐλθόντ' ἢ Τρώεσσιν ἀρηξέμεν ἢ Δαναοῖσιν.

suffering  
 buried or  
 hates  
 5  
 living on  
 milk

Οὐδ' ἀλαοσκοπιὴν εἶχε κρείων ἐνοσίχθων·  
 καὶ γὰρ ὁ θαυμάζων ἦστο πτόλεμόν τε μάχην τε  
 ὕψου ἐπ' ἀκροτάτης κορυφῆς Σάμου ὑληέσσης  
 Θρηϊκίης· ἔνθεν γὰρ ἐφαίνετο πᾶσα μὲν Ἴδη,  
 φαίνετο δὲ Πριάμοιο πόλις καὶ νῆες Ἀχαιῶν.  
 ἔνθ' ἄρ' ὃ γ' ἐξ ἀλὸς ἔξετ' ἰὼν, ἐλέαιρε δ' Ἀχαιοὺς  
 Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.

10

Αὐτίκα δ' ἐξ ὄρεος κατεβήσето παιπαλόεντος  
 κραιπνὰ ποσὶ προβιβάς· τρέμε δ' οὖρεα μακρὰ καὶ ὕλη  
 ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.  
 τρὶς μὲν ὀρέξατ' ἰὼν, τὸ δὲ τέτρατον ἔκετο τέκμωρ,  
 Αἰγᾶς· ἔνθα δέ οἱ κλυτὰ δώματα βένθεσι λίμνης  
 χρύσεα μαρμαίροντα τετεύχεται, ἄφθιτα αἰεὶ.  
 ἔνθ' ἐλθὼν ὑπ' ὄχεσφι τιτύσκετο χαλκοποδ' ἵππω,

still order  
 goal<sup>20</sup>

τοὺς οἷ γ' εἰσορόωντες ὑπ' ὀφρύσι δάκρυα λείβον·  
οὐ γὰρ ἔφαν φεύξεσθαι ὑπὲκ κακοῦ· ἀλλ' ἐνοσίχθων

ῥεῖα μετεισάμενος κρατερὰς ὥτρυνε φάλαγγας.

Τεῦκρον ἔπι πρῶτον καὶ Ληϊτόν ἦλθε κελεύων

Πηνέλεών θ' ἥρωα Θόαντά τε Δηϊπυρόν τε

Μηριόνην τε καὶ Ἀντίλοχον, μήστωρας αὐτῆς·

τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·

“αἰδώς, Ἀργεῖοι, κοῦροι νέοι· ὕμιν ἐγὼ γε

μαρναμένοισι πέποιθα σωσέμεναι νέας ἀμάς·

εἰ δ' ὑμεῖς πολέμοιο μεθήσετε λευγαλέοιο,

νῦν δὴ εἵδεται ἡμάρ ὑπὸ Τρώεσσι δαμῆναι.

ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι,

δεινόν, ὃ οὐ ποτ' ἐγὼ γε τελευτήσεσθαι ἔφασκον,

Τρώας ἐφ' ἡμετέρας ἰέναι νέας, οἳ τὸ πάρος περ

φυζακινῆς ἐλάφοισιν εἰοίκεσαν, αἶ τε καθ' ὕλην

θῶων παρδαλίων τε λύκων τ' ἥϊα πέλονται

αὐτως ἡλάσκουσαι ἀνάλκιδες, οὐδ' ἔπι χάρμη·

ὥς Τρώες τὸ πρὶν γε μένος καὶ χεῖρας Ἀχαιῶν

μίμνειν οὐκ ἐθέλεσκον ἐναντίον, οὐδ' ἠβαιόν·

νῦν δὲ ἐκὰς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται

ἡγεμόνος κακότητι μεθημοσύνησὶ τε λαῶν,

οἳ κείνῳ ἐρίσαντες ἀμυνέμεν οὐκ ἐθέλουσι

νηῶν ὠκυπόρων, ἀλλὰ κτείνονται ἀν' αὐτάς.

ἀλλ' εἰ δὴ καὶ πάμπαν ἐτήτυμον αἰτιός ἐστιν

ἥρως Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,

οὐνεκ' ἀπητίμησε ποδῶκεα Πηλεΐωνα,

ἡμέας γ' οὐ πως ἔστι μεθιέμεναι πολέμοιο.

ἀλλ' ἀκεῶμεθα θᾶσσον· ἀκεσταί τοι φρένες ἐσθλῶν.

ὑμεῖς δ' οὐκέτι καλὰ μεθίετε θούριδος ἀλκῆς

πάντες ἄριστοι ἐόντες ἀνὰ στρατόν. οὐδ' ἂν ἐγὼ γε

ἀνδρὶ μαχεσσαιμένην ὅς τις πολέμοιο μεθείη

λυγρὸς ἐὼν· ὑμῖν δὲ νεμεσσωμαι περὶ κῆρι.

90

95

100

105

110

115

going ang  
them

is like to be

food

reminds  
of a general

2. coward



ὦ πέποινες, τάχα δὴ τι κακὸν ποιήσετε μείζον  
τῇδε μεθημοσύνη· ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος  
αἰδῶ καὶ νέμεσιν· δὴ γὰρ μέγα νείκος ὄρωρεν.

Ἔκτωρ δὴ παρὰ νηυσὶ βοὴν ἀγαθὸς πολεμίζει  
καρτερός, ἔρρηξεν δὲ πύλας καὶ μακρὸν ὄχῃα."

Ὡς ῥα κελευτιῶν γαιήοχος ὤρσεν Ἀχαιοὺς. 125

ἀμφὶ δ' ἄρ' Αἴαντας δοιοὺς ἵσταντο φάλαγγες

καρτεραί, ἃς οὐτ' ἂν κεν Ἀρης ὀνόσαιο μετελθὼν

οὔτε κ' Ἀθηναίη λαοσσοὺς· οἱ γὰρ ἄριστοι *stirring to nation*

κρινθέντες Τρῳάς τε καὶ Ἔκτορα δῖον ἔμιμνον,

φράξαντες δόρυ δουρί, σάκος σάκει προθελύμνῳ· *serried* 130

ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυιν, ἀνέρα δ' ἀνὴρ·

ψαῦον δ' ἱππόκομοι κόρυθες λαμπροῖσι φάλοισι· *horns*

*the* *bow* *ve* *νούντων*, ὥς πυκνοὶ ἐφάστασαν ἀλλήλοισιν· *bent quivering*

ἔγχεα δ' ἐπ<sup>ὶ</sup> πύσσοντο θρασείων ἀπὸ χειρῶν

σειόμεν'· οἱ δ' ἰθὺς φρόνεον, μέμασαν δὲ μάχεσθαι. 135

Τρῶες δὲ προὔτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἔκτωρ

ἀντικρὺν μεμαῶς, ὀλοοίτροχος ὥς ἀπὸ πέτρης, *rolling stone*

ὃν τε κατὰ στεφάνης ποταμὸς χειμάρροος ὥση,

ρήξας ἀσπέτῳ ὄμβρῳ ἀναιδέος ἔγχεα πέτρης· *unfolding bands*

ὑψι δ' ἀναθρόσκων πέτεται, κτυπέει δέ θ' ὑπ' αὐτοῦ 140

ὑλῇ· ὁ δ' ἀσφαλέως θέει ἔμπεδον, ἦος ἴκηται

ἰσόπεδον, τότε δ' οὔ τι κυλίνδεται ἐσσύμενός περ· *unswervingly*

ὥς Ἔκτωρ ἦος μὲν ἀπείλει μέχρι θαλάσσης

ῥέα διελεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν

κτείμων· ἀλλ' ὅτε δὴ πυκινῆς ἐνέκυρσε φάλαγξι, *pressing in* 145

στή ῥα μάλ' ἐγ<sup>χ</sup>ριμ<sup>φ</sup>θείς· οἱ δ' ἀντίοι νῆες Ἀχαιῶν *on them*

νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν *2-edged*

ᾧσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίσθη.

ἦῡσεν δὲ διαπρύσιον Τρώεσσι γεγωνώς·

“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,

παρμένετ'· οὔ τοι δηρὸν ἐμὲ σχήσουσιν Ἀχαιοί,

καὶ μάλα πυργηδὸν σφέας αὐτοὺς ἀρτύναντες,  
ἀλλ', οἷω, χάσσονται ὑπ' ἔγχεος, εἰ ἔτέον με  
ῶρσε θεῶν ὦριστος, ἐρίγδουπος πόσις Ἥρης."

ᾧΩς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 155

Δηϊφοβος δ' ἐν τοῖσι μέγα φρονέων ἐβεβήκει  
Πριαμίδης, πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' ἔτσην,  
κοῦφα ποσὶ προβιβὰς καὶ ὑπασπίδια προποδίζων.

Μηριόνης δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ,  
καὶ βάλεν, οὐδ' ἀφάμαρτε, κατ' ἀσπίδα πάντοσ' ἔτσην 160

*so kit* ταυρείην· τῆς δ' οὐ τι διήλασεν, ἀλλὰ πολὺ πρὶν  
ἐν καυλῷ ἐάγη δολιχὸν δόρυ· Δηϊφοβος δὲ  
ἀσπίδα ταυρείην σχέθ' ἀπὸ ἔο, δεῖσε δὲ θυμῷ  
ἔγχος Μηριόναο δαΐφρονος· αὐτὰρ ὃ γ' ἦρως  
ἄψ ἐτάρων εἰς ἔθνος ἐχάζετο, χώσατο δ' αἰνῶς 165  
ἀμφότερον, νίκης τε καὶ ἔγχεος ὃ ξυνέαξε.

βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν  
οἰσόμενος δόρυ μακρόν, ὃ οἱ κλισίῃφι λέλειπτο.

Οἱ δ' ἄλλοι μάρναντο, βοῇ δ' ἄσβεστος ὀρώρει.

Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα, 170

Ἴμβριον αἰχμητήν, πολυτίππου Μέντορος υἱόν·  
ναῖε δὲ Πηδαιον, πρὶν ἐλθεῖν νῆας Ἀχαιῶν,  
κούρην δὲ Πριάμοιο νόθην ἔχε, Μηδεσικάστην·  
αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,  
ἄψ εἰς Ἴλιον ἦλθέ, μετέπρεπε δὲ Τρώεσσι, 175  
ναῖε δὲ παρ Πριάμῳ· ὃ δέ μιν τίεν ἴσα τέκεσσι.

τόν ῥ' υἱὸς Τελαμῶνος ὑπ' οὔατος ἔγχεϊ μακρῷ  
νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δ' αὐτ' ἔπεσεν μελέῃ ὥς, *all to be seen from round afar*  
ἢ τ' ὄρεος κορυφῇ ἐκάθεν περιφαινομένοιο  
χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσση· 180  
ὥς πέσεν, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.

Τεῦκρος δ' ὠρμήθη μεμαῶς ἀπὸ τεύχεα δῦσαι·  
Ἔκτωρ δ' ὀρμηθέντος ἀκόντισε δουρὶ φαεινῷ.

ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος  
 τυτθόν· ὃ δ' Ἀμφίμαχον, Κτεάτου υἱ' Ἀκτορίωνος, 185  
 νισόμενον πόλεμόνδε κατὰ στήθος βάλε δουρί·  
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἐκτωρ δ' ὠρμήθη κόρυθα κροτάφοις ἀραρυῖαν  
 κρατὸς ἀφαρπάξαι μεγάλητορος Ἀμφιμάχοιο·  
 Αἴας δ' ὀρμηθέντος ὀρέξατο δουρὶ φαεινῷ 190

Ἐκτορος· ἀλλ' οὐ πῇ χροὸς εἶσατο, πᾶς δ' ἄρα χαλκῷ  
 σμερδαλέῳ κεκάλυφθ'· ὃ δ' ἄρ' ἀσπίδος ὀμφαλὸν οὔτα,  
 ὦσε δέ μιν σθένει μεγάλῳ· ὃ δὲ χάσσαι' ὀπίσσω  
 νεκρῶν ἀμφοτέρων, τοὺς δ' ἐξείρυσσαν Ἀχαιοί.

Ἀμφίμαχον μὲν ἄρα Στιχίος διὸς τε Μενεσθεύς, 195  
 ἀρχοὶ Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν·

Ἴμβριον αὖτ' Αἴαντε, μεμαότε θούριδος ἀλκῆς,  
 ὥς τε δύ' αἶγα λέοντε κυνῶν ὑπο καρχαροδόντων  
 ἀρπάξαντε φέρητον ἀνὰ ῥωπήϊα πυκνά,

ὑψοῦ ὑπὲρ γαίης μετὰ γαμφληῇσιν ἔχοντε, *Jaws* 200  
 ὥς ῥα τὸν ὑψοῦ ἔχοντε δύω Αἴαντε κορυστὰ

τεύχεα συλήτην· κεφαλὴν δ' ἀπαλῆς ἀπὸ δειρῆς  
 κόψεν Ὀϊλιάδης, κεχολωμένος Ἀμφιμάχοιο,  
 ἦκε δέ μιν σφαιρηδὸν ἐλιζάμενος δι' ὀμίλου·

Ἐκτορι δὲ προπάροιθε ποδῶν πέσεν ἐν κονίησι. 205

Καὶ τότε δὴ περὶ κῆρι Ποσειδάων ἐχολώθη  
 υἱώνοιο πεσόντος ἐν αἰνῇ δηϊοτήτι,

βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν  
 ὀτρυνέων Δαναούς, Τρώεσσι δὲ κήδε' ἔτευχεν.

Ἰδομενεὺς δ' ἄρα οἱ δουρικλυτὸς ἀντεβόλησεν, 210  
 ἐρχόμενος παρ' ἐταίρου, ὃ οἱ νέον ἐκ πολέμοιο  
 ἦλθε κατ' ἰγνύην βεβλημένος ὀξείῃ χαλκῷ.

Ἦτὸν μὲν ἐταῖροι ἔνειακ, ὃ δ' ἰητροῖς ἐπιτείλας  
 ἦϊεν ἐς κλισίην· ἔτι γὰρ πολέμοιο μενοίνα  
 ἀντιάαν· τὸν δὲ προσέφη κρείων ἐνοσίχθων, 215

*hollow - knee*  
 N. B. Care of  
 the wound.

εἰσάμενος φθογγὴν Ἀνδραίμονος νῆϊ Θόαντι,  
ὃς πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι  
Αἰτωλοῖσιν ἄνασσε, θεὸς δ' ὥς τίετο δῆμψ·

“Ἰδομενεῦ, Κρητῶν βουληφόρε, ποῦ τοι ἀπειλαὶ  
οἴχονται, τὰς Τρωσὶν ἀπείλεον υἷες Ἀχαιῶν;”

220

Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον ἤῤα·

“ὦ Θόαν, οὗ τις ἀνὴρ νῦν γ' αἴτιος, ὅσσον ἐγὼ γε  
γιγνώσκω· πάντες γὰρ ἐπιστάμεθα πολεμίζειν.  
οὔτε τινὰ δέος ἴσχει ἀκήριον οὔτε τις ὄκνῳ

εἴκων ἀνδύεται πόλεμον κακόν· ἀλλὰ πού οὕτω  
μέλλει δὴ φίλον εἶναι ὑπερμενείῃ Κρονίῳνι,

225

νωτύνουσ ἀπολέσθαι ἀπ' Ἀργεὸς ἐνθάδ' Ἀχαιοῦς.

ἀλλὰ, Θόαν, καὶ γὰρ τὸ πάρος μενεδήϊος ἦσθα,  
ὀτρύνεις δὲ καὶ ἄλλον, ὅθι μεθιέντα ἴδῃαι·

τῷ νῦν μήτ' ἀπόληγε κέλευέ τε φωτὶ ἐκάστω.”

230

Τὸν δ' ἡμεῖβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·

“Ἰδομενεῦ, μὴ κείνος ἀνὴρ ἔτι νοστήσειεν

ἐκ Τροίης, ἀλλ' αὖθι κυνῶν μέλπηθρα γένοιτο,

ὅς τις ἐπ' ἡματι τῷδε ἐκὼν μεθίησι μάχεσθαι.

ἀλλ' ἄγε τεύχεα δεῦρο λαβὼν ἴθι· ταῦτα δ' ἅμα χρή  
σπεύδειν, αἶ κ' ὄφελός τι γενώμεθα καὶ δύ' ἐόντε.

235

συμφορτὴ δ' ἀρετὴ πέλει ἀνδρῶν καὶ μάλα λυγρῶν·  
νωτὶ δὲ καὶ κ' ἀγαθοῖσιν ἐπισταίμεσθαι μάχεσθαι.”

ᾧ εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἅμ' ὀνόνην ἀνδρῶν·

Ἰδομενεύς δ' ὅτε δὴ κλισίην εὐτυκτον ἴκανε,

240

δύσετο τεύχεα καλὰ περὶ χροῖ, γέντο δὲ δοῦρε,

βῆ δ' ἵμεν ἀστεροπῇ ἐναλίγκιος, ἦν τε Κρονίῳν

χειρὶ λαβὼν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου,

δεικνὺς σῆμα βροτοῖσιν· ἀρίζηλοι δὲ οἱ αὐγαί·

ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος.

245

Μηριόνης δ' ἄρα οἱ θεράπων ἐὺς ἀντεβόλησεν

ἐγγὺς ἔτι κλισίης· μετὰ γὰρ δόρυ χάλκεον ἦει



οἰσόμενος· τὸν δὲ προσέφη σθένης Ἰδομενῆος·  
 “Μηριόνη, Μόλου νιέ, πόδας ταχύ, φίλταθ' ἐταίρων,  
 τίπτ' ἦλθες πόλεμόν τε λιπὼν καὶ δηϊότητα ; 250  
 ἦέ τι βέβληται, βέλεος δέ σε τείρει ἀκωκή,  
 ἦέ τευ ἀγγελίης μετ' ἔμ' ἦλυθες ; οὐδέ τοι αὐτὸς  
 ἦσθαι ἐνὶ κλισίῃσι λιλαίομαι, ἀλλὰ μάχεσθαι.”

Τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἦῤδα·  
 “Ἰδομενεῦ, Κρητῶν βουλευφόρε χαλκοχιτώνων, 255  
 ἔρχομαι, εἴ τί τοι ἔγχος ἐνὶ κλισίῃσι λέλειπται,  
 οἰσόμενος· τό νυ γὰρ κατεάξαμεν, ὃ πρὶν ἔχεσκον,  
 ἀσπίδα Διϊφόβοιο βαλὼν ὑπερηνορέοντος.” *evening*

Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον ἦῤδα·  
 “δούρατα δ', αἶ κ' ἐθέλῃσθα, καὶ ἐν καὶ εἴκοσι δήεις 260 *find*  
 ἔσταότ' ἐν κλισίῃ πρὸς ἐνώπια παμφανόωντα,  
 Τρώϊα, τὰ κταμένων ἀποαίνυμαι· οὐ γὰρ οἷω  
 ἀνδρῶν δυσμενέων ἐκὰς ἱστάμενος πολεμίζειν.  
 τῷ μοι δούρατά τ' ἔστι καὶ ἀσπίδες ὀμφαλόεσσαι,  
 καὶ κόρυθες καὶ θώρηκες λαμπρὸν γανόωντες.” 265

Τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἦῤδα·  
 “καὶ τοι ἐμοὶ παρά τε κλισίῃ καὶ νηϊ μελαίνῃ  
 πόλλ' ἔναρα Τρώων· ἀλλ' οὐ σχεδὸν ἔστιν ἐλέσθαι.  
 οὐδὲ γὰρ οὐδ' ἐμέ φημι λελασμένον ἔμμεναι ἀλκῆς,  
 ἀλλὰ μετὰ πρώτοισι μάχην ἀνὰ κυδιάνειραν 270  
 ἵσταμαι, ὅππότε νεῖκος ὀρώρηται πολέμοιο.  
 ἄλλον πού τινα μᾶλλον Ἀχαιῶν χαλκοχιτώνων  
 λήθω μαρνάμενος, σὲ δὲ ἴδμεναι αὐτὸν οἷω.”

Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον ἦῤδα·  
 “οἶδ' ἀρετὴν οἷός ἐσσι· τί σε χρὴ ταῦτα λέγεσθαι ; 275  
 εἰ γὰρ νῦν παρὰ νηυσὶ λεγοίμεθα πάντες ἄριστοι  
 ἐς λόχον, ἔνθα μάλιστ' ἀρετὴ διαείδεται ἀνδρῶν,  
 ἔνθ' ὃ τε δειλὸς ἀνὴρ ὅς τ' ἄλκιμος ἐξεφαάνθη·  
 τοῦ μὲν γάρ τε κακοῦ τρέπεται χρῶς ἄλλυδις ἄλλῃ,



shifts fr  
me knee to  
another

οὐδέ οἱ ἀτρέμας ἦσθαι ἐρητύετ' ἐν φρεσὶ θυμός,  
ἀλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἵζει,  
ἐν δέ τέ οἱ κραδίη μεγάλα στέρνοισι πατάσσει  
κῆρας δίομένῳ, πάταγος δέ τε γίγνεται ὁδόντων  
τοῦ δ' ἀγαθοῦ οὐτ' ἄρ τρέπεται χρῶς οὔτε τι λήην  
ταρβεῖ, ἐπειδὰν πρῶτον ἐσίζηται λόχον ἀνδρῶν,  
ἀράται δὲ τάχιστα μιγήμεναι ἐν δαὶ λυγρῇ  
οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο.  
εἴ περ γάρ κε βλεῖο πονεύμενος ἢ τυπέης,  
οὐκ ἂν ἐν αὐχέν' ὀπισθε πέσοι βέλος οὐδ' ἐνὶ νώτῳ,  
ἀλλὰ κεν ἢ στέρνων ἢ νηδύος ἀντιάσειε

280

285

290

isn't any

πρόσσω ἱεμένοιο μετὰ προμάχων ὀαριστύν.  
ἀλλ' ἄγε, μηκέτι ταῦτα λεγόμεθα νηπύτιοι ὧς  
ἔσταότες, μή πού τις ὑπερφιάλως νεμεσῆσῃ  
ἀλλὰ σύ γε κλισίηνδε κιὼν ἔλεν ὄβριμον ἔγχος."

ὣς φάτο, Μηριόνης δὲ θοῶ ἀτάλαντος Ἀρηϊ  
καρπαλίμως κλισίηθεν ἀνείλετο χάλκεον ἔγχος,  
βῆ δὲ μετ' Ἰδομενῆα μέγα πτολέμοιο μεμηλῶς.  
οἶος δὲ βροτολοιγὸς Ἀρης πόλεμόνδε μέτεισι,  
τῷ δὲ Φόβος φίλος υἱὸς ἄμα κρατερὸς καὶ ἀταρβῆς  
ἔσπετο, ὅς τ' ἐφόβησε ταλάφρονά περ πολεμιστήν  
τῷ μὲν ἄρ' ἐκ Θρήκης Ἐφύρους μέτα θωρήσσεσθον,  
ἢ μετὰ Φλεγύας μεγαλήτορας· οὐδ' ἄρα τῷ γε

295

300

both feet  
one

ἔκλυνον ἀμφοτέρων, ἐτέροισι δὲ κῦδος ἔδωκαν  
τοιοῖο Μηριόνης τε καὶ Ἰδομενεύς, ἀγοῖ ἀνδρῶν,  
ἥϊσαν ἐς πόλεμον κεκορυθμένοι αἴθοπι χαλκῷ.  
τὸν καὶ Μηριόνης πρότερος πρὸς μῦθον ἔειπε·

305

“ Δευκαλίδη, πῇ τ' ἄρ μέμονας καταδῦναι ὄμιλον;  
ἢ ἐπὶ δεξιόφιν παντὸς στρατοῦ, ἢ ἀνὰ μέσσους,  
ἢ ἐπ' ἀριστερόφιν; ἐπεὶ οὐ ποθὶ ἔλπομαι οὕτω  
δεύεσθαι πολέμοιο κάρη κομόωντας Ἀχαιούς.”

so weak  
as to

310

Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον ἤῤα·

“ νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι,  
 Αἶαντές τε δὺν Τεϋκρός θ', ὃς ἄριστος Ἀχαιῶν  
 τοξοσύνη, ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὑσμίνῃ·  
 οἳ μιν ἄδην ἐλόωσι καὶ ἐσσύμενον πολέμοιο,  
 Ἔκτορα Πριαμίδην, καὶ εἰ μάλα καρτερός ἐστιν.

*will  
may drive him to  
satisfy*  
315

αἰπὺ οἱ ἐσσεῖται μάλα περ μεμαῶτι μάχεσθαι  
 κείνων νικήσαντι μένος καὶ χεῖρας ἀάπτους  
 νῆας ἐνιπρήσαι, ὅτε μὴ αὐτός γε Κρονίων  
 ἐμβάλοι αἰθόμενον δαλὸν νήεσσι θοῇσιν.

320

ἄνδρι δέ κ' οὐκ εἴξειε μέγας Τελαμώνιος Αἴας,  
 ὃς θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτῆν,  
 χαλκῷ τε ῥηκτὸς μεγάλοισί τε χερμαδίοισιν.  
 οὐδ' ἂν Ἀχιλλῆϊ ῥηξήνορι χωρήσειεν

ἐν γ' αὐτοσταδίῃ· ποσὶ δ' οὐ πῶς ἐστιν ἐρίζειν.

325

νῶϊν δ' ᾧδ' ἐπ' ἀριστερ' ἔχε στρατοῦ, ὄφρα τάχιστα  
 εἶδομεν ἥε τῷ εὖχος ὀρέξομεν, ἥε τις ἡμῖν.”

ἽΩς φάτο, Μηριόνης δὲ θοῷ ἀτάλαντος Ἀρηϊ  
 ἦρχ' ἵμεν, ὄφρ' ἀφίκοντο κατὰ στρατόν, ἥ μιν ἀνώγει.

Οἱ δ' ὥς ἴδομενῆα ἴδον φλογὶ εἴκελον ἀλκῆν,  
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι δαιδαλέοισι,  
 κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν·

330

τῶν δ' ὁμὸν ἴστατο νεῖκος ἐπὶ πρύμνῃσι νέεσσιν.

ὥς δ' ὅθ' ὑπὸ λιγέων ἀνέμων σπέρχωνσιν ἄελλαι  
 ἥματι τῷ ὅτε τε πλείστη κόνις ἀμφὶ κελεύθους,

*thought to meet  
common (or at  
same time)  
gusts*

335

οἳ τ' ἄμυδρις κόνις μεγάλην ἰστᾶσιν ὁμίχλην,  
 ὥς ἄρα τῶν ὁμός' ἦλθε μάχη, μέμασαν δ' ἐνὶ θυμῷ  
 ἀλλήλους καθ' ὅμιλον ἐναιρέμεν ὀξέϊ χαλκῷ.

ἔφριξεν δὲ μάχη φθισίμβροτος ἐγχείρῃσι  
 μακρῆς, ἃς εἶχον ταμεσίχροας· ὅσσε δ' ἄμερδεν  
 αὐγὴ χαλκείῃ κορύθων ἄπο λαμπομενάων  
 θωρήκων τε νεοσμήκτων σακέων τε φαιινῶν  
 ἐρχομένων ἄμυδρις· μάλα κεν θρασυκάρδιος εἴη

*blinded  
new-burnished*  
340

ὅς τότε γηθήσειεν ἰδὼν πόνον οὐδ' ἀκάχοιτο.

Τὼ δ' ἀμφὶς φρονέοντε δύω Κρόνου νῆε κραταίῳ  
ἀνδράσιν ἡρώεσσιν ἐτεύχετον ἄλγεα λυγρά. 345

Ζεὺς μὲν ῥα Τρώεσσι καὶ Ἑκτορι βούλετο νίκην,  
κυδαίνων Ἀχιλλῆα πόδας ταχύν· οὐδέ τι πάμπαν  
ἤθελε λαὸν ὀλέσθαι Ἀχαιϊκὸν Ἰλιόθι πρό,  
ἀλλὰ Θέτιν κύδαινε καὶ νῆα καρτερόθυμον. 350

IV-13. Poss. *οὐκ ὀφείλει*  
*οὐκ ὀφείλει* *οὐκ ὀφείλει*  
*οὐκ ὀφείλει* *οὐκ ὀφείλει*  
Αργείους δὲ Ποσειδάων ὀρόθυνε μετελθών,  
λάβρη ὑπεξαναδὺς πολίης ἁλός· ἤχθετο γάρ ῥα  
Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.  
ἦ μὰν ἀμφοτέροισιν ὁμὸν γένος ἦδ' ἴα πάτρη,  
ἀλλὰ Ζεὺς πρότερος γέγονει καὶ πλείονα ἦδη. 355

τῷ ῥα καὶ ἀμφαδίην μὲν ἀλεξέμεναι ἀλέεινε,  
λάβρη δ' αἰὲν ἔγειρε κατὰ στρατόν, ἀνδρὶ εἰοικώς.

τοῖ δ' ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο *straining*  
πεῖρῃ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν,  
ἄρρηκτόν τ' ἄλυτόν τε, τὸ πολλῶν γούνατ' ἔλυσεν. 360

*ends - C Lord*  
*grizzled*  
Ἔνθα μεσαιπόλιός περ ἐὼν Δαναοῖσι κελεύσας  
Ἰδομενεὺς Τρώεσσι μετάλμενος ἐν φόβον ὤρσε.  
πέφνε γὰρ Ὀθρυονῆα Καβησόθεν ἔνδον ἐόντα,  
ὅς ῥα νέον πολέμοιο μετὰ κλέος εἰληλούθει,  
ἦττε δὲ Πριάμοιο θυγατρῶν εἶδος ἀρίστην, 365

Κασσάνδρην, ἀνάεδνον, ὑπέσχετο δὲ μέγα ἔργον,  
ἐκ Τροίης ἀέκοντας ἀπωσέμεν νῆας Ἀχαιῶν.

τῷ δ' ὁ γέρων Πριάμος ὑπὸ τ' ἔσχετο καὶ κατένευσε  
δωσέμεναι· ὁ δὲ μάρναθ' ὑποσχεσίησι πιθήσας.  
Ἰδομενεὺς δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ, 370

*Homeric*  
*balus*  
*- Othryoneus*  
*balus*  
*to Cassandora*  
καὶ βάλεν ὕψι βιβάντα τυχών· οὐδ' ἤρκεσε θώρηξ  
χάλκεος, ὃν φορέεσκε, μέσῃ δ' ἐν γαστέρι πῆξε.  
δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο φώνησέν τε·  
“Ὀθρυονεῦ, περὶ δὴ σε βροτῶν αἰνίζομαι ἀπάντων,  
εἰ ἐτεδὼν δὴ πάντα τελευτήσεις ὅς' ὑπέσθης 375

Δαρδανίδα Πριάμῳ· ὁ δ' ὑπέσχετο θυγατέρα ἦν.  
καί κέ τοι ἡμεῖς ταῦτά γ' ὑποσχόμενοι τελέσαιμεν,  
δοῖμεν δ' Ἀτρεΐδαο θυγατρῶν εἶδος ἀρίστην,  
Ἄργεος ἐξαγαγόντες, ὀπυιέμεν, εἴ κε σὺν ἅμμιν  
Ἴλίου ἐκπέρσης εὖ ναιόμενον πτολίεθρον.

380

— ἀλλ' ἔπευ, ὅφρ' ἐπὶ νηυσὶ συνώμεθα ποντοπόροισιν  
ἀμφὶ γάμῳ, ἐπεὶ οὗτοι ἐδυνῶται κακοί εἰμεν.”

ἌΩς εἰπὼν ποδὸς ἔλκε κατὰ κρατερὴν ὑσμίνην  
ἦρως Ἰδομενεύς· τῷ δ' Ἀσιος ἦλθεν ἀμύντωρ  
πεζὸς πρόσθ' ἵππων· τῷ δὲ πνείοντε κατ' ὤμων  
αἰὲν ἔχ' ἡνίοχος θεράπων· ὁ δὲ ἵετο θυμῷ

385

Ἰδομενῆα βαλεῖν· ὁ δέ μιν φθάμενος βάλε δουρὶ  
λαιμὸν ὑπ' ἀνθερεῶνα, διαπρὸ δὲ χαλκὸν ἔλασεν.  
ἥριπε δ' ὥς ὅτε τις δρυὺς ἥριπεν ἢ ἀχερωῖς,  
ἢ ἐ πίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρες  
ἐξέταμον πελέκεσσι νεήκεσι νήϊον εἶναι·

390

ὥς ὁ πρόσθ' ἵππων καὶ δίφρου κείμε τανυσθεῖς,  
βεβρυχώς, κόνιος δεδραγμένος αἱματοέσσης.  
ἐκ δέ οἱ ἡνίοχος πλήγη φρένας, ἧς πάρος εἶχεν,  
οὐδ' ὅ γ' ἐτόλμησεν δητῶν ὑπὸ χεῖρας ἀλύξας·  
ἄψ ἵππους στρέψαι, τὸν δ' Ἀντίλοχος μενεχάρμης  
δουρὶ μέσον περόνησε τυχών· οὐδ' ἥρκεσε θώρηξ  
χάλκεος, ὃν φορέεσκε, μέση δ' ἐν γαστέρι πῆξεν.  
αὐτὰρ ὅ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου,  
ἵππους δ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,  
ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.

395

400

Δηΐφοβος δὲ μάλα σχεδὸν ἤλυθεν Ἰδομενῆος,  
Ἀσίου ἀχνύμενος, καὶ ἀκόντισε δουρὶ φαεινῷ.  
ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος  
Ἰδομενεύς· κρύφθη γὰρ ὑπ' ἀσπίδι πάντοσ' εἴση,  
τὴν ἄρ' ὅ γε ῥινοῖσι βοῶν καὶ νώροπι χαλκῷ  
ιδυνωτὴν φορέεσκε, δύω κανόνεσσ' ἀραρυῖαν·

405



τῇ ὑπο πᾶς ἑάλῃ, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος,

καρφαλέον δέ οἱ ἀσπίς ἐπιθρέξαντος αὔσειν *guy*

ἔγχος· οὐδ' ἄλιόν ῥα βαρείης χειρὸς ἀφήκεν,

ἀλλ' ἔβαλ' Ἴππασίδην Ὑψήνορα, ποιμένα λαῶν,

ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσε.

Δηϊφοβος δ' ἔκπαγλον ἐπεύξατο, μακρὸν αὔσας·

“οὐ μὰν αὐτ' αἵτιος κείτ' Ἄσιος, ἀλλὰ ἔφημι

εἰς Ἀϊδὸς περ ἰόντα πυλάρταο κρατεροῖο

γηθήσειν κατὰ θυμόν, ἐπεὶ ῥά οἱ ὥπασα πομπόν.”

ὣς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο,

Ἀντιλόχῳ δὲ μάλιστα δαΐφρονι θυμὸν ὄρινεν·

ἀλλ' οὐδ' ἀχνύμενός περ ἐοῦ ἀμέλησεν ἑταίρου,

ἀλλὰ θέων περίβη καὶ οἱ σάκος ἀμφεκάλυψε.

τὸν μὲν ἔπειθ' ὑποδύντε δῶν ἐρίηρες ἑταῖροι,

Μηκιστεύς, Ἐχίοιο πάϊς, καὶ δῖος Ἀλάστωρ,

νῆας ἔπι γλαφυρὰς φερέτην βαρέα στενάχοντα.

Ἰδομενεὺς δ' οὐ λῆγε μένος μέγα, ἴετο δ' αἰεὶ

ἢ τινα Τρώων ἐρεβεννῇ νυκτὶ καλύψαι,

ἢ αὐτὸς δουπῆσαι ἀμύνων λαιγὸν Ἀχαιοῖς.

ἔνθ' Αἰσυνήταο διοτρεφέος φίλον υἱόν,

ἦρω' Ἀλκάθοον, γαμβρὸς δ' ἦν Ἀγχίσαιο,

πρεσβυτάτην δ' ὥπυιε θυγατρῶν, Ἴπποδάμειαν,

τὴν περὶ κῆρι φίλησε πατὴρ καὶ πότνια μήτηρ

ἐν μεγάρῳ· πᾶσαν γὰρ ὁμηλικίην ἐκέकाστο

κάλλει καὶ ἔργοισιν ἰδὲ φρεσί· τοῦνεκα καὶ μιν

γῆμεν ἀνὴρ ὠριστος ἐνὶ Τροίῃ εὐρείῃ·

τὸν τόθ' ὑπ' Ἰδομενῇϊ Ποσειδάων ἐδάμασσε

θέλξας ὅσσε φαεινά, πέδησε δὲ φαίδιμα γυνῆ·

οὐτε γὰρ ἐξοπίσω φυγέειν δύνατ' οὐτ' ἀλέασθαι,

ἀλλ' ὥς τε στηλὴν ἢ δένδρεον ὑψιπέτηλον

ἀτρέμας ἑσταότα στηθὸς μέσον οὐτάσε δουρὶ

ἦρως Ἰδομενεὺς, ῥῆξεν δὲ οἱ ἀμφὶ χιτῶνα

μεταί  
jntu  
ly p. 510

w. lofty foliage



χάλκεον, ὅς οἱ πρόσθεν ἀπὸ χροὸς ἦρκει ὀλεθροισιν· 440  
 δὴ τότε γ' αὖτον ἄϋσειν ἐρεικόμενος περὶ δουρί. *cent*

δούπησεν δὲ πεσών, δόρυ δ' ἐν κραδίῃ ἐπεπήγει,  
 ἥ ῥά οἱ ἀσπαίρουσα καὶ οὐρίαχον πελέμιζεν *butt - end*  
 ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης·

Ἰδομενεὺς δ' ἔκπαγλον ἐπεύξατο, μακρὸν αὔσας· *445*  
 “Δηΐφοβ’, ἡ ἄρα δὴ τι ἐῥσκομεν ἄξιον εἶναι *it off*

τρεῖς ἐνὸς ἀντὶ πεφάσθαι; ἐπεὶ σύ περ εὐχέαι οὕτω  
 δαιμόνι, ἀλλὰ καὶ αὐτὸς ἐναντίον ἴστασ’ ἐμεῖο,  
 ὄφρα ἴδῃ οἷος Ζηνὸς γόνος ἐνθάδ’ ἰκάνω,

ὅς πρῶτον Μίνωα τέκε Κρήτη ἐπίουρον· 450

Μίνως δ' αὖ τέκεθ’ υἱὸν ἀμύμονα Δευκαλίωνα,  
 Δευκαλίων δ' ἐμὲ τίκτε πολέσσ’ ἀνδρεσσιν ἀνακτα  
 Κρήτη ἐν εὐρείῃ· νῦν δ' ἐνθάδε νῆες ἐνεικαν  
 σοί τε κακὸν καὶ πατρὶ καὶ ἄλλοισι Τρώεσσιν.”

ᾧ φάτο, Δηΐφοβος δὲ διάνδιχα μερμήριζεν, 455

ἢ τινά πον Τρώων ἐταρίσσαιτο μεγαθύμων

ἄψ ἀναχωρήσας, ἢ πειρήσαιο καὶ οἷος.

ᾧ δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,

βῆναι ἐπ’ Αἰνείαν· τὸν δ' ὕστατον εὗρεν ὀμίλου

ἑσταότ'· αἰεὶ γὰρ Πριάμῳ ἐπεμήνιε δίῳ, 460

οὐνεκ' ἄρ' ἐσθλὸν ἐόντα μετ' ἀνδράσιν οὐ τι τίεσκεν.

ἄγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

“Αἰνεία, Τρώων βουληφόρε, νῦν σε μάλα χρῆ

γαμβρῷ ἀμυνέμεναι, εἴ πέρ τί σε κῆδος ἰκάνει.

ἀλλ' ἔπειν, Ἄλκαθόῳ ἐπαμύνομεν, ὅς σε πάρος γε 465

γαμβρὸς ἐὼν ἔθρεψε δόμοις ἐνι τυτθὸν ἐόντα·

τὸν δέ τοι Ἰδομενεὺς δουρικλυτὸς ἐξενάριξεν.”

ᾧ φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε,

βῆ δὲ μετ' Ἰδομενῆα μέγα πτολέμοιο μεμηλῶς.

ἀλλ' οὐκ Ἰδομενῆα φόβος λάβε τηλύγετον ὥς, 470

ἀλλ' ἔμεν', ὥς ὅτε τις σὺς οὖρεσιν ἀλκὴ πεποισῶς,

ὅς τε μένει κολοσυρτὸν ἐπερχόμενον πολλὸν ἀνδρῶν  
 χώρῳ ἐν οἰοπόλῳ, φρίσσει δέ τε νῶτον ὑπερθεν·  
 ὀφθαλμῷ δ' ἄρα οἱ πυρὶ λάμπετον· αὐτὰρ ὀδόντας  
 θήγει, ἀλέξασθαι μεμαῶς κύνας ἥδ' ἐ καὶ ἀνδρας· 475  
 ὥς μένεν Ἰδομενεὺς δουρικλυτός, οὐδ' ὑπεχώρει,  
 Αἰνείαν ἐπιόντα βοηθόον· αἶε δ' ἐταίρους,  
 Ἀσκάλαφόν τ' ἐσορῶν Ἀφαρῆά τε Δηϊπυρόν τε  
 Μηριόνην τε καὶ Ἀντίλοχον, μήστωρας αὐτῆς·  
 τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα· 480  
 “δεῦτε, φίλοι, καὶ μ' οἶψ' ἀμύνετε· δεῖδ' αὖ αἰνῶς  
 Αἰνείαν ἐπιόντα πόδας ταχύν, ὅς μοι ἔπεισιν,  
 ὅς μάλα καρτερός ἐστι μάχη ἐνὶ φῶτας ἐναίρειν·  
 καὶ δ' ἔχει ἥβης ἄνθος, ὃ τε κράτος ἐστὶ μέγιστον.  
 εἰ γὰρ ὀμηλική γε γενοίμεθα τῷδ' ἐπὶ θυμῷ, 485  
 αἰψὰ κεν ἥε φέροιτο μέγα κράτος, ἥε φεροίμην.”  
 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἕνα φρεσὶ θυμὸν ἔχοντες  
 πλησίοι ἔστησαν, σάκε' ὤμοισι κλίναντες.  
 Αἰνείας δ' ἐτέρωθεν ἐκέκλετο οἷς ἐτάροισι,  
 Δηϊφοβόν τε Πάριν τ' ἐσορῶν καὶ Ἀγήνορα δῖον, 490  
 οἷ οἱ ἅμ' ἠγεμόνες Τρώων ἔσαν· αὐτὰρ ἔπειτα  
 λαοὶ ἔπονθ', ὥς εἴ τε μετὰ κτίλον ἔσπετο μῆλα *Ιαλάρ*  
 πιόμεν' ἐκ βοτάνης· γάνυται δ' ἄρα τε φρένα ποιμήν·  
 ὥς Αἰνεία θυμὸς ἐνὶ στήθεσσι γεγῆθαι,  
 ὥς ἴδε λαῶν ἔθνος ἐπισπόμενον ἐοῖ αὐτῷ. 495  
 Οἱ δ' ἀμφ' Ἀλκαθόῳ αὐτοσχεδὸν ὥρμήθησαν  
 μακροῖσι ξυστοῖσι· περὶ στήθεσσι δὲ χαλκὸς  
 σμερδαλέον κονάβιζε τιτυσκομένων καθ' ὅμιλον  
 ἀλλήλων· δύο δ' ἄνδρες Ἀρήϊοι ἕξοχον ἄλλων,  
 Αἰνείας τε καὶ Ἰδομενεὺς, ἀτάλαντοι Ἀρηϊ, 500  
 Ἴεντ' ἀλλήλων ταμέειν χρῶα νηλεῖ χαλκῷ.  
 Αἰνείας δὲ πρῶτος ἀκόντισεν Ἰδομενῆος·  
 ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος,

αἰχμὴ δ' Αἰνείαιο κραιομένη κατὰ γαίης  
ῥ'χετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν. 505

Ἰδομενεὺς δ' ἄρα Οἰνόμαον βάλε γαστέρα μέσσην,  
ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς *far away*  
ἦφυσ'· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶ.

Ἰδομενεὺς δ' ἐκ μὲν νέκυος δολιχόσκιον ἔγχος  
ἐσπάσατ', οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ 510  
ῶμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.

οὐ γὰρ ἔτ' ἔμπεδα γυῖα ποδῶν ἦν ὀρμηθέντι,  
οὐτ' ἄρ' ἐπαίξαι μεθ' ἐὸν βέλος οὐτ' ἀλέασθαι.  
τῶ ῥα καὶ ἐν σταδίῃ μὲν ἀμύνετο νηλεὲς ἦμαρ,  
τρέσσαι δ' οὐκέτι ῥίμφα πόδες φέρον ἐκ πολέμοιο. 515

τοῦ δὲ βάδην ἀπιόντος ἀκόντισε δουρὶ φαεινῷ  
Δηϊφοβος· δὴ γάρ οἱ ἔχεν κότον ἐμμενὲς αἰεὶ.

ἀλλ' ὃ γε καὶ τόθ' ἁμαρτεν, ὁ δ' Ἀσκάλαφον βάλε δουρί,  
νιδὼν Ἐνυαλίοιο· δι' ὤμου δ' ὄβριμον ἔγχος  
ἔσχεν· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶ. 520

οὐδ' ἄρα πῶ τι πέπυστο βρι<sup>ή</sup>πυος ὄβριμος Ἄρης *loud-shouting*  
νῖος ἑοῖο πεσόντος ἐνὶ κρατερῇ ὑσμίνῃ,  
ἀλλ' ὃ γ' ἄρ' ἄκρῳ Ὀλύμπῳ ὑπὸ χρυσέοισι νέφεσσιν  
ἦστο, Διὸς βουλῇσιν ἐελμένος, ἔνθα περ ἄλλοι  
ἀθάνατοι θεοὶ ἦσαν ἐεργόμενοι πολέμοιο. 525

Οἱ δ' ἄμφ' Ἀσκαλάφῳ αὐτοσχεδὼν ὥρμήθησαν·  
Δηϊφοβος μὲν ἀπ' Ἀσκαλάφου πήληκα φαεινὴν  
ἦρπασε, Μηριόνης δὲ θοῶ ἀτάλαντος Ἄρηϊ  
δουρὶ βραχίονα τύψεν ἐπάλμενος, ἐκ δ' ἄρα χειρὸς  
αὐλῶπις τρυφάλεια χαμαὶ βόμβησε πεσοῦσα. 530

Μηριόνης δ' ἐξαυτὶς ἐπάλμενος, αἰγυπιδὸς ὥς,  
ἐξέρυσσε πρυμνοῖο βραχίονος ὄβριμον ἔγχος, *shoulder*  
ἂψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο. τὸν δὲ Πολίτης,  
αὐτοκασίγνητος, περὶ μέσσω χεῖρε τιτήνας,  
ἐξηγεν πολέμοιο δυσηχέος, ὅφρ' ἴκεθ' ἵππους 535

ὥκέας, οἳ οἱ ὀπισθε μάχης ἦδὲ πτολέμοιο  
ἔστασαν ἡνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·  
οἳ τόν γε προτὶ ἄστνυ φέρον βαρέα στενάχοντα  
τειρόμενον· κατὰ δ' αἷμα νεοῦτάτου ἔρρεε χειρός.

Οἱ δ' ἄλλοι μάρναντο, βοῇ δ' ἄσβεστος ὀρώρει. 540

ἔνθ' Αἰνέας Ἀφαρῆα Καλητορίδην ἐπορούσας  
λαιμόν τύψ' ἐπὶ οἷ τετραμμένον ὀξείῃ δουρί·  
ἐκλίνθη δ' ἐτέρωσε κάρη, ἐπὶ δ' ἀσπίς ἐάφθη  
καὶ κόρυς, ἀμφὶ δέ οἱ θάνατος χύτο θυμοραϊστής.

Ἀντίλοχος δὲ Θόωνα μεταστρεφθέντα δοκεύσας 545

οὔτασ' ἐπαίξας, ἀπὸ δὲ φλέβα πᾶσαν ἔκερσεν,  
ἥ τ' ἀνὰ νῶτα θέουσα διαμπερὲς αὐχέν' ἰκάνει·  
τὴν ἀπὸ πᾶσαν ἔκερσεν· ὁ δ' ὕπτιος ἐν κονίησι  
κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας.

Ἀντίλοχος δ' ἐπόρουσε, καὶ αἶνυτο τεύχε' ἀπ' ὤμων 550

παπταίνων· Τρῶες δὲ περισταδὸν ἄλλοθεν ἄλλος  
οὔταζον σάκος εὐρὺ παναίολον, οὐδ' ἐδύναντο  
εἴσω ἐπιγράψαι τέρενα χροῖα νηλεῖ χαλκῷ

Ἀντιλόχον· πέρι γάρ ῥα Ποσειδάων ἐνοσίχθων  
Νέστορος υἱὸν ἔρυτο καὶ ἐν πολλοῖσι βέλεσσιν. 555

οὐ μὲν γάρ ποτ' ἄνευ δηῖων ἦν, ἀλλὰ κατ' αὐτοὺς  
στρωφᾷτ'· οὐδέ οἱ ἔγχος ἔχ' ἀτρέμας, ἀλλὰ μάλ' αἰεὶ  
σειόμενον ἐλέλικτο· τιτύσκετο δὲ φρεσὶν ἦσιν  
ἢ τεν ἀκοντίσσαι, ἢ δὲ σχεδὸν ὀρμηθῆναι. i.e. surprised

Ἄλλ' οὐ λήθ' Ἀδάμαντα τιτυσκόμενος καθ' ὄμιλον, 560

Ἀσιάδην, ὃ οἱ οὔτα μέσον σάκος ὀξεί χαλκῷ  
ἐγγύθεν ὀρμηθείς· ἀμενήνωσεν δέ οἱ αἰχμὴν  
κυανοχαῖτα Ποσειδάων, βιότοιο μεγήρας. 565

καὶ τὸ μὲν αὐτοῦ μείν' ὥς τε σκῶλος πυρίκανστος,  
ἐν σάκει Ἀντιλόχοιο, τὸ δ' ἥμισυ κεῖτ' ἐπὶ γαίης· 565

ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων·  
Μηριόνης δ' ἀπιόντα μετασπόμενος βάλε δουρὶ



αἰδοίω·ν τε μεσηγὺ καὶ ὀμφαλοῦ, ἔνθα μάλιστα  
γίγνεται Ἄρης ἀλεγεινὸς οἷζυροῖσι βροτοῖσιν.

ἔνθα οἱ ἔγχος ἔπηξεν· ὁ δ' ἐσπόμενος περὶ δουρὶ 570

ἥσπαιρ' ὥς ὅτε βοῦς, τὸν τ' οὔρεσι βουκόλοι ἄνδρες  
ἱλλάσιν οὐκ ἐθέλοντα βίῃ δῆσαντες ἄγουσιν· *πορμ*

ὥς ὁ τυπεῖς ἥσπαιρε μίνυνθά περ, οὐ τι μάλα δῆν,  
ὄφρα οἱ ἐκ χροὸς ἔγχος ἀνεσπάσας ἔγγυθεν ἐλθὼν  
ἥρως Μηριόνης· τὸν δὲ σκότος ὅσσε κάλυψε. 575

Δηϊπυρον δ' Ἑλένος ξίφεϊ σχεδὸν ἤλασε κόρσῃ  
Θρηϊκίῳ μεγάλῳ, ἀπὸ δὲ τρυφάλειαν ἄραξεν.

ἡ μὲν ἀποπλαγχθεῖσα χαμαὶ πέσε, καὶ τις Ἀχαιῶν  
μαρναμένων μετὰ ποσσὶ κυλινδομένην ἐκόμισσε·  
τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυπεν. 580

Ἀτρεΐδην δ' ἄχος εἶλε, βοὴν ἀγαθὸν Μενέλαον·  
βῆ δ' ἐπαπειλήσας Ἑλένῳ ἥρῳϊ ἄνακτι,

ὄξυν δόρυ κραδῶν· ὁ δὲ τόξου πῆχυν ἀνελκε.

τῷ δ' ἄρ' ὀμαρτήδην ὁ μὲν ἔγχεϊ ὄξυνόεντι  
ἵετ' ἀκοντίσσαι, ὁ δ' ἀπὸ νευρήφιν οἷστῳ. 585

Πριαμίδης μὲν ἔπειτα κατὰ στήθος βάλεν ἰῶ  
θώρηκος γύαλον, ἀπὸ δ' ἔπτατο πικρὸς οἷστός.

ὥς δ' ὅτ' ἀπὸ πλατέος <sup>ἡκονε</sup> πτυόφιν μεγάλην κατ' ἄλωῃν  
θρόσκωσιν κύαμοι μελανόχροες ἢ ἐρέβινθοι,

πνοιῇ ὑπο λιγυρῇ καὶ λικμητῆρος ἐρωῇ, 590

ὥς ἀπὸ θώρηκος Μενελάου κυδαλίμοιο

πολλὸν ἀποπλαγχθεὶς ἐκὰς ἔπτατο πικρὸς οἷστός.

Ἀτρεΐδης δ' ἄρα χεῖρα, βοὴν ἀγαθὸς Μενέλαος,

τὴν βάλεν ἥ ῥ' ἔχε τόξον εὐξοον· ἐν δ' ἄρα τόξῳ  
ἀντικρὺ διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος. 595

ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων,

χεῖρα παρακρεμάσας· τὸ δ' ἐφέλκετο μείλινον ἔγχος.

καὶ τὸ μὲν ἐκ χειρὸς ἔρυσεν μεγάθυμος Ἀγῆνωρ,

αὐτὴν δὲ ξυνέδησεν εὖστρεφεὶ οἶδς ἰώτῳ,



*handed him**even a sling*σφενδόνῃ, ἣν ἄρα οἱ θεράπων ἔχε ποιμένι λαῶν.

600

Πείσανδρος δ' ἰθὺς Μενελάου κυδαλίμοιο  
 ἦϊε· τὸν δ' ἄγε μοῖρα κακὴ θανάτοιο τέλοσδε,  
 σοί, Μενέλαε, δαμῆναι ἐν αἰνῇ δηϊοτήτι.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος,

605

Πείσανδρος δὲ σάκος Μενελάου κυδαλίμοιο  
 οὔτασεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι·  
 ἔσχεθε γὰρ σάκος εὐρύ, κατεκλάσθη δ' ἐνὶ καυλῷ  
 ἔγχος· ὁ δὲ φρεσὶν ἦσι χάρη καὶ ἐέλπετο νίκην.

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον

610

ἅλτ' ἐπὶ Πεισάνδρῳ· ὁ δ' ὑπ' ἀσπίδος εἴλετο καλὴν  
ἀξίνην εὐχαλκον, ἐλαίνῳ ἀμφὶ πελέεκκῳ, *axe-handle*  
 μακρῷ εὐξέστῳ· ἅμα δ' ἀλλήλων ἐφίκοντο. *aimed at*

ἦ τοι ὁ μὲν κόρυθος φάλον ἤλασεν ἵπποδασείης  
 ἄκρον ὑπὸ λόφον αὐτόν, ὁ δὲ προσιόντα μέτωπον  
 ῥινὸς ὕπερ πυμάτης· λάκε δ' ὀστέα, τὼ δέ οἱ ὄσσε  
 πὰρ ποσὶν αἱματόεντα χαμαὶ πέσον ἐν κουνίῃσιν,  
 ἰδυνώθη δὲ πεσών· ὁ δὲ λαῖξ ἐν στήθεσι βαίνων  
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἤυδα·

615

“λέλυστέθην οὕτω γε νέας Δαναῶν ταχυπώλων,

620

Τρῶες ὑπερφίαλοι, δεινῆς ἀκόρητοι αὐτῆς,  
 ἄλλης μὲν λώβης τε καὶ αἵσχεος οὐκ ἐπιδευεῖς,  
 ἦν ἐμὲ λωβήσασθε, κακαὶ κύνες, οὐδέ τι θυμῷ  
 Ζηνὸς ἐριβρεμέτεω χαλεπὴν ἐδείσατε μῆνιν  
 ξεινίου, ὅς τέ ποτ' ὕμμι διαφθέρσει πόλιν αἰπὴν·

625

*wanted only* ἤ μιν κουριδίην ἄλοχον καὶ κτήματα πολλὰ  
μὰ ψοῖχεσθ' ἀνάγοντες, ἐπεὶ φιλέεσθε παρ' αὐτῇ·  
 νῦν αὖτ' ἐν νηυσὶν μενεαίνετε ποντοπόροισι  
 πῦρ ὀλοὸν βαλέειν, κτεῖναι δ' ἥρωας Ἀχαιοὺς.  
 ἀλλὰ ποθὶ σχήσεσθε καὶ ἐσσύμενοί περ Ἀρηος.

630

Ζεῦ πάτερ, ἦ τέ σέ φασι περὶ φρένας ἔμμεναι ἄλλων,

*had been  
entirely aimed*

ἀνδρῶν ἡδὲ θεῶν· σέο δ' ἐκ τάδε πάντα πέλονται·  
οἶον δὴ ἀνδρεσσι χαρίζεαι ὕβριστῇσι,

*how would they*

Τρωσίν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται  
φυλόπιδος κορέσασθαι ὁμοίου πολέμοιο.

635

πάντων μὲν κόρος ἐστί, καὶ ὕπνου καὶ φιλότητος  
μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο,  
τῶν πέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι  
ἢ πολέμου· Τρῶες δὲ μάχης ἀκόρητοι ἔασιν.”

Ὡς εἰπὼν τὰ μὲν ἔντε' ἀπὸ χροὸς αἱματόευντα  
συλήσας ἐτάροισι δίδου Μενέλαος ἀμύμων,  
αὐτὸς δ' αὐτ' ἐξαυτὶς ἰὼν προμάχοισιν ἐμίχθη.

640

Ἔνθα οἱ υἱὸς ἐπᾶλτο Πυλαιμένεος βασιλῆος,  
Ἀρπαλίῳ, ὃ ῥα πατρὶ φίλῳ ἔπετο πτολεμίζῳ  
ἐς Τροίην, οὐδ' αὖτις ἀφίκετο πατρίδα γαίαν·

645

ὅς ῥα τότε Ἀτρεΐδαι μέσον σάκος οὔτασε δουρὶ  
ἐγγύθεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι,  
ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων,  
πάντοσε παπταίνων, μή τις χροῖα χαλκῷ ἐπαύρη.

Μηριόνης δ' ἀπιόντος ἴει χαλκῆρέ' οἷστόν  
καὶ ῥ' ἔβαλε γλοντὸν κάτα δεξιόν· αὐτὰρ οἷστος  
ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἐξεπέρησεν.

650

ἐξόμενος δὲ κατ' αὖθι φίλων ἐν χερσὶν ἐταίρων  
θυμὸν ἀποπνείων, ὥς τε σκώληξ ἐπὶ γαίῃ  
κέϊτο ταθείς· ἐκ δ' αἶμα μέλαν ῥέε, δεῦε δὲ γαίαν.

655

τὸν μὲν Παφλαγόνες μεγάλητορες ἀμφεπένοντο,  
ἐς δίφρον δ' ἀνέσαντες ἄγον προτὶ Ἴλιον ἱρὴν  
ἄχρῡμενοι· μετὰ δέ σφι πατὴρ κίε δάκρυα λείβων, *cf 5.576.*  
ποινὴ δ' οὗ τις παιδὸς ἐγίγνετο τεθνηῶτος.

Τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοιο χολώθη·  
ξείνος γάρ οἱ ἔην πολέσιν μετὰ Παφλαγόνεσσι·  
τοῦ ὃ γε χωόμενος προΐει χαλκῆρέ' οἷστόν.  
ἦν δέ τις Εὐχῆνωρ, Πολυίδου μάντιος υἱός,

660

ἀφνειός τ' ἀγαθός τε, Κορινθόθι οἰκία ναίων,  
ὅς ῥ' εὖ εἰδὼς κῆρ' ὀλοὴν ἐπὶ νηὸς ἔβαινε· 665

πολλάκι γάρ οἱ ἔειπε γέρων ἀγαθὸς Πολύιδος  
νούσῳ ὑπ' ἀργαλήν φθίσθαι οἷς ἐν μεγάροισιν,  
*was fine penalty* ἦ μετ' Ἀχαιῶν νηυσὶν ὑπὸ Τρώεσσι δαμῆναι·  
τῷ ῥ' ἅμα τ' ἀργαλήν θωὴν ἀλέεινεν Ἀχαιῶν  
νοῦσόν τε στυγερήν, ἵνα μὴ πάθοι ἄλγεα θυμῷ. 670

τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος· ὦκα δὲ θυμὸς  
ῥ' ἔχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.

ἌΩς οἱ μὲν μάρναντο δέμας πύρρὸς αἰθομένοιο·  
Ἔκτωρ δ' οὐκ ἐπέπυστο δίφιλος, οὐδέ τι ἤδη  
ὅττι ῥά οἱ νηῶν ἐπ' ἀριστερὰ δηϊόωντο 675

λαοὶ ὑπ' Ἀργείων. τάχα δ' ἂν καὶ κῦδος Ἀχαιῶν  
ἔπλετο· τοῖος γὰρ γαῖήοχος ἐννοσίγαιος  
ᾧ τρυν' Ἀργείους, πρὸς δὲ σθένει αὐτὸς ἄμυνεν·  
ἀλλ' ἔχεν ἦ τὰ πρῶτα πύλας καὶ τεῖχος ἐσάλτο,  
ῥηξάμενος Δαναῶν πυκινὰς στίχας ἀσπιστῶν, 680

ἔνθ' ἔσαν Αἴαντός τε νέες καὶ Πρωτεσιλάου  
θῖν' ἔφ' ἁλὸς πολιῆς εἰρυμέναι· αὐτὰρ ὕπερθε  
*low* τεῖχος ἐδέδμητο χθαμαλώτατον, ἔνθα μάλιστα  
ζαχρηεῖς γίγνοντο μάχῃ αὐτοὶ τε καὶ ἵπποι.

Ἔνθα δὲ Βοιωτοὶ καὶ Ἰάονες ἑλκεχίτωνες, 685

Λοκροὶ καὶ Φθῖοι καὶ φαιδιμόεντες Ἐπειοί,  
*hardly* σπανδῇ ἐπαΐσσοντα νεῶν ἔχον, οὐδ' ἐδύναντο *stayed*  
ᾧσαι ἀπὸ σφείων φλογὶ εἴκελον Ἔκτορα δῖον,  
οἱ μὲν Ἀθηναίων προλελεγμένοι· ἐν δ' ἄρα τοῖσιν  
ἦρχ' υἱὸς Πετεῶο Μενεσθεύς, οἱ δ' ἅμ' ἔποντο 690

Φεΐδας τε Στιχίος τε Βίας τ' εὖς· αὐτὰρ Ἐπειῶν  
Φυλεΐδης τε Μέγης Ἀμφίων τε Δρακίος τε,  
πρὸ Φθίων δὲ Μέδων τε μενεπτόλεμός τε Ποδάρκης.  
ἦ τοι ὁ μὲν νόθος υἱὸς Οἰλῆος θείοιο  
ἔσκε Μέδων, Αἴαντος ἀδελφεός· αὐτὰρ ἔναιεν 695

ἐν Φυλάκῃ, γαίης ἄπο πατρίδος, ἄνδρα κατακτάς,  
 γυνωτὸν μητρυνῆς Ἐριώπιδος, ἣν ἔχ' Ὀϊλεύς·  
 αὐτὰρ ὁ Ἰφίκλοιο πάϊς τοῦ Φυλακίδαο.

οἱ μὲν πρὸ Φθίων μεγαθύμων θωρηχθέντες,  
 ναῦφιν ἀμυνόμενοι μετὰ Βοιώτων ἐμάχοντο·

700

Αἴας δ' οὐκέτι πάμπαν, Ὀϊλήος ταχὺς υἱός,  
 ἵστατ' ἀπ' Αἴαντος Τελαμωνίου οὐδ' ἡβαιόν,  
 ἀλλ' ὥς τ' ἐν νειῷ βόε οἶνοπε πηκτὸν ἄροτρον  
 ἴσον θυμὸν ἔχοντε τιταίνετον· ἀμφὶ δ' ἄρα σφι  
 πρυμνοῖσιν κεράεσσι πολὺς ἀνακηκίει ἰδρώς·

705

τὼ μὲν τε ζυγὸν οἶον ἐϋξοον ἀμφὶς ἔέργει *σε. 2 ποτεον*  
 ἰεμένω κατὰ ὦλκα· τέμει δέ τε τέλος ἀρούρης·  
 ὥς τὼ παρβεβαῶτε μάλ' ἔστασαν ἀλλήλοιιν.

ἀλλ' ἦ τοι Τελαμωνιάδῃ πολλοὶ τε καὶ ἐσθλοὶ  
 λαοὶ ἔπονθ' ἔταροι, οἳ οἱ σάκος ἐξεδέχοντο,  
 ὅππότε μιν κάματός τε καὶ ἰδρὼς γούναθ' ἴκοιτο.

710

οὐδ' ἄρ' Ὀϊλιάδῃ μεγαλήτορι Λοκροὶ ἔποντο·  
 οὐ γάρ σφι σταδίῃ ὑσμίνῃ μίμνε φίλον κῆρ·  
 οὐ γὰρ ἔχον κόρυθας χαλκήρεας ἵπποδασείας,  
 οὐδ' ἔχον ἀσπίδας εὐκύκλους καὶ μείλινα δοῦρα,  
 ἀλλ' ἄρα τόξοισιν καὶ ἐϋστρεφεῖ οἷος ᾠότῳ·

715

Ἴλιον εἰς ἅμ' ἔποντο πεποιθότες, οἷσιν ἔπειτα  
 ταρφέα βάλλοντες Τρώων ῥήγνυντο φάλαγγας·  
 δὴ ῥα τόθ' οἱ μὲν πρόσθε σὺν ἔντεσι δαιδαλέοισι  
 μάρναντο Τρωσὶν τε καὶ Ἑκτορι χαλκοκορυστῇ,  
 οἱ δ' ὅπιθεν βάλλοντες ἐλάνθανον· οὐδέ τι χάρμης  
 Τρῶες μιμνήσκοντο· συνεκλόνεον γὰρ οἵστοί.

720

Ἐνθα κε λευγαλέως νηῶν ἄπο καὶ κλισιάων  
 Τρῶες ἐχώρησαν προτὶ Ἴλιον ἠνεμόεσσαν,  
 εἰ μὴ Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς·  
 “Ἑκτορ, ἀμήχανός ἐσσι παραρρητοῖσι πιθέσθαι.  
 οὐνεκά τοι πέρι δῶκε θεὸς πολεμήϊα ἔργα,

725

*misasine  
words*



γούνεκα καὶ βουλῇ ἐθέλεις περιῖδμεναι ἄλλων·  
 ἀλλ' οὐ πως ἅμα πάντα δυνήσεται αὐτὸς ἐλέσθαι.

*take on  
thyself*

730

ἄλλω μὲν γὰρ ἔδωκε θεὸς πολεμῆϊα ἔργα,  
 [ἄλλω δ' ὀρχηστύν, ἐτέρῳ κίθαριν καὶ αὐοιδήν,]  
 ἄλλω δ' ἐν στήθεσσι τιθεὶ νόον εὐρύυπα Ζεὺς  
 ἐσθλόν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι,  
 καὶ τε πολέας ἐσάωσε, μάλιστα δὲ καὐτὸς ἀνέγνω.

*get  
gain*

735

αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα·  
 πάντῃ γάρ σε περὶ Ὀδυσσεύς πολέμοιο δέδηκε·  
 Τρῶες δὲ μεγάθυμοι, ἐπεὶ κατὰ τεῖχος ἔβησαν,  
 οἱ μὲν ἀφεστᾶσιν σὺν τεύχεσιν, οἱ δὲ μάχονται  
 παυρότεροι πλεόνεσσι, κεδασθέντες κατὰ νῆας.  
 ἀλλ' ἀναχασσάμενος κάλει ἐνθάδε πάντας ἀρίστους· 740  
 ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαίμεθα βουλήν,  
 ἣ κεν ἐνὶ νῆεσσι πολυκλήϊσι πέσωμεν,

αἶ κ' ἐθέλῃσι θεὸς δόμεναι κράτος, ἣ κεν ἔπειτα  
 παρ νηῶν ἔλθωμεν ἀπήμονες. ἦ γὰρ ἐγὼ γε  
 δεῖδω μὴ τὸ χθιζὼν ἀποστήσωνται Ἀχαιοὶ  
 χρεῖος, ἐπεὶ παρὰ νηυσὶν ἀνὴρ ἄτος πολέμοιο  
 μίμνει, ὃν οὐκέτι πάγχυ μάχης σχήσεσθαι οἶω.”

*replay*

745

ὣς φάτο Πουλυδάμας, ἅδε δ' Ἐκτορι μῦθος ἀπήμων,  
 [αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε]  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

750

“Πουλυδάμα, σὺ μὲν αὐτοῦ ἐρύκακε πάντας ἀρίστους,  
 αὐτὰρ ἐγὼ κεῖσ' εἶμι καὶ ἀντιὼ πολέμοιο·  
 αἶψα δ' ἐλεύσομαι αὐτίς, ἐπὴν εὖ τοῖς ἐπιτείλω.”

Ἡ ῥα, καὶ ὠρμήθη ὄρεϊ νιφόεντι ἑοικώς,  
 κεκληγώς, διὰ δὲ Τρώων πέτετ' ἡδ' ἐπικούρων.  
 οἱ δ' ἐς Πανθοῖδην ἀγαπήνορα Πουλυδάμαντα  
 πάντες ἐπεσσεύοντ', ἐπεὶ Ἐκτορος ἔκλυον αὐδὴν.  
 αὐτὰρ ὁ Δηΐφοβόν τε βίην θ' Ἑλένοιο ἀνακτος  
 Ἀσιάδην τ' Ἀδάμαντα καὶ Ἄσιον, Ὑρτάκου υἱόν,

755

φοῖτα ἀνὰ προμάχους διζήμενος, εἴ που ἐφεύροι. 760  
 τοὺς δ' εὖρ' οὐκέτι πάμπαν ἀπήμονας οὐδ' ἀνολέθρους·  
 ἀλλ' οἱ μὲν δὴ νηυσὶν ἐπὶ πρύμνησιν Ἀχαιῶν  
 χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες,  
 οἱ δ' ἐν τείχει ἔσαν βεβλημένοι οὐτάμενοί τε.  
 τὸν δὲ τάχ' εὖρε μάχης ἐπ' ἀριστερὰ δακρυόεσσης 765  
 δῖον Ἀλέξανδρον, Ἑλένης πόσιν ἡϊκόμοιο,  
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι,  
 ἀγχοῦ δ' ἰστάμενος προσέφη αἰσχροῖς ἐπέεσσι·  
 “Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπευτά,  
 ποῦ τοι Δηϊφοβός τε βίη θ' Ἑλένοιο ἄνακτος 770  
 Ἀσιάδης τ' Ἀδάμας ἦδ' Ἄσιος, Ὑρτάκου υἱός;  
 ποῦ δέ τοι Ὀθρυονεύς; νῦν ὦλετο πᾶσα κατ' ἄκρης  
 Ἴλιος αἰπεινὴ· νῦν τοι σῶς αἰπὺς ὄλεθρος.”

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·  
 “Ἐκτορ, ἐπεὶ τοι θυμὸς ἀναίτιον αἰτιάσθαι, 775  
 ἄλλοτε δὴ ποτε μᾶλλον ἐρωῆσαι πολέμοιο  
 μέλλω, ἐπεὶ οὐδ' ἐμὲ πάμπαν ἀνάλκιδα γείνατο μήτηρ·  
 ἐξ οὗ γὰρ παρὰ νηυσὶ μάχην ἡγείρας ἐταίρων,  
 ἐκ τοῦ δ' ἐνθάδ' ἐόντες ὀμιλέομεν Δαναοῖσι  
 νωλεμέως· ἔταροι δὲ κατέκταθεν, οὓς σὺ μεταλλάῃς. 780  
 οἷω Δηϊφοβός τε βίη θ' Ἑλένοιο ἄνακτος  
 οἴχεσθον, μακρῇσι τετυμμένω ἐγχείησιν  
 ἀμφοτέρω κατὰ χεῖρα· φόνον δ' ἤμυνε Κρονίων.  
 νῦν δ' ἄρχ', ὅππῃ σε κραδίη θυμὸς τε κελεύει·  
 ἡμεῖς δ' ἐμμεμαῶτες ἄμ' ἐψόμεθ', οὐδὲ τί φημι 785  
 ἀλκῆς δευήσεσθαι, ὅση δύνάμεις γε πάρεσσι.  
 παρ δύναμιν δ' οὐκ ἔστι καὶ ἐσσύμενον πολεμίζειν.”

Ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως·  
 βᾶν δ' ἔμεν ἔνθα μάλιστα μάχη καὶ φύλοπις ἦεν,  
 ἀμφί τε Κεβριόνην καὶ ἀμύμονα Πουλυδάμαντα, 790  
 Φάλκην Ὀρθαῖόν τε καὶ ἀντίθεον Πολυφῆτην



Πάλμυν τ' Ἀσκάνιον τε Μόρυν θ', υἷ' Ἰπποτίωνος,  
 οἷ ῥ' ἐξ Ἀσκανίης ἐριβώλακος ἦλθον ἀμοιβοὶ *in to take*  
 ἡοὶ τῇ προτέρῃ· τότε δὲ Ζεὺς ὤρσε μάχεσθαι. *their*  
 οἱ δ' ἴσαν ἀργαλέων ἀνέμων ἀτάλαντοι ἀέλλη, *was*  
 ἥ ῥά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἴσι πέδονδε,  
 θεσπεσίῳ δ' ὁμάδῳ ἀλλὶ μίσγεται, ἐν δέ τε πολλὰ  
 κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης,  
 κυρτὰ φαληριόωντα, πρὸ μέν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα·  
 ὧς Τρῶες πρὸ μέν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι, 800  
 χαλκῷ μαρμαίροντες ἅμ' ἡγεμόνεσσιν ἔποντο.  
 Ἐκτωρ δ' ἡγείτο, βροτολοιγῷ ἴσος Ἀρηϊ,  
 Πριαμίδης· πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' ἐτίσῃν,  
 ῥινοῖσιν πυκινήν, πολλὸς δ' ἐπελήλατο χαλκός·  
 ἀμφὶ δέ οἱ κροτάφοισι φαιινὴ σείετο πῆληξ. 805  
 πάντῃ δ' ἀμφὶ φάλαγγας ἐπειρᾶτο προποδίζων,  
 εἷ πῶς οἱ εἴξειαν ὑπασπίδια προβιβάντι·  
 ἀλλ' οὐ σύγχει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.  
 Αἴας δὲ πρῶτος προκαλέσσατο, μάκρα βιβάσθων·  
 “δαιμόνιε, σχεδὸν ἐλθέ· τίη δειδίσσειαι αὐτῶς 810  
 Ἀργείους; οὐ τοί τι μάχης ἀδαήμονές εἰμεν,  
 ἀλλὰ Διὸς μᾶστιγι κακῇ ἐδάμημεν Ἀχαιοί.  
 ἦ θὴν πού τοι θυμὸς ἐέλπεται ἐξαλαπάξειν  
 νῆας· ἄφαρ δέ τε χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν.  
 ἦ κε πολὺν φθαίῃ εὖ ναιομένη πόλις ὑμῇ 815  
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.  
 σοὶ δ' αὐτῷ φημὶ σχεδὸν ἔμμεναι, ὅπποτε φεύγων  
 ἀρήσῃ Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι  
 θάσσοντας ἱρήκων ἔμεναι καλλίτριχας ἵππους,  
 οἷ σε πόλινδ' οἴσουσι κονίοντες πεδίοιο.” 820

Ὡς ἄρα οἱ εἰπόντι ἐπέτατο δεξιὸς ὄρνις,  
 αἰετὸς ὑψιπέτης· ἐπὶ δ' ἴαχε λαὸς Ἀχαιῶν  
 θάρσυνος οἰωνῷ· ὁ δ' ἀμείβετο φαίδιμος Ἐκτωρ·

haggart

sneak

at random

“Αἴαν ἁμαρτοεπές, βουγάϊε, ποῖον εἵπες·

εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο

825

εἶην ἥματα πάντα, τέκοι δέ με πότνια Ἥρη,

τιοίμην δ' ὥς τίετ' Ἀθηναίη καὶ Ἀπόλλων,

ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισι

πᾶσι μάλ', ἐν δὲ σὺ τοῖσι πεφήσσαι, αἶ κε ταλάσσης

as they

- Thaw

μεῖναι ἐμὸν δόρυ μακρόν, ὃ τοι χροῶ λειριόεντα

830

δάψει· ἀτὰρ Τρώων κορέεις κύνας ἠδ' οἰωνοὺς

δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν.”

ᾧΩς ἄρα φωνήσας ἡγήσατο· τοὶ δ' ἅμ' ἔποντο

ἡχῇ θεσπεσίῃ, ἐπὶ δ' ἴαχε λαὸς ὄπισθεν.

Ἀργεῖοι δ' ἐτέρωθεν ἐπίαχον, οὐδ' ἐλάθοντο

835

ἀλκῆς, ἀλλ' ἔμενον Τρώων ἐπιόντας ἀρίστους.

ἡχῇ δ' ἀμφοτέρων ἵκετ' αἰθέρα καὶ Διὸς αὐγὰς.

shew

# ΙΛΙΑΔΟΣ Ε.

## Διὸς ἀπάτη.

Νέστορα δ' οὐκ ἔλαθεν ἰαχὴ πίνοντά περ ἔμπης,  
 ἀλλ' Ἀσκληπιάδην ἔπεα πτερόεντα προσηύδα·  
 “φράζεο, δῖε Μαχᾶον, ὅπως ἔσται τάδε ἔργα·  
 μείζων δὴ παρὰ νηυσὶ βοή θαλερῶν αἰζηῶν.  
 ἀλλὰ σὺ μὲν νῦν πῖνε καθήμενος αἷθοπα οἶνον,  
 εἰς ὃ κε θερμὰ λοετρὰ ἐϋπλόκαμος Ἑκαμήδη  
 θερμήνῃ καὶ λούσῃ ἄπο βρότον αἱματόεντα·  
 αὐτὰρ ἐγὼν ἔλθων τάχα εἴσομαι ἐς περιωπὴν.”

5

*plate  
outlook*

ᾧ εἰπὼν σάκος εἴλε τετυγμένον υἱὸς ἐοῖο,  
 κείμενον ἐν κλισίῃ, Θρασυμήδεος ἵπποδάμοιο,  
 χαλκῷ παμφαῖνον· ὃ δ' ἔχ' ἀσπίδα πατρὸς ἐοῖο.  
 εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ,  
 στήν δ' ἐκτὸς κλισίης, τάχα δ' εἵσιδεν ἔργον ἀεικές,  
 τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθε,  
 Τρῶας ὑπερθύμους· ἐρέριπτο δὲ τεῖχος Ἀχαιῶν.

10

15

ὥς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ,  
 ὀσσομένον λιγέων ἀνέμων λαιψηρὰ κέλευθα  
 αὐτῶς, οὐδ' ἄρα τε προκυλινδεται οὐδετέρωσε,  
 πρὶν τινα κεκριμένον καταβήμεναι ἐκ Διὸς οὖρον,  
 ὥς ὃ γέρων ὥρμαινε δαϊζόμενος κατὰ θυμὸν  
 διχθάδι, ἧ μεθ' ὁμιλον ἴοι Δαναῶν ταχυπώλων,  
 ἦε μετ' Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν.  
 ᾧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,

20

*gross dark  
noiseless  
booming  
strong  
divided*

βῆναι ἐπ' Ἀτρεΐδην. οἱ δ' ἀλλήλους ἐνάριζον  
μαρνάμενοι· λάκε δέ σφι περὶ χροῖ χαλκὸς ἀτειρὴς 25  
νυσσομένων ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισι.

Νέστορι δὲ ξύμβληντο διοτρεφέες βασιλῆες  
παρ νηῶν ἀνιόντες, ὅσοι βεβλήατο χαλκῷ,  
Τυδεΐδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων.  
πολλὸν γάρ ῥ' ἀπάνευθε μάχης εἰρύατο νῆες  
θιν' ἔφ' ἀλὸς πολιῆς· τὰς γὰρ πρώτας πεδίονδε  
εἵρυσαν, αὐτὰρ τεῖχος ἐπὶ πρύμνησιν ἔδειμαν.  
οὐδὲ γὰρ οὐδ' εὐρύς περ ἐὼν ἐδυνήσατο πάσας  
αἰγιαλὸς νῆας χαδέειν, στείνοντο δὲ λαοί·

30  
furthest from.  
see note

τῷ ῥα προκρόσσας ἔρυσαν, καὶ πλήσαν ἀπάσης  
ἡϊόνος στόμα μακρόν, ὅσον συνεέργαθον ἄκραι.  
τῷ ῥ' οἷ γ' ὀψείοντες αὐτῆς καὶ πολέμοιο  
ἔγχει ἐρειδόμενοι κίον ἄθροοι· ἄχυντο δέ σφι  
θυμὸς ἐνὶ στήθεσσι. ὁ δὲ ξύμβλητο γεραίός,  
Νέστωρ, πτήξε δὲ θυμὸν ἐνὶ στήθεσσι νῆαίων.

in rows 35

τὸν καὶ φωνήσας προσέφη κρείων Ἀγαμέμνων·  
“ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,  
τίπτε λιπῶν πόλεμον φθισήνορα δεῦρ' ἀφικάνεις;  
δείδω μὴ δὴ μοι τελέσῃ ἔπος ὄβριμος Ἔκτωρ,  
ὥς ποτ' ἐπηπείλησεν ἐνὶ Τρώεσσ' ἀγορεύων, 45  
μὴ πρὶν παρ νηῶν προτὶ Ἴλιον ἀπονέεσθαι,  
πρὶν πυρὶ νῆας ἐνιπρήσαι, κτείνειν δὲ καὶ αὐτούς.  
κείνος τῶς ἀγόρευε· τὰ δὲ νῦν πάντα τελείται.  
ὦ πόποι, ἣ ῥα καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοὶ  
ἐν θυμῷ βάλλονται ἐμοὶ χόλον, ὥς περ Ἀχιλλεύς, 50  
οὐδ' ἐθέλουσι μάχεσθαι ἐπὶ πρύμνησι νέεσσι.”

wishing to see

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·  
“ἣ δὲ ταυτὰ γ' ἐτοῖμα τετεύχεται, οὐδέ κεν ἄλλως  
Ζεὺς ὑψιβρεμέτης αὐτὸς παρατεκτάνη αὐτο.  
τεῖχος μὲν γὰρ δὴ κατερήριπεν, ᾧ ἐπέπιθμεν 55

alter

ἄρρηκτον νηῶν τε καὶ αὐτῶν εἶλαρ ἔσσεσθαι·  
οἱ δ' ἐπὶ νηυσὶ θοῇσι μάχην ἀλίσσασθον ἔχουσι  
νωλεμές· οὐδ' ἂν ἔτι γνολῆς μάλα περ σκοπιάζων  
ὀπποτέρωθεν Ἀχαιοὶ ὀρινόμενοι κλονέονται,  
ὥς ἐπιμῖξ κτείνονται, αὐτὴ δ' οὐρανὸν ἵκει.  
ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,  
εἴ τι νόος ῥέξει· πόλεμον δ' οὐκ ἄμμε κελεύω  
δύμεναι· οὐ γάρ πως βεβλημένον ἔστι μάχεσθαι."

60

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
"Νέστορ, ἐπεὶ δὴ νηυσὶν ἐπὶ πρύμνησι μάχονται,  
τείχος δ' οὐκ ἔχραιοι τετυγμένον, οὐδέ τι τάφρος,  
ἣ ἐπὶ πόλλ' ἔπαθον Δαναοί, ἔλποντο δὲ θυμῷ  
ἄρρηκτον νηῶν τε καὶ αὐτῶν εἶλαρ ἔσσεσθαι,  
οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,  
νωνύμους ἀπολέσθαι ἀπ' Ἀργεὸς ἐνθάδ' Ἀχαιούς.  
ἦδεα μὲν γὰρ ὅτε πρόφρων Δαναοῖσιν ἄμυνεν,  
οἶδα δὲ νῦν ὅτε τοὺς μὲν ὁμῶς μακάρεσσι θεοῖσι  
κυδάνει, ἡμέτερον δὲ μένος καὶ χεῖρας ἔδησεν.  
ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.  
νῆες ὅσαι πρῶται εἰρύαται ἄγχι θαλάσσης,  
ἔλκωμεν, πάσας δὲ ἐρύσσομεν εἰς ἅλα δῖαν,  
ὕψι δ' ἐπ' εὐνῶν ὀρμίσσομεν, εἰς ὃ κεν ἔλθῃ  
νυξ ἀβρότη, ἣν καὶ τῇ ἀπόσχωνται πολέμοιο  
Τρῶες· ἔπειτα δέ κεν ἐρυσσάμεθα νῆας ἀπάσας.  
οὐ γάρ τις νέμεσις φυγέειν κακόν, οὐδ' ἀνὰ νύκτα.  
βέλτερον ὅς φεύγων προφύγῃ κακὸν ἢ ἐάλῳη."

65

70

75

80

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·  
"Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων·  
οὐλόμεν', αἶθ' ὥφελles ἀεικελίου στρατοῦ ἄλλου  
σημαίνειν, μῆδ' ἄμμιν ἀνασσέμεν, οἷσιν ἄρα Ζεὺς  
ἐκ νεότητος ἔδωκε καὶ ἐς γῆρας τολυπεύειν  
ἀργαλέους πολέμους, ὅφρα φθιόμεσθα ἕκαστος.

85

far out  
more than

chance



οὕτω δὴ μέμονας Τρώων πόλιν εὐρύαγυιαν  
 καλλείψειν, ἧς εἶνεκ' οὔζυμεν κακὰ πολλά;  
 σίγα, μή τίς τ' ἄλλος Ἀχαιῶν τοῦτον ἀκούσῃ 90  
 μῦθον, ὃν οὐ κεν ἀνὴρ γε διὰ στόμα πάμπαν ἄγοιτο,  
 ὅς τις ἐπίσταιτο ἧσι φρεσὶν ἄρτια βάζειν *speak to purpose*  
 σκηπτοῦχός τ' εἴη, καὶ οἱ πειθοίαιτο λαοὶ  
 τοσσοῖδ' ὅσσοισιν σὺ μετ' Ἀργείοισιν ἀνάσσεις·  
 νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες· 95  
 ὃς κέλεαι πολέμοιο συνεστατός καὶ αὐτῆς *is joined*  
 νῆας ἔυσσέλμους ἅλαδ' ἐλκέμεν, ὅφρ' ἔτι μᾶλλον *victorious*  
 Τρωσὶ μὲν εὐκτὰ γένηται ἐπικρατέουσι περ ἔμπης, *as they were*  
 ἡμῖν δ' αἰπὺς ὄλεθρος ἐπιρρέπη. οὐ γὰρ Ἀχαιοὶ *be defeated*  
 σχήσουσιν πόλεμον νηῶν ἅλαδ' ἐλκομενάων, *fall to our lot*  
 ἀλλ' ἀποπαπτανέουσιν, ἐρωήσουσι δὲ χάρμης. *with mischief*  
ἔνθα κε σὴ βουλὴ δηλήσεται, ὄρχαμε λαῶν."

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 "ὦ Ὀδυσσεῦ, μάλα πῶς με καθήκεο θυμὸν ἐνιπῇ *has touched me nearly*  
 ἀργαλή· ἀτὰρ οὐ μὲν ἐγὼν ἀέκοντας ἄνωγα  
 νῆας ἔυσσέλμους ἅλαδ' ἐλκέμεν νῆας Ἀχαιῶν.  
 νῦν δ' εἴη ὃς τῆσδ' ἐγὼ ἀμείνονα μῆτιν ἐνίσποι,  
 ἢ νεός ἢ παλαιός· ἐμοὶ δέ κεν ἀσμένῳ εἴη."

Τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Διομήδης· *search*  
 "ἐγγὺς ἀνὴρ—οὐ δηθὰ ματεύσομεν—, αἶ κ' ἐθέλητε 110  
 πείθεσθαι, καὶ μή τι κότῳ ἀγάσῃσθε ἕκαστος,  
 οὔνεκα δὴ γενεῇφι νεώτατός εἰμι μεθ' ὑμῖν·  
 πατρὸς δ' ἐξ ἀγαθοῦ καὶ ἐγὼ γένος εὐχομαι εἶναι,  
 Τυδέος, ὃν Θήβησι χυτὴ κατὰ γαῖα καλύπτει.  
 Πορθεῖ γὰρ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο, 115  
 ὦκεον δ' ἐν Πλευρώνι καὶ αἰπεινῇ Καλυδῶνι,  
 Ἄγριος ἠδὲ Μέλας, τρίτατος δ' ἦν ἱππότα Οἰνεύς,  
 πατρὸς ἐμοῖο πατὴρ· ἀρετῇ δ' ἦν ἕξοχος αὐτῶν.  
 ἀλλ' ὁ μὲν αὐτόθι μέινει, πατὴρ δ' ἐμὸς Ἀργεῖ νάσθη

πλαγχθείς· ὥς γάρ που Ζεὺς ἤθελε καὶ θεοὶ ἄλλοι. 120

Ἀδρήστοιο δ' ἔγημε θυγατρῶν, ναῖε δὲ δῶμα

ἀφνειὸν βιότοιο, ἄλις δέ οἱ ἦσαν ἄρουραι *rows*

πυροφόροι, πολλοὶ δὲ φυτῶν ἔσαν ὄρχατοι ἀμφίς,

πολλὰ δέ οἱ πρόβατ' ἔσκε· κέκαστο δὲ πάντας Ἀχαιοὺς

ἐγχείη· τὰ δὲ μέλλετ' ἀκουέμεν, εἰ ἑτέον περ. 125

τῷ οὐκ ἄν με γένος γε κακὸν καὶ ἀνάλκιδα φάντες

μῦθον ἀτιμήσαιτε πεφασμένον, ὃν κ' εὖ εἶπω.

δεῦτ' ἵομεν πόλεμόνδε καὶ οὐτάμενοί περ ἀνάγκη.

ἔνθα δ' ἔπειτ' αὐτοὶ μὲν ἐχώμεθα δηϊοτήτος

ἐκ βελέων, μή πού τις ἐφ' ἔλκεϊ ἔλκος ἄρηται· 130

ἄλλους δ' ὀτρύνοντες ἐνήσομεν, οἳ τὸ πάρος περ

θυμῷ ἦρα φέρουντες ἀφεστᾶσ' οὐδὲ μάχονται."

ᾧς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο·

βὰν δ' ἵμεν, ἦρχε δ' ἄρα σφιν ἄναξ ἀνδρῶν Ἀγαμέμνων.

Οὐδ' ἀλαοσκοπιῇν εἶχε κλυτὸς ἐννοσίγαιος, 135

ἀλλὰ μετ' αὐτοὺς ἦλθε παλαιῷ φωτὶ ἰοικώς,

δεξιτερὴν δ' ἔλε χεῖρ' Ἀγαμέμνονος Ἀτρεΐδαο,

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“Ἀτρεΐδη, νῦν δὴ που Ἀχιλλῆος ὀλοὸν κῆρ

γηθεῖ ἐνὶ στήθεσσι, φόνον καὶ φύζαν Ἀχαιῶν 140

δερκομένῳ, ἐπεὶ οὗ οἳ ἐνὶ φρένες, οὐδ' ἡβαιαί.

ἀλλ' ὁ μὲν ὥς ἀπόλοιτο, θεὸς δὲ ἐσιφλῶσει·

σοὶ δ' οὐ πω μάλα πάγχυ θεοὶ μάκαρες κοτέουσιν,

ἀλλ' ἔτι που Τρώων ἡγήτορες ἠδὲ μέδοντες

εὐρὺ κονίσουσιν πεδίου, σὺ δ' ἐπόψεαι αὐτὸς 145

φεύγοντας προτὶ ἄστνυ νεῶν ἄπο καὶ κλισιάων."

ᾧς εἰπὼν μέγ' ἄϋσεν, ἐπεσσύμενος πεδίοιο.

ὅσσον δ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι

ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρηος,

τόσσην ἐκ στήθεσφιν ὅπα κρείων ἐνοσίχθων

ἦκεν· Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω 150

*ye must  
have  
heard*

*gratifying*

*very  
man*

καρδίῃ, ἄλληκτον πολεμίζειν ἥδ' ἐ μάχεσθαι.

Ἥρη δ' εἰσεΐδε χρυσόθρονος ὀφθαλμοῖσι  
σταῶσ' ἐξ Οὐλύμποιο ἀπὸ ρίου· αὐτίκα δ' ἔγνω  
τὸν μὲν ποιπνύοντα μάχην ἀνὰ κυδιάνειραν  
αὐτοκασίγνητον καὶ δαέρα, χαῖρε δὲ θυμῷ·  
Ζῆνα δ' ἐπ' ἀκροτάτης κορυφῆς πολυπίδακος Ἰδης  
ἤμενον εἰσεΐδε, στυγερός δέ οἱ ἔπλετο θυμῷ.

155

μερμήριξε δ' ἔπειτα βοῶπις πότνια Ἥρη  
ὅπως ἐξαπάφοιτο Διὸς νόον αἰγιόχοιο·  
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,  
ἐλθεῖν εἰς Ἰδην εὖ ἐντύνασαν ἐ αὐτήν,

160

εἷ πως ἰμεύριται παραδραθέειν φιλότῃτι  
ἦ χροῖῃ, τῷ δ' ὕπνον ἀπήμονά τε λιαρόν τε  
χεύῃ ἐπὶ βλεφάροισιν ἰδὲ φρεσὶ πευκαλίμῃσι.  
βῆ δ' ἵμεν ἐς θάλαμον, τὸν οἱ φίλος υἱὸς ἔτευξεν

165

Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσε  
κληῖδι κρυπτῇ, τὴν δ' οὐ θεὸς ἄλλος ἀνῶγεν·  
ἔνθ' ἦ γ' εἰσελθοῦσα θύρας ἐπέθηκε φαεινὰς.

door - ports  
fitted as on

ἀμβροσίῃ μὲν πρῶτον ἀπὸ χροὸς ἱμερόεντος  
λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ  
ἀμβροσίῳ ἐδανῶ, τό ρά οἱ τεθυωμένον ἦεν·

170

τοῦ καὶ κιννυμένοιο Διὸς κατὰ χαλκοβατὲς δῶ  
ἔμψης ἐς γαῖάν τε καὶ οὐρανὸν ἵκετ' αὐτμή.

fragrant  
sweet if it was  
as the moved char  
odour

τῷ ῥ' ἦ γε χροῶ καλὸν ἀλειψαμένη, ἰδὲ χαίτας  
πεξαμένη, χερσὶ πλοκάμους ἔπλεξε φαεινοὺς  
καλοὺς ἀμβροσίους ἐκ κράατος ἀθανάτοιο.

175

ἀμφὶ δ' ἄρ' ἀμβρόσιον ἑανὸν ἔσαθ', ὃν οἱ Ἀθήνη  
ἔξυσ' ἀσκήσασα, τίθει δ' ἐνὶ δαίδαλα πολλὰ·  
χρυσείης δ' ἐνετῆσι κατὰ στήθος περονᾶτο.

worked delicately

ζώσατο δὲ ζώνην ἑκατὸν θυσάνοις ἀραρυῖαν,  
ἐν δ' ἄρα ἔρματα ἦκεν εὐτρήτοισι λοβοῖσι

180

τρίγληνα μορούεντα χάρις δ' ἀπελάμπετο πολλή.

earrings

new-made

κρηδέμνῳ δ' ἐφύπερθε καλύψατο δῖα θεάων  
καλῶ νηγατέῳ· λευκὸν δ' ἦν ἡέλιος ὥς· 185

ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα.  
αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῖ θήκατο κόσμον,  
βῆ ῥ' ἴμεν ἐκ θαλάμοιο, καλεσσαμένη δ' Ἀφροδίτην  
τῶν ἄλλων ἀπάνευθε θεῶν πρὸς μῦθον ἔειπε·

“ἦ ῥά νύ μοι τι πίθοιο, φίλον τέκος, ὅττι κεν εἴπω, 190  
ἦέ κεν ἀρνήσαιο, κοτεσσαμένη τό γε θυμῷ,  
οὔνεκ' ἐγὼ Δαναοῖσι, σὺ δὲ Τρώεσσιν ἀρήγεις;”

Τὴν δ' ἡμείβετ' ἔπειτα Διὸς θυγάτηρ Ἀφροδίτη·  
“Ἥρη, πρέσβα θεά, θυγάτερ μέγαλοιο Κρόνιοι,  
αὔδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν, 195  
εἰ δύνamai τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.”

Τὴν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·  
“δὸς νῦν μοι φιλότητα καὶ ἴμερον, ᾧ τε σὺ πάντας  
— δαμνᾷ ἀθανάτους ἡδὲ θνητοὺς ἀνθρώπους.

εἶμι γὰρ ὀψομένη πολυφόρβου πείρατα γαίης, 200  
Ὀκεανὸν τε, θεῶν γενέσιν, καὶ μητέρα Τηθύν,  
οἳ με σφοῖσι δόμοισιν ἐὺ τρέφον ἡδ' ἀτίταλλον,  
δεξάμενοι Ῥέας, ὅτε τε Κρόνον εὐρύοπα Ζεὺς  
γαίης νέρθε καθεῖσε καὶ ἀτρυγέτοιο θαλάσσης·

τοὺς εἶμ' ὀψομένη, καί σφ' ἄκριτα νείκεα λύσω· 205  
ἥδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται

— εὐνῆς καὶ φιλότητος, ἐπεὶ χόλος ἔμπεσε θυμῷ.  
εἰ κείνῳ γ' ἐπέεσσι παραιπεπιθοῦσα φίλον κῆρ  
εἰς εὐνὴν ἀνέσαιμι ὁμωθῆναι φιλότῃτι,  
αἰεὶ κέ σφι φίλη τε καὶ αἰδοίη καλεοίμην.” 210

Τὴν δ' αὖτε προσέειπε φιλομμειδῆς Ἀφροδίτη·

“οὐκ ἔστ' οὐδὲ ἔοικε τεδὸν ἔπος ἀρνήσασθαι·

Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνῃσιν ἰαύεις.”

embroidered

Ἥ, καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἱμάντα  
ποικίλον, ἔνθα τέ οἱ θελκτήρια πάντα τέτυκτο· 215



ἔνθ' ἐνὶ μὲν φιλότῃς, ἐν δ' ἱμερος, ἐν δ' ὀαριστὺς  
πάρφασις, ἣ τ' ἔκλεψε νόον πύκα περ φρονεόντων.  
 τὸν ῥά οἱ ἔμβαλε χερσὶν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε.

*allurement  
(in appeal to  
his etc.)*

“τῇ νῦν, τοῦτον ἱμάντα τεῶ ἑγκάτθεο κόλπῳ,  
 ποικίλον, ᾧ ἐνὶ πάντα τετεύχεται· οὐδὲ σέ φημι  
 ἄπρηκτόν γε νέεσθαι, ὅ τι φρεσὶ σῇσι μενοινᾷς.”

220

ᾧ φάτο, μείδῃσεν δὲ βοῶπις πότνια Ἥρη,  
 μειδήσασα δ' ἔπειτα ἑῷ ἑγκάτθετο κόλπῳ.

Ἥ μὲν ἔβη πρὸς δῶμα Διὸς θυγάτηρ Ἀφροδίτη,  
 Ἥρη δ' αἰξάσα λίπεν ῥίον Οὐλύμποιο,

225

Πιερίην δ' ἐπιβᾶσα καὶ Ἥμαθίν ἐρατεινὴν  
 σεύατ' ἐφ' ἵπποπόλων Θορκῶν ὄρεα νιφόμενα,  
 ἀκροτάτας κορυφάς· οὐδὲ χθόνα μάρπτε ποδοῖν·

ἐξ Ἀθώω δ' ἐπὶ πόντον ἐβήσετο κυμαίνοντα,  
 Λήμνον δ' εἰσαφίκανε, πόλιν θείοιο Θόαντος.

230

ἔνθ' ὕπνῳ ξύμβλητο, κασιγνήτῳ Θανάτοιο,

ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν· Ν·Β· Ἥρη ἔλεγε  
 “ὕπνε, ἄναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων,

*appeal to sleep*

ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες, ἦδ' ἔτι καὶ νῦν  
 πείθεις· ἐγὼ δέ κέ τοι εἰδέω χάριν ἡμάτα πάντα.

235

κοίμησόν μοι Ζηνὸς ὑπ' ὀφρύσιν ὅσσε φαεινῷ,  
 αὐτίκ' ἐπεὶ κεν ἐγὼ παραλέξομαι ἐν φιλότῃτι.

δῶρα δέ τοι δώσω καλὸν θρόνον, ἄφθιτον αἰεὶ,

χρύσειον Ἥφαιστος δέ κ' ἐμὸς παῖς ἀμφιγυῆεις  
 τεύξει' ἀσκήσας, ὑπὸ δὲ θρήνων ποσὶν ἦσει,

240

τῷ κεν ἐπισχοίης λιπαροὺς πόδας εἰλαπινάζων.”

Τὴν δ' ἀπαμειβόμενος προσεφώνεε νήδυμος ὕπνος·

“Ἥρη, πρέσβα θεά, θυγάτερ μέγαλοιο Κρόνοιο,

ἄλλον μὲν κεν ἐγὼ γε θεῶν αἰειγενετῶν

ῥεῖα κατευνήσαιμι, καὶ ἂν ποταμοῖο ῥέεθρα

245

ὦκεανοῦ, ὅς περ γένεσις πάντεσσι τέτυκται·

Ζηνὸς δ' οὐκ ἂν ἐγὼ γε Κρονίουος ἄσπον ἰκοίμην,



taught me  
a lesson

οὐδὲ κατευνήσαιμ', ὅτε μὴ αὐτός γε κελεύοι.

ἦδη γάρ με καὶ ἄλλο τεὴ ἐπίνυσσεν ἐφετμή, (πινυσκα)

ἥματι τῷ ὅτε κείνος ὑπέρθυμος Διὸς υἱὸς

250

ἔπλεεν Ἰλιόθεν, Τρώων πόλιν ἐξαλαπάξας.

lulled to  
sleep

ἦ τοι ἐγὼ μὲν ἔλεξα Διὸς νόον αἰγιόχοιο

νῆδυμος ἀμφιχυθείς· σὺ δέ οἱ κακὰ μήσαο θυμῷ,

ὄρσασ' ἀργαλέων ἀνέμων ἐπὶ πόντον ἀήτας,

cos

καὶ μιν ἔπειτα Κόωνδ' εὖ ναιομένην ἀπένεικας,

255

νόσφι φίλων πάντων. ὁ δ' ἐπεγρόμενος χαλέπαινε,

ῥιπτάζων κατὰ δῶμα θεοῦς, ἐμὲ δ' ἔξοχα πάντων

ζήτει· καὶ κέ μ' ἄϊστον ἀπ' αἰθέρος ἔμβαλε πόντῳ,

εἰ μὴ Νυξ δμήτειρα θεῶν ἐσάωσε καὶ ἀνδρῶν·

τὴν ἰκόμην φεύγων, ὁ δ' ἐπαύσατο χωόμενός περ.

260

|| ἄζετο γὰρ μὴ Νυκτὶ θοῇ ἀποθύμια ἔρδοι.

νῦν αὖ τοῦτό μ' ἄνωγας ἀμήχανον ἄλλο τελέσσαι.”

Τὸν δ' αὖτε προσέειπε βοῶπις πότνια Ἥρη·

“Ὑπνε, τίη δὲ σὺ ταῦτα μετὰ φρεσὶ σῇσι μένοινας ;

ἦ φῆς ὥς Τρώεσσιν ἀρηξέμεν εὐρύοπα Ζῆν

265

ὥς Ἡρακλῆος περιχώσατο παῖδος ἑοῖο ;

ἀλλ' ἴθ', ἐγὼ δέ κέ τοι Χαρίτων μίαν ὀπλοτεράων

δώσω ὀπιέμεναι καὶ σὴν κεκληῆσθαι ἄκοιτιν

[Πασιθέην, ἧς αἰὲν ἐέλδεαι ἥματα πάντα].”

ἌΩς φάτο, χήρατο δ' Ὑπνος, ἀμειβόμενος δὲ προσ-

ηύδα·

270

“ἀγρει νῦν μοι ὁμοσσον ἀάατον Στυγὸς ὕδωρ,

χειρὶ δὲ τῇ ἐτέρῃ μὲν ἔλε χθόνα πουλυβοτείραν,

τῇ δ' ἐτέρῃ ἄλα μαρμαρέην, ἵνα νῶϊν ἅπαντες

μάρτυροι ᾧσ' οἱ ἔνερθε θεοὶ Κρόνον ἀμφὶς ἐόντες,

ἦ μὲν ἐμοὶ δώσειν Χαρίτων μίαν ὀπλοτεράων,

275

Πασιθέην, ἧς τ' αὐτὸς ἐέλδομαι ἥματα πάντα.”

ἌΩς ἔφατ', οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἥρη,

ὅμνυε δ' ὥς ἐκέλευε, θεοὺς δ' ὀνόμηνεν ἅπαντας

inviolable

τοὺς ὑποταρταρίους, οἳ Τιτῆνες καλέονται.  
 αὐτὰρ ἐπεὶ ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὄρκον, 280  
 τὼ βήτην Λήμνου τε καὶ Ἰμβρου ἄστνυ λιπόντες,  
 ἡέρα ἔσσαμένω, ῥίμφα πρήσσοντε κέλευθον.

Ἰδην δ' ἰκέσθην πολυπίδακα, μητέρα θηρῶν,  
 Λεκτόν, ὅθι πρῶτον λιπέτην ἄλα· τὼ δ' ἐπὶ χέρσου  
 βήτην, ἀκροτάτῃ δὲ ποδῶν ὑπο σείετο ὕλη.  
 ἔνθ' Ὕπνος μὲν ἔμεινε πάρος Διὸς ὅσσε ἰδέσθαι,  
 εἰς ἐλάτῃν ἀναβὰς περιμήκετον, ἥ τότ' ἐν Ἰδῇ  
 μακροτάτῃ πεφυῖα δι' ἡέρος αἰθέρ' ἵκανεν·  
 ἔνθ' ἦστ' ὅζοισιν πεπυκασμένος εἰλατίνουσιν,  
 ὄρνιθι λιγυρῇ ἐναλίγκιος, ἦν τ' ἐν ὄρεσσι 290  
 χαλκίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν.

Ἥρῃ δὲ κραιπνῶς προσεβήσετο Γάργαρον ἄκρον  
 Ἰδῆς ὑψηλῆς· ἶδε δὲ νεφεληγερέτα Ζεὺς.  
ὥς δ' ἶδεν, ὥς μιν ἔρωσ πυκινὰς φρένας ἀμφεκάλυψεν,  
 οἷον ὅτε πρῶτόν περ ἐμισγέσθην φιλότῃτι, 295  
 εἰς εὐνὴν φοιτῶντε, φίλους λήθοντε τοκῆας.

στῇ δ' αὐτῆς προπάροιθεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 “Ἥρῃ, πῇ μεμαυῖα κατ' Οὐλύμπου τόδ' ἱκάνεις; *thus*  
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίης.”

Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρῃ· 300  
 “ἔρχομαι ὀψομένη πολυφόρβου πείρατα γαίης,  
 Ὠκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν,  
 οἳ με σφοῖσι δόμοισιν ἐὺ τρέφον ἧδ' ἀτίταλλον·  
 τοὺς εἴμ' ὀψομένη, καὶ σφ' ἄκριτα νείκεα λύσω·  
 ἦδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται 305  
 εὐνῆς καὶ φιλότῃτος, ἐπεὶ χόλος ἔμπεσε θυμῷ.

ἵπποι δ' ἐν πρυμνωρείῃ πολυπίδακος Ἰδῆς *foot*  
 ἔστᾱσ', οἳ μ' οἴσουσιν ἐπὶ τραφερὴν τε καὶ ὑγρὴν.  
 νῦν δὲ σεῦ εἵνεκα δεῦρο κατ' Οὐλύμπου τόδ' ἱκάνω,  
 μή πῶς μοι μετέπειτα χολώσεται, αἶ κε σιωπῇ 310

οἴχωμαι πρὸς δῶμα βαθυρρόου Ὠκεανοῖο.”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

“Ἥρη, κείσε μὲν ἔστι καὶ ὕστερον ὄρμηθῆναι,

νῶϊ δ' αὔγ' ἐν φιλότῃ τραπέομεν εὐνηθέντε.

οὐ γάρ πώ ποτέ μ' ὦδε θεᾶς ἔρος οὐδὲ γυναικὸς 315

θυμὸν ἐνὶ στήθεσσι περιπροχυθεὶς ἐδάμασσειν,

οὐδ' ὀπότη' ἡρασάμην Ἰξιονίης ἀλόχοιο,

ἣ τέκε Πειρίθοον, θεόφιν μήστωρ' ἀτάλαντον·

οὐδ' ὅτε περ Δανάης καλλισφύρου Ἀκρισιώνης,

ἣ τέκε Περσῆα, πάντων ἀριδείκετον ἀνδρῶν· 320

οὐδ' ὅτε Φοίνικος κούρης τηλεκλειτοῖο,

ἣ τέκε μοι Μίνων τε καὶ ἀντίθεον Ῥαδάμανθυν·

οὐδ' ὅτε περ Σεμέλης οὐδ' Ἀλκμήνης ἐνὶ Θήβῃ,

ἣ ῥ' Ἡρακλῆα κρατερόφρονα γείνατο παῖδα·

ἣ δὲ Διώνυσον Σεμέλῃ τέκε, χάρμα βροτοῖσιν· 325

οὐδ' ὅτε Δήμητρος καλλιπλοκάμοιο ἀνάσσης,

οὐδ' ὀπότε Λητοῦς ἐρικυδέος, οὐδὲ σεῦ αὐτῆς,

ὥς σέο νῦν ἔραμαι καὶ με γλυκὺς ἥμερος αἰρεῖ.”

Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·

“αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 330

εἰ νῦν ἐν φιλότῃ λιλαίεαι εὐνηθῆναι

Ἰδης ἐν κορυφῇσι, τὰ δὲ προπέφανται ἅπαντα·

πῶς κ' εἴποι, εἴ τις νῶϊ θεῶν αἰειγενετῶν

εὔδοντ' ἀθρήσειε, θεοῖσι δὲ πᾶσι μετελθὼν

πεφράδοι; οὐκ ἂν ἐγὼ γε τεὸν πρὸς δῶμα νεοίμην 335

ἐξ εὐνῆς ἀνσταῖσα, νεμεσσητὸν δέ κεν εἴη.

ἀλλ' εἰ δὴ ῥ' ἐθέλεις καὶ τοι φίλον ἔπλετο θυμῷ,

ἔστιν τοι θάλαμος, τόν τοι φίλος υἱὸς ἔτευξεν

Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπήρσεν·

ἐνθ' ἵομεν κείμεντες, ἐπεὶ νύ τοι εὐαδεν εὐνή.” 340

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

“Ἥρη, μήτε θεῶν τό γε δείδιθι μήτε τιν' ἀνδρῶν

ὄψεσθαι· τοῖόν τοι ἐγὼ νέφος ἀμφικαλύψω  
 χρύσειον· οὐδ' ἂν νῶϊ διαδράκοι Ἡέλιός περ,  
 οὗ τε καὶ ὀξύτατον πέλεται φάος εἰσοράσθαι.” 345

Ἡ ῥα, καὶ ἀγκὰς ἔμαρπτε Κρόνου παῖς ἦν παράκοιτιν·  
 τοῖσι δ' ὑπὸ χθὼν δῖα φύεν νεοθηλέα ποίην,  
 λωτόν θ' ἐρσήεντα ἰδὲ κρόκον ἦδ' ὑάκινθον  
 πυκνὸν καὶ μαλακόν, ὃς ἀπὸ χθονὸς ὑψόσ' ἔεργε. *kept them off*  
 τῷ ἔνι λεξάσθην, ἐπὶ δὲ νεφέλην ἕσσαντο 350  
 καλὴν χρυσεῖην· στιλπναὶ δ' ἀπέπιπτον ἔερσαι. *glistening*

ᾧ Ως ὁ μὲν ἀτρέμας εὖδε πατὴρ ἀνὰ Γαργάρῳ ἄκρῳ,  
 ὕπνῳ καὶ φιλότῃτι δαμείς, ἔχε δ' ἀγκὰς ἄκοιτιν·  
 βῆ δὲ θέειν ἐπὶ νῆας Ἀχαιῶν νήδυμος Ὕπνος,  
 ἀγγελίην ἐρέων γαιηόχῳ ἐννοσιγαίῳ· 355

ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·  
 “ πρόφρων νῦν Δαναοῖσι, Ποσειδάον, ἐπάμυνε,  
 καὶ σφιν κῦδος ὅπαζε μίνυνθά περ, ὅφρ' ἔτι εὖδει  
 Ζεύς, ἐπεὶ αὐτῷ ἐγὼ μαλακὸν περὶ κῶμ' ἐκάλυψα·  
 Ἥρη δ' ἐν φιλότῃτι παρήπαφεν εὐνηθῆναι.” 360

ᾧ Ως εἰπὼν ὁ μὲν ὥχετ' ἐπὶ κλυτὰ φύλ' ἀνθρώπων,  
 τὸν δ' ἔτι μᾶλλον ἀνῆκεν ἀμυνέμεναι Δαναοῖσιν.  
 αὐτίκα δ' ἐν πρώτοισι μέγα προθορῶν ἐκέλευσεν·  
 “ Ἀργεῖοι, καὶ δὴ αὐτε μεθίεμεν Ἑκτορι νίκην  
 Πριαμίδῃ, ἵνα νῆας ἔλῃ καὶ κῦδος ἄρῃται; 365

ἀλλ' ὁ μὲν οὕτω φησὶ καὶ εὐχεται, οὐνεκ' Ἀχιλλεὺς  
 νηυσὶν ἔπι γλαφυρῇσι μένει κεχολωμένος ἦτορ·  
 κείνου δ' οὐ τι λῆν ποθὴ ἕσσεται, εἴ κεν οἱ ἄλλοι  
 ἡμεῖς ὀτρυνώμεθ' ἀμυνέμεν ἀλλήλοισιν. *best in ourselves*

ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες· 370  
 ἀσπίδες ὅσαι ἄρισται ἐνὶ στρατῷ ἦδὲ μέγισται  
 ἐσσάμενοι, κεφαλὰς δὲ παναίθῃσιν κορύθεσσι  
 κρύψαντες, χερσὶν τε τὰ μακρότατ' ἔγχε' ἐλόντες,  
 ἵομεν· αὐτὰρ ἐγὼν ἡγήσομαι, οὐδ' ἔτι φημί.



Ἔκτορα Πριαμίδην μενέειν μάλα περ μεμαῶτα. 375

ὃς δέ κ' ἀνὴρ μενέχαρμος, ἔχει δ' ὀλίγον σάκος ὦμφ,  
χείροινι φωτὶ δότω, ὃ δ' ἐν ἀσπίδι μείζονι δύτω."

Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο·  
τοὺς δ' αὐτοὶ βασιλῆες ἐκόσμεον οὐτάμενοί περ,

Τυδεΐδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων· 380

οἰχόμενοι δ' ἐπὶ πάντας Ἀρήϊα τεύχε' ἄμβιβον·  
ἐσθλὰ μὲν ἐσθλὸς ἔδυνε, χέρηα δὲ χείροινι δόσκειν.

αὐτὰρ ἐπεὶ ῥ' ἔσσαντο περὶ χροὶ νώροπα χαλκόν,  
βάν ῥ' ἔμεν· ἦρχε δ' ἄρα σφι Ποσειδάων ἐνοσίχθων,

δεινὸν ἄορ τανύηκες ἔχων ἐν χειρὶ παχείῃ, 385

εἵκελον ἀστεροπῇ· τῷ δ' οὐ θέμις ἐστὶ μιγῆναι  
ἐν δαὶ λευγαλέῃ, ἀλλὰ δέος ἰσχάνει ἄνδρας.

Τρῶας δ' αὖθ' ἐτέρωθεν ἐκόσμει φαίδιμος Ἔκτωρ.

δὴ ῥα τότε αἰνοτάτην ἔριδα πτολέμοιο τάνυσσαν

κυανοχαῖτα Ποσειδάων καὶ φαίδιμος Ἔκτωρ, 390

ἦ τοι ὃ μὲν Τρώεσσιν, ὃ δ' Ἀργείοισιν ἀρήγων.

*note*  
*singling*  
ἐκλύσθη δὲ θάλασσα ποτὶ κλισίας τε νέας τε

Ἀργείων· οἱ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.

οὔτε θαλάσσης κῦμα τόσον βοᾷ ποτὶ χέρσον,

ποντόθεν ὀρνύμενον πνοιῇ Βορέῳ ἀλεγεινῇ· 395

οὔτε πυρὸς τόσσος γε πέλει βρόμος αἰθομένοιο

οὔρεος ἐν βήσσης, ὅτε τ' ὤρετο καιέμεν ὕλην·

οὔτ' ἄνεμος τόσσον γε περὶ δρυσὶν ὑψικόμοισι

ἠπύει, ὃς τε μάλιστα μέγα βρέμεται χαλεπαίνων,

ὅσση ἄρα Τρώων καὶ Ἀχαιῶν ἔπλετο φωνή 400

δεινὸν αὔσαντων, ὅτ' ἐπ' ἀλλήλοισιν ὄρουσαν.

Αἴαντος δὲ πρῶτος ἀκόντισε φαίδιμος Ἔκτωρ

ἐγχει, ἐπεὶ τέτραπτο πρὸς ἰθὺ οἱ, οὐδ' ἀφάμαρτε,

*after*  
*ἐκόντισε*  
τῇ ῥα δὺν τελαμῶνε περὶ στήθεσσι τετάσθην,

ἦ τοι ὃ μὲν σάκεος, ὃ δὲ φασγάνου ἀγρυροήλου· 405

τῷ οἱ ῥυσάσθην τέρενα χροῖα. χῶσατο δ' Ἔκτωρ,



ὅτι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,  
 ἀψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.  
 τὸν μὲν ἔπειτ' ἀπιόντα μέγας Τελαμώνιος Αἶας  
 χερμαδίῳ, τὰ ῥα πολλά, θοάων ἔχματα νηῶν, 410  
 πὰρ ποσὶ μαρναμένων ἐκυλίνδετο, τῶν ἐν αἰέρας  
 στήθος βεβλήκει ὑπὲρ ἄντυγος ἀγχόθι δειρῆς,  
στρόμβον δ' ὥς ἔσσευε βαλὼν, περὶ δ' ἔδραμε πάντῃ.  
 ὥς δ' ὅθ' ὑπὸ πληγῆς πατρὸς Διὸς ἐξερίπη δρυῖς  
 πρόρριζος, δεινὴ δὲ θεείου γίγνεται ὁδμῇ 415  
 ἐξ αὐτῆς, τὸν δ' οὐ περ ἔχει θράσος ὅς κεν ἴδῃται  
 ἐγγὺς ἑὼν, χαλεπὸς δὲ Διὸς μέγαλοιο κεραυνός,  
 ὥς ἔπεσ' Ἑκτορος ὦκα χαμαὶ μένος ἐν κυνίῃσι. 10  
 χειρὸς δ' ἐκβαλεν ἔγχος, ἐπ' αὐτῷ δ' ἀσπίς ἐάφθη  
 καὶ κόρυς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ. 420  
 οἱ δὲ μέγα ἰάχοντες ἐπέδραμον νῆες Ἀχαιῶν,  
 ἐλπόμενοι ἐρύεσθαι, ἀκόντιζον δὲ θαμειὰς  
 αἰχμὰς· ἀλλ' οὐ τις ἐδυνήσατο ποιμένα λαῶν  
 οὐτάσαι οὐδὲ βαλεῖν· πρὶν γὰρ περίβησαν ἄριστοι,  
 Πουλυδάμας τε καὶ Αἰνεΐας καὶ δῖος Ἀγλήνωρ 425  
 Σαρπηδὼν τ', ἀρχὸς Λυκίων, καὶ Γλαῦκος ἀμύμων.  
 τῶν δ' ἄλλων οὐ τίς εὖ ἀκήδεσεν, ἀλλὰ πάροιθεν  
 ἀσπίδας εὐκύκλους σκέθον αὐτοῦ. τὸν δ' ἄρ' ἐταῖροι  
 χερσὶν αἰείραντες φέρον ἐκ πόνου, ὄφρ' ἔκεθ' ἵππους  
 ὠκέας, οἳ οἱ ὄπισθε μάχης ἠδὲ πτολέμοιο 430  
 ἔστασαν ἡνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·  
 οἳ τόν γε προτὶ ἄστνυ φέρον βαρέα στενάχοντα.  
 Ἄλλ' ὅτε δὴ πόρον ἵξον ἐϋρρείος ποταμοῖο,  
 Ξάνθου δινῆεντος, ὃν ἀθάνατος τέκετο Ζεὺς,  
 ἔνθα μιν ἐξ ἵππων πέλασαν χθονί, καὶ δέ οἱ ὕδωρ 435  
 χεῦαν· ὁ δ' ἐμπνύνθη καὶ ἀνέδρακεν ὀφθαλμοῖσιν,  
 ἐξόμενος δ' ἐπὶ γοῦνα κελαινεφὲς αἷμ' ἀπέμεσσαν·  
 αὐτὶς δ' ἐξοπίσω πλῆτο χθονί, τῷ δέ οἱ ὅσσε

rise - his shield  
 made him spin  
 top  
 rolled round  
 a round

νύξ ἐκάλυψε μέλαινα· βέλος δ' ἔτι θυμὸν ἐδάμνα.

Ἄργεῖοι δ' ὥς οὖν ἴδον Ἑκτορα νόσφι κιόντα, 440

μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.

ἔνθα πολὺν πρότιστος Ὀϊλῆος ταχὺς Αἴας

Σάτνιον οὔτασε δουρὶ μετάλμενος ὀξυόεντι

Ἦνοπίδην, ὃν ἄρα νύμφη τέκε νηὶς ἀμύμων

Ἦνοπι βουκολέοντι παρ' ὄχθας Σατνιόεντος. 445

τὸν μὲν Ὀϊλιάδης δουρικλυτὸς ἐγγύθεν ἐλθὼν

οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', ἀμφὶ δ' ἄρ' αὐτῷ

Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.

τῷ δ' ἐπὶ Πουλυδάμας ἐγχέσπαλος ἦλθεν ἀμύντωρ

Πανθοίδης, βάλε δὲ Προθοήνορα δεξιὸν ὦμον, 450

υἱὸν Ἀρηϊλύκοιο, δι' ὧμου δ' ὄβριμον ἔγχος

ἔσχευ, ὁ δ' ἐν κούρησι πεσὼν ἔλε γαῖαν ἀγοστῷ.

Πουλυδάμας δ' ἔκπαγλον ἐπέυξατο μακρὸν αὔσας·

“οὐ μὰν αὐτ' οἶω μεγαθύμον Πανθοῖδαο

χειρὸς ἄπο στιβαρῆς ἄλιον πηδῆσαι ἄκοντα, 455

ἀλλὰ τις Ἀργείων κόμισε χροῖ, καὶ μιν οἶω

αὐτῷ σκηπτόμενον κατίμεν δόμον Ἀἴδος εἴσω.”

ὣς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο·

Αἶαντι δὲ μάλιστα daίφροني θυμὸν ὄρινε,

τῷ Τελαμωνιάδῃ· τοῦ γὰρ πέσεν ἄγχι μάλιστα. 460

καρπαλίμως δ' ἀπιόντος ἀκόντισε δουρὶ φαεινῷ.

Πουλυδάμας δ' αὐτὸς μὲν ἀλεύατο κῆρα μέλαιναν

λικριφὶς αἶξας, κόμισεν δ' Ἀντήνορος υἱὸς

Ἀρχέλοχος· τῷ γάρ ῥα θεοὶ βούλευσαν ὄλεθρον.

τόν ῥ' ἔβαλεν κεφαλῆς τε καὶ αὐχένος ἐν συνεοχμῷ, 465

νεῖατον ἀστράγαλον, ἀπὸ δ' ἀμφῷ κέρσε τένοντε·

τοῦ δὲ πολὺν πρότερον κεφαλῇ στόμα τε ῥίνες τε

οὐδεῖ πλῆντ' ἢ περ κνήμαι καὶ γούνα πεσόντος.

Αἴας δ' αὐτ' ἐγέγωνεν ἀμύμονι Πουλυδάμᾶντι·

“φράζεο. Πουλυδάμα, καὶ μοι νημερτὲς ἐνίσπες, 470

leaning  
on it

side ways

meeting  
place

ἢ ῥ' οὐχ οὗτος ἀνὴρ Προθοήνορος ἀντὶ πεφάσθαι  
 ἄξιος; οὐ μὲν μοι κακὸς εἶδεται οὐδὲ κακῶν ἔξ,  
 ἀλλὰ κασίγνητος Ἀντήνορος ἱπποδάμοιο,  
 ἢ παῖς· αὐτῷ γὰρ γενεὴν ἄγχιστα ἐφίκει.”

Ἦ ῥ' εὖ γινώσκων, Τρῶας δ' ἄχος ἔλλαβε θυμόν 475  
 ἔνθ' Ἀκάμας Πρόμαχον Βοιώτιον οὔτασε δουρί,  
 ἀμφὶ κασιγνήτῳ βεβαῶς· ὁ δ' ὕφελκε ποδοῖν.  
 τῷ δ' Ἀκάμας ἔκπαγλον ἐπεύξατο μακρὸν αὔσας·

“ Ἀργεῖοι ἰόμωροι, ἀπειλάων ἀκόρητοι,  
 οὗ θην οἴοισίν γε πόνος τ' ἔσεται καὶ οἰζὺς 480  
 ἡμῖν, ἀλλὰ ποθ' ὧδε κατακτενέεσθε καὶ ὕμμες.  
 φράζεσθ' ὥς ὑμῖν Πρόμαχος δεδμημένος εὔδει  
 ἔγχει ἐμῷ, ἵνα μή τι κασιγνήτοιο γέ ποινῇ  
 δηρὸν ἄτιτος ἔη· τῷ καὶ τίς τ' εὔχεται ἀνὴρ  
 γνωτὸν ἐνὶ μεγάροισιν ἀρῆς ἀλκτῆρα λιπέσθαι.” 485

Ὡς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο·

Πηνέλεω δὲ μάλιστα δαΐφρονι θυμόν ὄρινεν·  
 ὥρμήθη δ' Ἀκάμαντος· ὁ δ' οὐχ ὑπέμεινεν ἔρωην  
 Πηνελέω ἀνακτος· ὁ δ' οὔτασεν Ἰλιονῆα,  
 υἱὸν Φόρβαντος πολυμήλου, τόν ῥα μάλιστα 490  
 Ἑρμείας Τρώων ἐφίλει καὶ κτῆσιν ὅπασσε·  
 τῷ δ' ἄρ' ὑπὸ μήτηρ μούνον τέκεν Ἰλιονῆα.

τὸν τόθ' ὑπ' ὀφρύος οὔτα κατ' ὀφθαλμοῖο θέμεθλα, *roots*  
 ἐκ δ' ὦσε γλήνην· δόρυ δ' ὀφθαλμοῖο διαπρὸ *base of the neck*  
 καὶ διὰ ινίου ἦλθεν, ὁ δ' ἔξετο χεῖρε πετάσσας 495

ἄμφω· Πηνέλεως δὲ ἐρυσσάμενος ξίφος ὀξὺ  
 αὐχένα μέσσον ἔλασσειν, ἀπήραξεν δὲ χαμάζε  
 αὐτῇ σὺν πῆληκι κάρη· ἔτι δ' ὄβριμον ἔγχος *like a porcupine-head*  
 ἦεν ἐν ὀφθαλμῷ· ὁ δὲ φῆ κώδειαν ἀνασχῶν  
 πέφραδέ τε Τρώεσσι καὶ εὐχόμενος ἔπος ἠῦδα· 500

“ εἰπέμεναί μοι, Τρῶες, ἀγανοῦ Ἰλιονῆος  
 πατρὶ φίλῳ καὶ μητρὶ γοήμεναι ἐν μεγάροισιν·

οὐδὲ γὰρ ἡ Προμάχοιο δάμαρ Ἀλεγηννορίδαο  
 ἀνδρὶ φίλῳ ἐλθόντι γανύσσεται, ὅππότε κεν δὴ  
 ἐκ Τροίης σὺν νηυσὶ νεώμεθα κοῦροι Ἀχαιῶν.” 505

ὣς φάτο, τοὺς δ’ ἄρα πάντας ὑπὸ τρόμος ἔλλαβε γυῖα,  
 πάπτηνεν δὲ ἕκαστος ὅπῃ φύγοι αἰπὺν ὄλεθρον.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ’ ἔχουσαι,  
 ὅς τις δὴ πρῶτος βροτόεντ’ ἀνδράγρι’ Ἀχαιῶν  
 ἦρατ’, ἐπεὶ ῥ’ ἔκλινε μάχην κλυτὸς ἐννοσίγαιος. 510

Αἴας ῥα πρῶτος Τελαμώνιος Ὕρτιον οὔτα  
 Γυρτιάδην, Μυσῶν ἡγήτορα καρτεροθύμων  
 Φάλκην δ’ Ἀντίλοχος καὶ Μέρμερον ἐξενάριξε·  
 Μηριόνης δὲ Μόρυν τε καὶ Ἴπποτίωνα κατέκτα,  
 Τεῦκρος δὲ Προθόωνά τ’ ἐνήρατο καὶ Περιφήτην· 515

Ἀτρεΐδης δ’ ἄρ’ ἔπειθ’ Ὑπερήνορα, ποιμένα λαῶν,  
 οὔτα κατὰ λαπάρην, διὰ δ’ ἐντερα χαλκὸς ἄφυσσε  
 δηώσας· ψυχὴ δὲ κατ’ οὐταμένην ὠτειλὴν  
 ἔσσυτ’ ἐπειγομένη, τὸν δὲ σκότος ὅσσε κάλυψε.  
 πλείστους δ’ Αἴας εἶλεν, Ὀϊλῆος ταχὺς υἱός· 520

οὐ γάρ οἱ τις ὁμοῖος ἐπισπένθαι ποσὶν ἦεν  
 ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ὄρση.

## ΙΛΙΑΔΟΣ Ο.

## Παλίωξις παρὰ τῶν νεῶν.

Αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν  
 φεύγοντες, πολλοὶ δὲ δάμεν Δαναῶν ὑπὸ χερσίν,  
 οἳ μὲν δὴ παρ' ὄχεσφιν ἐρητύοντο μένοντες,  
 χλωροὶ ὑπαὶ δείους, πεφοβημένοι· ἔγρετο δὲ Ζεὺς  
 Ἰδῆς ἐν κορυφῇσι παρὰ χρυσοθρόνου Ἥρης,  
 στή δ' ἄρ' ἀναΐξας, ἴδε δὲ Τρῶας καὶ Ἀχαιοὺς,  
 τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθεν  
 Ἀργείους, μετὰ δέ σφι Ποσειδάωνα ἄνακτα·

5

Ἔκτορα δ' ἐν πεδίῳ ἴδε κείμενον, ἀμφὶ δ' ἐταῖροι  
 ἦαθ', ὃ δ' ἀργαλέῳ ἔχετ' ἄσθματι κῆρ ἀπινύσσων,  
 αἰμ' ἐμέων, ἐπεὶ οὐ μιν ἀφανρότατος βάλ' Ἀχαιῶν.

10

τὸν δὲ ἰδὼν ἐλέησε πατὴρ ἀνδρῶν τε θεῶν τε,  
 δεινὰ δ' ὑπόδρα ἰδὼν Ἥρην πρὸς μῦθον ἔειπεν·  
 “ἦ μάλα δὴ κακότεχνος, ἀμήχανε, σὸς δόλος, Ἥρη,  
 Ἔκτορα δῖον ἔπαυσε μάχης, ἐφόβησε δὲ λαούς.

15

οὐ μὰν οἶδ' εἰ αὐτε κακορραφίης ἀλεγεινῆς  
 πρώτη ἐπαύρηαι καὶ σε πληγῇσιν ἱμάσσω.  
 ἦ οὐ μέμνη ὅτε τ' ἐκρέμω ὑψόθεν, ἐκ δὲ ποδοῦν  
 ἄκμονας ἦκα δύω, περὶ χερσὶ δὲ δεσμὸν ἦλα  
 χρύσεον ἄρρηκτον; σὺ δ' ἐν αἰθέρι καὶ νεφέλῃσιν  
 ἐκρέμω· ἡλᾶστεον δὲ θεοὶ κατὰ μακρὸν Ὀλυμπον,  
 λῦσαι δ' οὐκ ἐδύναντο παρασταδόν· ὃν δὲ λάβοιμι,  
 οἴπτασκον τεταγῶν ἀπὸ βηλοῦ, ὅφρ' ἂν ἴκηται

20



faint

and esive

γῆν ὀλιγηπελέων· ἐμὲ δ' οὐδ' ὥς θυμὸν ἀνλῖει  
 ἀζηχῆς ὀδύνη Ἡρακλῆος θείοιο,  
 τὸν σὺ ξὺν Βορέῃ ἀνέμφ πεπιθοῦσα θυέλλας  
 πέμψας ἐπ' ἀτρύγετον πόντον, κακὰ μητιώσα,  
 καί μιν ἔπειτα Κόωνδ' εὖ ναιομένην ἀπένεικας.  
 τὸν μὲν ἐγὼν ἔνθεν ῥυσάμην καὶ ἀνήγαγον αὖτις  
 Ἄργος ἐς ἱππόβοτον, καὶ πολλὰ περ ἀθλήσαντα.  
 τῶν σ' αὖτις μνήσω, ἵν' ἀπολλήξεῖς ἀπατάων,  
 ὄφρα ἴδῃ ἦν τοι χραίσμη φιλότης τε καὶ εὐνή,  
 ἦν ἐμίγης ἐλθοῦσα θεῶν ἅπο καὶ μ' ἀπάτησας."

25

30

ἌΩς φάτο, ῥίγησεν δὲ βοῶπις πότνια Ἥρη,  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 "ἴστω νῦν τόδε Γαῖα καὶ Οὐρανὸς εὐρύς ὕπερθε  
 καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος  
 ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,  
 σὴ θ' ἱερὴ κεφαλὴ καὶ νωτῖτερον λέχος αὐτῶν  
 κουρίδιον, τὸ μὲν οὐκ ἂν ἐγὼ ποτε μὰρ ὁμόσαιμι·  
 μὴ δι' ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων  
 πημαίνει Τρῳάς τε καὶ Ἑκτορα, τοῖσι δ' ἀρήγει,  
 ἀλλὰ που αὐτὸν θυμὸς ἐποτρύνει καὶ ἀνώγει,  
 τειρομένους δ' ἐπὶ νηυσὶν ἰδὼν ἐλέησεν Ἀχαιοὺς.  
 αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην  
 τῇ ἴμεν ἢ κεν δὴ σύ, κελαινεφές, ἡγεμονεύης."

35

40

45

ἌΩς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,  
 καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·  
 "εἰ μὲν δὴ σύ γ' ἔπειτα, βοῶπις πότνια Ἥρη,  
 ἴσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζοις,  
 τῷ κε Ποσειδάων γε, καὶ εἰ μάλα βούλεται ἄλλη,  
 αἴψα μεταστρέψει νόον μετὰ σὸν καὶ ἐμὸν κῆρ.  
 ἀλλ' εἰ δὴ ῥ' ἐτεόν γε καὶ ἀτρεκέως ἀγορεύεις,  
 ἔρχεο νῦν μετὰ φῦλα θεῶν, καὶ δεῦρο κάλεσσον  
 Ἴρίν τ' ἐλθέμεναι καὶ Ἀπόλλωνα κλυτότοξον,

50

55

ὄφρ' ἢ μὲν μετὰ λαὸν Ἀχαιῶν χαλκοχιτώνων  
 ἔλθῃ, καὶ εἴπῃσι Ποσειδάωνι ἄνακτι  
 παυσάμενον πολέμοιο τὰ ἂ πρὸς δῶμαθ' ἱκέσθαι,  
 Ἔκτορα δ' ὀτρύνῃσι μάχην ἐς Φοῖβος Ἀπόλλων,  
 αὖτις δ' ἐμπνεύσῃσι μένος, λελάθῃ δ' ὀδυνάων 60  
 αἰ νῦν μιν τείρουσι κατὰ φρένας, αὐτὰρ Ἀχαιοὺς  
 αὖτις ἀποστρέψῃσιν ἀνάλκιδα φύζαν ἐνόρσας,  
 φεύγοντες δ' ἐν νηυσὶ πολυκλήϊσι πέσωσι  
 Πηλεΐδῳ Ἀχιλλῆος· ὃ δ' ἀνστήσει ὃν ἑταῖρον *Zeus prophecies.*  
 Πάτροκλον· τὸν δὲ κτενεῖ ἔγχρῃ φαίδιμος Ἔκτωρ 65  
 Ἰλίου προπάροιθε, πολέας ὀλέσαντ' αἰζηοὺς  
 τοὺς ἄλλους, μετὰ δ' υἱὸν ἐμὸν Σαρπηδόνα δῖον.  
 τοῦ δὲ χολωσάμενος κτενεῖ Ἔκτορα δῖος Ἀχιλλεύς.  
 ἔκ τοῦ δ' ἂν τοι ἔπειτα παλίωξιν παρὰ νηῶν  
 αἶν ἐγὼ τεύχοιμι διαμπερές, εἰς ὃ κ' Ἀχαιοὶ 70  
 Ἴλιον αἰπὺν ἔλοιεν Ἀθηναίης διὰ βουλάς.  
 τὸ πρὶν δ' οὔτ' ἄρ' ἐγὼ παύω χόλον οὔτε τιν' ἄλλον  
 ἀθανάτων Δαναοῖσιν ἀμυνέμεν ἐνθάδ' ἑάσω,  
 πρὶν γε τὸ Πηλεΐδαο τελευτηθῆναι ἐέλδωρ,  
 ὥς οἱ ὑπέστην πρῶτον, ἐμῶ δ' ἐπένευσα κάρητι, 75  
 ἥματι τῷ ὅτ' ἐμεῖο θεὰ Θέτις ἤψατο γούνων,  
 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον."  
 Ὡς ἔφατ', οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἥρη,  
 βῆ δ' ἐξ Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον.  
 ὥς δ' ὅτ' ἂν αἴξῃ νόος ἀνέρος, ὅς τ' ἐπὶ πολλὴν 80  
 γαῖαν ἐληλουθὼς φρεσὶ πευκαλίμησι νοήσῃ,  
 "ἐνθ' εἶην, ἢ ἐνθα," μενοιμήησίν τε πολλά,  
 ὥς κραιπνῶς μεμανῖα διέπτατο πότνια Ἥρη·  
 ἵκετο δ' αἰπὺν Ὀλυμπον, ὀμηγερέεσσι δ' ἐπῆλθεν  
 ἀθανάτοισι θεοῖσι Διὸς δόμῳ· οἱ δὲ ἰδόντες 85  
 πάντες ἀνήϊξαν καὶ δεικανόωντο δέπασσιν. *pledged*  
 ἢ δ' ἄλλους μὲν ἔασε, Θέμιστι δὲ καλλιπαρήφῳ

δέκτο δέπας· πρώτη γὰρ ἐναντίη ἦλθε θέουσα,  
καί μιν φωνήσας· ἔπεα πτερόεντα προσηύδα·  
“Ἥρη, τίπτε βέβηκας; ἀτυζομένη δὲ ἔοικας·  
ἦ μάλα δὴ σ’ ἐφόβησε Κρόνου παῖς, ὅς τοι ἀκοίτης.”

90

Τὴν δ’ ἡμείβετ’ ἔπειτα θεὰ λευκώλενος Ἥρη·

“μή με, θεὰ Θέμι, ταῦτα διείρεο· οἶσθα καὶ αὐτή,  
οἷος ἐκείνου θυμὸς ὑπερφίαλος καὶ ἀπηνής. *harsh*  
ἀλλὰ σύ γ’ ἄρχε θεοῖσι δόμοις ἐνι δαιτὸς εἵσης·  
ταῦτα δὲ καὶ μετὰ πᾶσιν ἀκούσεται ἀθανάτοισιν,  
οἷα Ζεὺς κακὰ ἔργα πιφαύσκεται· οὐδέ τί φημι  
πᾶσιν ὁμῶς θυμὸν κεχαρησέμεν, οὔτε βροτοῖσιν  
οὔτε θεοῖς, εἴ πέρ τις ἔτι νῦν δαίνυται εὐφρων.”

95

Ἥ μὲν ἄρ’ ὥς εἰποῦσα καθέζετο πότνια Ἥρη,  
ᾧχθησαν δ’ ἀνὰ δῶμα Διὸς θεοί· ἡ δ’ ἐγέλασσε  
χείλεσιν, οὐδὲ μέτωπον ἐπ’ ὀφρύσι κυανέησιν  
ἰάνθη· πᾶσιν δὲ νεμεσσηθεῖσα μετηύδα·

100

“νήπιοι, οἳ Ζηνὶ μενεαίνομεν ἀφρονέοντες·  
ἦ ἔτι μιν μέμαμεν καταπαυσέμεν ἄσπον ἰόντες  
ἦ ἔπει ἡὲ βίῃ· ὁ δ’ ἀφήμενος οὐκ ἀλεγίζει  
οὐδ’ ὄθεται· φησὶν γὰρ ἐν ἀθανάτοισι θεοῖσι  
κάρτεϊ τε σθένει τε διακριδὸν εἶναι ἄριστος.

105

τῷ ἔχεθ’ ὅττι κεν ὑμμι κακὸν πέμπησιν ἐκάστω.  
ἦδη γὰρ νῦν ἔλπομ’ Ἀρητὴ γε πῆμα τετύχθαι·  
υἱὸς γάρ οἱ ὄλωλε μάχῃ ἐνι, φίλτατος ἀνδρῶν,

110

Ἀσκάλαφος, τὸν φησιν ὄν ἔμμεναι ὄβριμος Ἀρης.”

Ὡς ἔφατ’, αὐτὰρ Ἀρης θαλερῶ πεπλήγετο μηρῷ  
χερσὶ καταπρηνέσσω, ὀλοφυρόμενος δ’ ἔπος ηὔδα·

“μή νῦν μοι νεμεσήσεται, Ὀλύμπια δώματ’ ἔχοντες, *names - 1*

τίσασθαι φόνον υἱὸς ἰόντ’ ἐπὶ νῆας Ἀχαιῶν,

εἴ πέρ μοι καὶ μοῖρα Διὸς πληγέντι κεραυνῷ

κείσθαι ὁμοῦ νεκύεσσι μεθ’ αἵματι καὶ κούρησιν.” *names - 2*

Ὡς φάτο, καὶ ῥ’ ἵππους κέλετο Δεῖμόν τε Φόβον τε

*wharf - content -*

*with names - my hands -*

ζευγνύμεν, αὐτὸς δ' ἔντε' ἐδύσετο παμφανόωντα. ✓ 120

ἔνθα κ' ἔτι μείζων τε καὶ ἀργαλεώτερος ἄλλος

παρ Διὸς ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη,

εἰ μὴ Ἀθήνη πᾶσι περιδείσασα θεοῖσιν

ῶρτο διέκ προθύρου, λίπε δὲ θρόνον ἔνθα θάασσε,

τοῦ δ' ἀπὸ μὲν κεφαλῆς κόρυθ' εἴλετο καὶ σάκος ὦμων,

ἔγχος δ' ἔστησε στιβαρῆς ἀπὸ χειρὸς ἐλοῦσα 126

χάλκεον· ἥ δ' ἐπέεσσι καθάπτετο θοῦρον Ἄρηα·

“μαινόμενε, φρένας ἡλέ, διέφθορας· ἦ νύ τοι αὐτως

οὔατ' ἀκουέμεν ἐστί, νόος δ' ἀπόλωλε καὶ αἰδώς.

οὐκ ἄτεις ἃ τέ φησι θεὰ λευκώλενος Ἥρη, 130

ἥ δὴ νῦν παρ Ζηνὸς Ὀλυμπίου εἰλήλουθεν;

ἥ θέλεις αὐτὸς μὲν ἀναπλήσας κακὰ πολλὰ

ἄψ ἴμεν Οὐλυμπόνδε καὶ ἀχνύμενός περ ἀνάγκη,

αὐτὰρ τοῖς ἄλλοισι κακὸν μέγα πᾶσι φυτεῦσαι;

αὐτίκα γὰρ Τρῶας μὲν ὑπερθύμους καὶ Ἀχαιοὺς 135

λείψει, ὃ δ' ἡμέας εἴσι κυδοιμήσων ἐς Ὀλυμπον,

μάρψει δ' ἐξείης ὅς τ' αἴτιος ὅς τε καὶ οὐκί.

τῷ σ' αὖ νῦν κέλομαι μεθέμεν χόλον υἱὸς ἔηος·

ἤδη γάρ τις τοῦ γε βίην καὶ χεῖρας ἀμείνων

ἦ πέφατ', ἥ καὶ ἔπειτα πεφήσεται· ἀργαλέον δὲ 140

πάντων ἀνθρώπων ῥῦσθαι γενεήν τε τόκον τε.”

ᾧ εἰποῦς ἴδρυσε θρόνῳ ἐνι θοῦρον Ἄρηα.

Ἥρη δ' Ἀπόλλωνα καλέσσατο δώματος ἐκτὸς

Ἰρίν θ', ἥ τε θεοῖσι μετάγγελος ἀθανάτοισι,

καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα· 145

“Ζεὺς σφὼ εἰς Ἰδην κέλετ' ἐλθέμεν ὅττι τάχιστα·

αὐτὰρ ἐπὴν ἔλθητε, Διὸς τ' εἰς ὧπα ἴδωσθε,

ἔρδειν ὅττι κε κείνος ἐποτρύνῃ καὶ ἀνώγῃ.”

Ἥ μὲν ἄρ' ὥς εἰποῦσα πάλιν κίε πότνια Ἥρη,

ἔξετο δ' εἰνὶ θρόνῳ· τῷ δ' αἰξάντε πετέσθην. 150

Ἰδην δ' ἴκανον πολυπίδακα, μητέρα θηρῶν,



εὐρον δ' εὐρύοπα Κρονίδην ἀνὰ Γαργάρῳ ἄκρῳ  
 ἦμενον· ἀμφὶ δέ μιν θυόεν νέφος ἐστεφάνωτο. *fragrant*  
 τῷ δὲ πάροιθ' ἐλθόντε Διὸς νεφεληγερέταο  
 στήτην· οὐδέ σφωῖν ἰδὼν ἐχολώσατο θυμῷ, 155  
 ὅττι οἱ ὦκ' ἐπέεσσι φίλης ἀλόχοιο πιθέσθην,  
 Ἴριν δὲ προτέρην ἔπεα πτερόεντα προσηύδα·  
 “βάσκ' ἴθι, Ἴρι ταχεῖα, Ποσειδάωνι ἀνακτι  
 πάντα τὰδ' ἀγγεῖλαι, μηδὲ ψευδάγγελος εἶναι.  
 παυσάμενόν μιν ἄνωχθι μάχης ἡδὲ πτολέμοιο 160  
 ἔρχεσθαι μετὰ φῦλα θεῶν ἢ εἰς ἄλα διαν.  
 εἰ δέ μοι οὐκ ἐπέεσσ' ἐπιπίσεται, ἀλλ' ἀλογήσει,  
 φραζέσθω δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,  
 μή μ' οὐδὲ κρατερός περ ἐὼν ἐπιόντα ταλάσση  
 μείναι, ἐπεὶ εὖ φημι βίῃ πολὺν φέρτερος εἶναι 165  
 καὶ γενεῇ πρότερος· τοῦ δ' οὐκ ὀθεται φίλον ἦτορ  
 ἴσον ἐμοὶ φάσθαι, τὸν τε στυγέουσι καὶ ἄλλοι.”  
 “ὦς ἔφατ', οὐδ' ἀπίθησε ποδὴν νημος ὠκέα Ἴρις,  
 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.  
 ὥς δ' ὅτ' ἂν ἐκ νεφέων πτῆται νιφὰς ἢ ἐχάλασα 170  
 ψυχρὴ ὑπὸ ῥιπῆς αἰθρηγενέος Βορέας,  
 ὥς κραιπνῶς μεμαυῖα διέπτατο ὠκέα Ἴρις,  
 ἀγχοῦ δ' ἰσταμένη προσέφη κλυτὸν ἐννοσίγαιον·  
 “ἀγγελίην τινά τοι, γαιήοχε κυανοχαῖτα,  
 ἦλθον δεῦρο φέρουσα παραὶ Διὸς αἰγιόχοιο. 175  
 παυσάμενόν σ' ἐκέλευσε μάχης ἡδὲ πτολέμοιο  
 ἔρχεσθαι μετὰ φῦλα θεῶν ἢ εἰς ἄλα διαν.  
 εἰ δέ οἱ οὐκ ἐπέεσσ' ἐπιπίσεις, ἀλλ' ἀλογήσεις,  
 ἡπείλει καὶ κείνος ἐναντίβιον πολεμίζων  
 ἐνθάδ' ἐλεύσεσθαι· σὲ δ' ὑπεξαλέασθαι ἀνώγει 180  
 χεῖρας, ἐπεὶ σέο φησὶ βίῃ πολὺν φέρτερος εἶναι  
 καὶ γενεῇ πρότερος· σὸν δ' οὐκ ὀθεται φίλον ἦτορ  
 ἴσόν οἱ φάσθαι, τὸν τε στυγέουσι καὶ ἄλλοι.”

*scarcely not  
doem himself*

*born of  
aether*



Τὴν δὲ μέγ' ὀχθήσας προσέφη κλυτὸς ἐννοσίγαιος· *defiantly*  
 “ὦ πόποι, ἦ ῥ' ἀγαθὸς περ ἔων ὑπέροπλον ἔειπεν, 185  
 εἴ μ' ὁμότιμον ἔοντα βίῃ ἀέκοντα καθέξει.  
 τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοί, οὓς τέκετο Ῥέα,  
 Ζεὺς καὶ ἐγώ, τρίτατος δ' Ἀΐδης, ἐνέροισιν ἀνάσσω.  
 τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς·  
 ἦ τοι ἐγὼν ἔλαχον πολιὴν ἄλα ναιέμεν αἰεὶ  
παλλομένων, Ἀΐδης δ' ἔλαχε ζόφον ἡερόεντα, *190 when we drew*  
 Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφέλῃσι· *lots*  
 γαῖα δ' ἔτι ξυνὴ πάντων καὶ μακρὸς Ὀλυμπος.  
 τῷ ῥα καὶ οὔ τι Διὸς βέομαι φρεσὶν, ἀλλὰ ἔκηλος *will not be*  
 καὶ κρατερός περ ἔων μενέτω τριτάτῃ ἐνὶ μοίρῃ. 195  
 χερσὶ δὲ μή τί με πάγχυ κακὸν ὥς δειδισσέσθω·  
 θυγατέρεσσιν γάρ τε καὶ νιάσι βέλτερον εἶη  
 ἐκπάγλοις ἐπέεσσιν ἐνισσόμεν, οὓς τέκεν αὐτός,  
 οἳ ἔθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκη.”

Τὸν δ' ἡμίμβετ' ἔπειτα ποδὴννεμος ὠκέα Ἴρις· 200  
 “οὔτω γὰρ δὴ τοι, γαιήοχε κυανοχαῖτα,  
 τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε,  
 ἦ τι μεταστρέψεις; στρεπταὶ μὲν τε φρένες ἐσθλῶν.  
οἶσθ' ὥς πρεσβυτέροισιν Ἐρινύες αἰὲν ἔπονται.”

Τὴν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων· *N.B. Iliad 205*  
 “Ἴρι θεά, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες·  
 ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἶδῃ.  
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,  
 ὅππότε ἂν ἰσόμορον καὶ ὁμῇ πεπρωμένον αἴσῃ  
 νεικείειν ἐθέλῃσι χολωτοῖσιν ἐπέεσσιν. 210  
 ἀλλ' ἦ τοι νῦν μὲν κε νεμεσσηθεὶς ὑποείζω·  
 ἄλλο δέ τοι ἔρέω, καὶ ἀπειλήσω τό γε θυμῷ·  
 αἶ κεν ἄνευ ἐμέθεν καὶ Ἀθηναίης ἀγελεύς,  
 Ἥρης Ἑρμείω τε καὶ Ἥφαιστοιο ἀνακτος,  
 Ἴλίου αἰπεινῆς πεφιδήσεται, οὐδ' ἐθελήσει 215

ἐκπέρσαι, δοῦναι δὲ μέγα κράτος Ἀργείοισιν,  
ἵστω τοῦθ', ὅτι νῶϊν ἀνήμεστος χόλος ἔσται.”

ᾧς εἰπὼν λίπε λαὸν Ἀχαιϊκὸν ἐννοσίγαιος,  
δῦνε δὲ πόντον ἰών, πόθεσαν δ' ἥρωες Ἀχαιοί.  
καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς· 220

“ἔρχεο νῦν, φίλε Φοῖβε, μεθ' Ἑκτορα χαλκοκορυστήν·  
ἦδη μὲν γάρ τοι γαιήοχος ἐννοσίγαιος  
οἴχεται εἰς ἅλα διᾶν, ἀλευάμενος χόλον αἰπὺν  
ἡμέτερον· μάλα γάρ κε μάχης ἐπύθοντο καὶ ἄλλοι,  
οἳ περ ἐνέρτεροί εἰσι θεοί, Κρόνον ἀμφὶς ἑόντες. 225  
ἀλλὰ τόδ' ἡμὲν ἐμοὶ πολὺν κέρδιον ἦδὲ οἱ αὐτῷ  
ἔπλετο, ὅττι πάροιθε νεμεσσηθεὶς ὑπόμειξε

— χεῖρας ἐμάς, ἐπεὶ οὗ κεν ἀνιδρωτί γ' ἐτελέσθη.  
ἀλλὰ σύ γ' ἐν χεῖρεσσι λάβ' αἰγίδα θυσσανόεσσαν,  
τῇ μάλ' ἐπισσείων φοβέειν ἥρωας Ἀχαιούς· 230  
σοὶ δ' αὐτῷ μελέτω, ἐκατηβόλε, φαίδιμος Ἑκτωρ·  
τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὄφρ' ἂν Ἀχαιοὶ  
φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἵκωνται.  
κεῖθεν δ' αὐτὸς ἐγὼ φράσομαι ἔργον τε ἔπος τε,  
ὥς κε καὶ αὖτις Ἀχαιοὶ ἀναπνεύσωσι πόνοιο.” 235

ᾧς ἔφατ', οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων,  
βῆ δὲ κατ' Ἰδαίων ὀρέων, ἱρηκὶ ἐοικὼς  
ὠκέϊ φασσοφόνῳ, ὃς τ' ὤκιστος πετεηνῶν.  
εὖρ' υἷδν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,  
ἡμενον, οὐδ' ἔτι κεῖτο, νέον δ' ἐσαγείρετο θυμόν, 240  
ἀμφὶ ἐ γινώσκων ἐτάρους· ἀτὰρ ἄσθμα καὶ ἰδρῶς  
παύετ', ἐπεὶ μιν ἔγειρε Διὸς νόος αἰγιόχοιο.

ἀγχοῦ δ' ἰστάμενος προσέφη ἐκάεργος Ἀπόλλων·  
“Ἑκτορ, νῖε Πριάμοιο, τίη δὲ σὺ νόσφιν ἀπ' ἄλλων  
ἦσ' ὀλιγηπελέων; ἦ πού τί σε κῆδος ἰκάνει;” 245

Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἑκτωρ·  
“τίς δὲ σύ ἐσσι φέριστε θεῶν, ὅς μ' εἴρειαι ἄντην;

οὐκ αἵεις ὃ με νηυσὶν ἔπι πρύμνησιν Ἀχαιῶν  
οὓς ἐτάρους ὀλέκοντα βοὴν ἀγαθὸς βάλεν Αἴας  
χερμαδίῳ πρὸς στήθος, ἔπαυσε δὲ θούριδος ἀλκῆς ; 250  
καὶ δὴ ἐγὼ γ' ἐφάμην νέκυσας καὶ δῶμ' Ἀΐδαο  
ἥματι τῷδ' ἵζεσθαι, ἐπεὶ φίλον αἶον ἦτορ." *breathed out*

Τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·  
"·θάρσει νῦν· τοῖόν τοι ἀοσσητήρα Κρονίων *help*  
ἐξ Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν, 255  
Φοῖβον Ἀπόλλωνα χρυσάορον, ὃς σε πάρος περ  
ρύομ', ὁμῶς αὐτόν τε καὶ αἰπεινὸν πτολίεθρον.  
ἀλλ' ἄγε νῦν ἱππεῦσιν ἐπότηρυνον πολέεσσι  
νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν ὠκέας ἵππους·  
αὐτὰρ ἐγὼ προπάροιθε κιὼν ἵπποισι κέλευθον 260  
πᾶσαν λειανέω, τρέψω δ' ἥρωας Ἀχαιοὺς."

Ὡς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν.  
ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,  
δεσμὸν ἀπορρήξας θεΐῃ πεδίῳιο κροαίνων,  
εἰωθὼς λούεσθαι ἑὺρρεῖος ποταμοῖο, 265  
κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται  
ῥομοῖς αἴσσονται· ὁ δ' ἀγλαΐῃφι πεποιθώς,  
ρίμφα ἐγούνα φέρει μετὰ τ' ἦθεα καὶ νομὸν ἵππων·  
ὥς Ἐκτωρ λαιψήρᾳ πόδας καὶ γούνατ' ἐνώμα  
ὀτρύνων ἱππῆας, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν. 270

οἱ δ' ὥς τ' ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα  
ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροῖωται·  
τὸν μὲν τ' ἡλίβατος πέτρῃ καὶ δάσκιος ὕλη  
εἰρύσατ', οὐδ' ἄρα τέ σφι κιχήμεναι αἴσιμον ἦεν·  
τῶν δέ θ' ὑπὸ ἰαχῆς ἐφάνη λῖς ἡϋγένης 275  
εἰς ὁδόν, αἶψα δὲ πάντας ἀπέτραπε καὶ μεμαῶτας·  
ὥς Δαναοὶ ἦος μὲν ὁμιλαδὸν αἰὲν ἔποντο,  
νύσσουντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν·  
αὐτὰρ ἐπεὶ ἴδον Ἐκτορ' ἐποικόμενον στίχας ἀνδρῶν,

τάρβησαν, πᾶσιν δὲ παραὶ ποσὶ κάππεσε θυμός. 280

Τοῖσι δ' ἔπειτ' ἀγόρευε Θόας, Ἀνδραίμονος υἱός,  
Αἰτωλῶν ὄχ' ἄριστος, ἐπιστάμενος μὲν ἄκοντι,  
ἔσθλός δ' ἐν σταδίῃ· ἀγορῇ δέ ἐ παῦροι Ἀχαιῶν  
νίκων, ὅππότε κούροι ἐρίσσειαν περὶ μύθων·  
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν· 285

“ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι,  
οἷον δὴ αὐτ' ἐξαῦτις ἀνέστη κῆρας ἀλύξας  
Ἔκτωρ· ἦ θήν μιν μάλα ἔλπετο θυμός ἐκάστου  
χερσὶν ὑπ' Αἴαντος θανέειν Τελαμωνιάδαο.  
ἀλλὰ τις αὖτε θεῶν ἐρρύσατο καὶ ἐσάωσεν 290

Ἔκτορ', ὃ δὴ πολλῶν Δαναῶν ὑπὸ γούνατ' ἔλυσεν,  
ὥς καὶ νῦν ἔσσεσθαι ὀτομαι· οὐ γὰρ ἄτερ γε  
Ζηνὸς ἐριγδούπου πρόμος ἴσταται ὧδε μενοινῶν.  
ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.

(μνωφ.)· πληθὺν μὲν ποτὶ νῆας ἀνῶξομεν ἀπονέεσθαι· 295  
αὐτοὶ δ', ὅσσοι ἄριστοι ἐνὶ στρατῷ εὐχόμεθ' εἶναι,  
στήομεν, εἴ κεν πρῶτον ἐρύξομεν ἀντιάσαντες,  
δούρατ' ἀνασχόμενοι· τὸν δ' οἴω καὶ μεμαῶτα  
θυμῷ δεισεσθαι Δαναῶν καταδύναι ὄμιλον.”

ᾧς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν ἢ δ' ἐπίθοντο·  
οἱ μὲν ἄρ' ἀμφ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα, 301  
Τεῦκρον Μηριόνην τε Μέγην τ', ἀτάλαντον Ἀρηϊ,  
ὑσμίνην ἥρτυνον, ἀριστῆας καλέσαντες,  
Ἔκτορι καὶ Τρώεσσιν ἐναντίον· αὐτὰρ ὀπίσσω  
ἦ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο. 305

Τρώες δὲ προὔτυψαν ἀολλέες, ἥρχε δ' ἄρ' Ἔκτωρ  
μακρὰ βιβιάς· πρόσθεν δὲ κί' αὐτοῦ Φοῖβος Ἀπόλλων  
εἰμένος ὥμοιιν νεφέλῃν, ἔχε δ' αἰγίδα θυῶριν,  
δαινῇν ἀμφιδάσειαν ἀριπρεπέ', ἣν ἄρα χαλκεὺς  
Ἥφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν· 310  
τὴν ἄρ' ὃ γ' ἐν χεῖρεσσιν ἔχων ἡγήσατο λαῶν.



Ἄργεῖοι δ' ὑπέμειναν ἀολλέες, ὦρτο δ' αὐτὴ  
 ὄξεϊ' ἀμφοτέρωθεν, ἀπὸ νευρῆφι δ' οὔστοι  
 θρῶσκον· πολλὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν  
 ἄλλα μὲν ἐν χροῖ πήγνυντ' ἀρηϊθόων αἰζηῶν, 315  
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἐπαυρεῖν,  
 ἐν γαίῃ ἴσταντο λιλαιόμενα χροὸς ἄσαι.

ὄφρα μὲν αἰγίδα χερσὶν ἔχ' ἀτρέμα Φοῖβος Ἀπόλλων, *face to face*  
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός. *right opposite*  
 — αὐτὰρ ἐπεὶ κατ' ἐνῶπα ἰδὼν Δαναῶν ταχυπώλων 320  
 σείσ', ἐπὶ δ' αὐτὸς αὖσε μάλα μέγα, τοῖσι δὲ θυμὸν  
 ἐν στήθεσσιν ἔθελξε, λάθοντο δὲ θούριδος ἀλκῆς.

οἱ δ' ὥς τ' ἤε βοῶν ἀγέλην ἢ πῶϋ μέγ' οἶῶν  
 θῆρε δῶυ κλονέωσι μελαίνης νυκτὸς ἀμολγῶ,  
 ἐλθόντ' ἐξαπίνης σημάντορος οὐ παρεόντος, 325  
 ὥς ἐφόβηθεν Ἀχαιοὶ ἀνάλκιδες· ἐν γὰρ Ἀπόλλων  
 ἦκε φόβον, Τρῳσὶν δὲ καὶ Ἑκτορι κῦδος ὄπαζεν.

Ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα κεῖσθαισις ὑσμίνης.  
 Ἐκτωρ μὲν Στιχίον τε καὶ Ἀρκεσίλαον ἔπεφνε,  
 τὸν μὲν Βοιωτῶν ἡγήτορα χαλκοχιτώνων, 330  
 τὸν δὲ Μενεσθῆος μεγαθύμου πιστὸν ἑταῖρον·  
 Αἰνείας δὲ Μέδοντα καὶ Ἴασον ἐξενάριξεν.

ἦ τοι ὁ μὲν νόθος υἱὸς Ὀϊλῆος θείοιο  
 ἔσκε Μέδων, Αἶαντος ἀδελφεός· αὐτὰρ ἔναιεν  
 ἐν Φυλάκῃ γαίης ἀπο πατρίδος, ἄνδρα κατακτάς, 335  
 γνωτὸν μητρυνῆς Ἐριώπιδος, ἣν ἔχ' Ὀϊλεύς·

Ἴασος αὐτ' ἀρχὸς μὲν Ἀθηναίων ἐτέτυκτο,  
 υἱὸς δὲ Σφήλαιο καλέσκετο Βουκολίδαο.

Μηκιστῇ δ' ἔλε Πουλυδάμας, Ἐχίον δὲ Πολίτης  
 πρώτῃ ἐν ὑσμίνῃ, Κλονίου δ' ἔλε δῖος Ἀγένωρ. 340

Δηϊόχον δὲ Πάρις βάλε νεῖατον ὦμον ὅπισθε  
 φεύγοντ' ἐν προμάχοισι, διαπρὸ δὲ χαλκὸν ἔλασσεν.

Ὅφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα, τόφρα δ' Ἀχαιοὶ



τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ  
— ἔνθα καὶ ἔνθα φέβοντο, δύνοντο δὲ τεῖχος ἀνάγκη.

345

Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὖσας·

“ νηυσὶν ἐπισσεύεσθαι, ἔαν δ’ ἔναρα βροτούεнта·

ὄν δ’ ἂν ἐγὼν ἀπάνευθε νεῶν ἐτέρῳθι νοήσω, *elsewhere*  
αὐτοῦ οἱ θάνατον μητίσομαι, οὐδὲ νῦν τὸν γε

— γνωτοί τε γνωταί τε πυρὸς λελάχωσι θανόντα,

350

ἀλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέροιο.”

ἌΩς εἰπὼν μᾶστιγι κατωμαδὸν ἤλασεν ἵππους,  
κεκλόμενος Τρώεσσι κατὰ στίχας· οἱ δὲ σὺν αὐτῷ

πάντες ὁμοκλήσαντες ἔχον ἐρυσάρματας ἵππους

ἡχῇ θεσπεσίῃ· προπάροιθε δὲ Φοῖβος Ἀπόλλων

355

ῤεῖ’ ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων

ἐς μέσσον κατέβαλλε, γεφύρωσεν δὲ κέλευθον

μακρὴν ἣδ’ εὐρείαν, ὅσον τ’ ἐπὶ δουρὸς ἐρῶῃ

γίγνεται, ὅππότ’ ἀνὴρ σθέneos πειρώμενος ἦσι.

τῇ ῤ’ οἱ γε προχέοντο φαλαγγηδόν, πρὸ δ’ Ἀπόλλων 360

αἰγίδ’ ἔχων ἐρίτιμον· ἔρειπε δὲ τεῖχος Ἀχαιῶν

ῤεῖα μάλ’, ὥς ὅτε τις ψάμαθον παῖς ἄγχι θαλάσσης,

ὅς τ’ ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέησιν,

ἄψ αὖτις συνέχευε ποσσὶν καὶ χερσὶν ἀθύρων.

ὥς ῤα σύ, ἦϊε Φοῖβε, πολλὸν κάματος καὶ οἷζυν

σύγχεας Ἀργείων, αὐτοῖσι δὲ φύζαν ἐνῶρσας.

365

ἌΩς οἱ μὲν παρὰ νηυσὶν ἐρητύοντο μένοντες,

ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσι

χεῖρας ἀνίσχοντες μεγάλ’ εὐχετόωντο ἕκαστος·

Νέστωρ αὖτε μάλιστα Γερήνιος, οὔρος Ἀχαιῶν,

370

εὖχετο, χεῖρ’ ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

“ Ζεῦ πάτερ, εἴ ποτέ τίς τοι ἐν Ἀργεὶ περ πολυπύρῳ

ἢ βοὸς ἢ ὄϊος κατὰ πῖονα μηρία καίων

εὖχετο νοστήσῃ, σὺ δ’ ὑπέσχεο καὶ κατένευσας,

τῶν μνήσαι καὶ ἄμνον, Ὀλύμπιε, νηλεὲς ἡμαρ,

375

μηδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιοῦς."

ὣς ἔφατ' εὐχόμενος, μέγα δ' ἔκτυπε μητίετα Ζεὺς,  
 ἀράων αἰών Νηληϊάδαο γέροντος.

Τρῶες δ' ὥς ἐπύθοντο Διὸς κτύπον αἰγιόχοιο,  
 μᾶλλον ἐπ' Ἀργείοισι θόρον, μνήσαντο δὲ χάρμης. 380

οἱ δ' ὥς τε μέγα κῦμα θαλάσσης εὐρυπόροιο *w broad ways*  
 νηὸς ὑπὲρ τοίχων καταβήσεται, ὅππότε ἐπείγῃ *bulwarks*

ἴς ἀνέμου· ἥ γάρ τε μάλιστά γε κύματ' ὀφέλλει·  
 ὥς Τρῶες μεγάλη ἰαχὴ κατὰ τείχος ἔβαινον,  
 ἵππους δ' εἰσελάσαντες ἐπὶ πρύμνησι μάχοντο 385

ἔγχεσιν ἀμφιγύοις αὐτοσχεδόν, οἱ μὲν ἀφ' ἵππων,  
 οἱ δ' ἀπὸ νηῶν ὕψι μελαινάων ἐπιβάντες

μακροῖσι ξυστοῖσι, τά ῥά σφ' ἐπὶ νηυσὶν ἔκειτο  
 ναύμαχα κολλήεντα, κατὰ στόμα εἰμένα χαλκῷ. *close-joined*

Πάτροκλος δ' ἦος μὲν Ἀχαιοὶ τε Τρῶές τε 390  
 τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν,

τόφρ' ὃ γ' ἐνὶ κλισίῃ ἀγαπήνορος Εὐρύπυλοιο  
 ἦστο τε καὶ τὸν ἔτερπε λόγοις, ἐπὶ δ' ἔλκεῖ λυγρῷ  
 φάρμακ' ἀκέσματ' ἔπασσε μελαινάων ὀδυνάων.  
 αὐτὰρ ἐπεὶ δὴ τείχος ἐπεσσυμένους ἐνόησε 395

Τρῶας, αὐτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,  
 ὦμωξέν τ' ἄρ' ἔπειτα καὶ ὦ πεπλήγετο μῆρῳ  
 χερσὶ καταπρηνέσ', ὀλοφυρόμενος δ' ἔπος ἤϋδα·  
 "Εὐρύπυλ', οὐκέτι τοι δύναμαι χατέοντί περ ἔμπησ  
 ἐνθάδε παρμενέμεν· δὴ γὰρ μέγα νείκος ὄρωρεν· 400

ἀλλὰ σὲ μὲν θεράπων ποτιτερπέτω, αὐτὰρ ἐγὼ γε  
 σπεύσομαι εἰς Ἀχιλῆα, ἵν' ὀτρύνω πολεμίζειν.  
 τίς δ' οἷδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίνω  
 παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἑταίρου."

Τὸν μὲν ἄρ' ὥς εἰπόντα πόδες φέρον· αὐτὰρ Ἀχαιοὶ  
 Τρῶας ἐπερχομένους μένον ἔμπεδον, οὐδ' ἐδύναντο 406  
 παυροτέρους περ ἔοντας ἀπώσασθαι παρὰ νηῶν·

οὐδέ ποτε Τρῶες Δαναῶν ἐδύναντο φάλαγγας  
ῥηξάμενοι κλισίῃσι μιγήμεναι ἥδ' ἐ νέεσσιν.

ἀλλ' ὥς τε στάθμη δόρυ νήϊον ἐξιθύνει

410

τέκτονος ἐν παλάμῃσι δαήμονος, ὅς ῥά τε πάσης

εἶ εἰδῇ σοφίης ὑποθημοσύνησιν Ἀθήνης,

ὥς μὲν τῶν ἐπὶ ἴσα μάχη τέτατο πτόλεμός τε·

ἄλλοι δ' ἄμφ' ἄλλῃσι μάχην ἐμάχοντο νέεσσιν,

Ἐκτωρ δ' ἄντ' Αἴαντος εἰείσατο κυδαλίμοιο.

415

τὼ δὲ μῆς περὶ νηὸς ἔχον πόνον, οὐδ' ἐδύναντο

οὔθ' ὁ τὸν ἐξελάσαι καὶ ἐνιπρῆσαι πυρὶ νῆα

οὔθ' ὁ τὸν ἄψ ὤσασθαι, ἐπεὶ ῥ' ἐπέλασσε γε δαίμων.

ἔνθ' υἷα Κλυτίοιο Καλήτορα φαίδιμος Αἴας,

πῦρ ἐς νῆα φέροντα, κατὰ στήθος βάλε δουρί·

420

δούπησεν δὲ πεσών, δαλὸς δέ οἱ ἔκπεσε χειρός.

Ἐκτωρ δ' ὥς ἐνόησεν ἀνεψιὸν ὀφθαλμοῖσιν

ἐν κονίῃσι πεσόντα νεὸς προπάροιθε μελαίνης,

Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας·

“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,

425

μὴ δὴ πω χάζεσθε μάχης ἐν στείνῃ τῷδε,

ἀλλ' υἷα Κλυτίοιο σαώσατε, μὴ μιν Ἀχαιοὶ

τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα.”

Ὡς εἰπὼν Αἴαντος ἀκόντισε δουρὶ φαεινῷ.

τοῦ μὲν ἄμαρθ', ὁ δ' ἔπειτα Λυκόφρονα, Μάστορος υἱόν,

Αἴαντος θεράποντα Κυθήριον, ὅς ῥα παρ' αὐτῷ

431

ναῖ', ἐπεὶ ἄνδρα κατέκτα Κυθήροισι ζαθείοισι,

τόν ῥ' ἔβαλεν κεφαλὴν ὑπὲρ οὔρατος ὀξέϊ χαλκῷ,

ἔσταότ' ἄγχ' Αἴαντος· ὁ δ' ὕπτιος ἐν κονίῃσι

νηὸς ἄπο πρύμνης χαμάδις πέσε, λύντο δὲ γυῖα.

435

Αἴας δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·

“Τεῦκρε πέπον, δὴ νῶϊν ἀπέκτατο πιστὸς ἐταῖρος

Μαστορίδης, ὃν νῶϊ Κυθηρόθεν ἐνδον ἐόντα

ἴσα φίλοισι τοκεῦσιν ἐτίομεν ἐν μεγάροισι·

a visitor from

carpenter's rule

beach

hard struggle

x

τὸν δ' Ἐκτωρ μεγάθυμος ἀπέκτανε. ποῦ νύ τοι ἰοὶ 440  
ὠκύμοροι καὶ τόξον, ὃ τοι πόρε Φοῖβος Ἀπόλλων;''

ᾧ φάθ', ὃ δὲ ξυνέηκε, θέων δέ οἱ ἄγχι παρέστη,  
τόξον ἔχων ἐν χειρὶ παλίντονον ἠδὲ φαρέτρην  
ἰοδόκον· μάλα δ' ὦκα βέλεα Τρώεσσιν ἐφίει.

καὶ ῥ' ἔβαλε Κλεῖτον, Πεισήνορος ἀγλαὸν υἱόν, 445

Πουλυδάμαντος ἐταῖρον, ἀγανοῦ Πανθοῖδαο,  
ἠνία χερσὶν ἔχοντα· ὃ μὲν πεπόννητο καθ' ἵππους·  
τῇ γὰρ ἔχ' ἥ ῥα πολὺ πλείσται κλονέοντο φάλαγγες,  
Ἐκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ  
ἦλθε κακόν, τό οἱ οὐ τις ἐρύκακεν ἱεμένων περ. 450

αὐχένι γάρ οἱ ὅπισθε πολύστονος ἔμπεισεν ἰός·  
ἦριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι  
κεῖν' ὄχεα κροτέοντες. ἄναξ δ' ἐνόησε τάχιστα

Πουλυδάμας, καὶ πρῶτος ἐναντίος ἦλυθεν ἵππων.  
τοὺς μὲν ὃ γ' Ἀστυνόφ Προτιάονος νιέει δῶκε, 455

πολλὰ δ' ἐπότηρνε σχεδὸν ἴσχειν εἰσορόωντα  
ἵππους· αὐτὸς δ' αὖτις ἰὼν προμάχοισιν ἐμίχθη.

Τεῦκρος δ' ἄλλον οὔιστον ἐφ' Ἐκτορι χαλκοκορυστῇ  
αἴνυτο, καὶ κεν ἔπαυσε μάχης ἐπὶ νηυσὶν Ἀχαιῶν,  
εἴ μιν ἀριστεύοντα βαλὼν ἐξείλετο θυμόν. 460

ἀλλ' οὐ λῆθε Διὸς πυκινὸν νόον, ὅς ῥ' ἐφύλασεν  
Ἐκτορ', ἀτὰρ Τεῦκρον Τελαμώνιον εὖχος ἀπηύρα,  
ὅς οἱ εὖστρεφέα νευρὴν ἐν ἀμύμονι τόξῳ

ῥῆξ' ἐπὶ τῷ ἐρύοντι· παρεπλάγχθη δέ οἱ ἄλλη  
ἰὸς χαλκοβαρής, τόξον δέ οἱ ἔκπενε χειρός. 465

Τεῦκρος δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·  
“ὦ πόποι, ἥ δὴ πάγχυ μάχης ἐπὶ μῆδεα κείρει  
δαίμων ἡμετέρης, ὃ τέ μοι βιὸν ἔκβαλε χειρός,  
νευρὴν δ' ἐξέρρηξε νεόστροφον, ἣν ἐνέδησα  
πρώϊον, ὃφρ' ἀνέχοιτο θαμὰ θρώσκοντας οὔιστους.” 470

Τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας·



feeling a  
grudge -  
low and

“ὦ πέπον, ἀλλὰ βιὸν μὲν ἕα καὶ ταρφέας ἰοὺς  
κεῖσθαι, ἐπεὶ συνέχενε θεὸς Δαναοῖσι μεγῆρας·  
αὐτὰρ χερσὶν ἑλὼν δολιχὸν δόρυ καὶ σάκος ὦμφ  
μάρναό τε Τρώεσσι καὶ ἄλλους ὄρνυθι λαούς.

475

— μὴ μὰν ἀσπουδί γε δαμασάμενοί περ ἔλοιεν  
νῆας ἑϋστέλμους, ἀλλὰ μνησώμεθα χάρμης.”

middle

4 layers

“Ὡς φάθ’, ὁ δ’ αὖ τόξον μὲν ἐνὶ κλισίῃσιν ἔθηκεν,  
αὐτὰρ ὃ γ’ ἄμφ’ ὦμοισι σάκος θέτο τετραθέλυμνον,  
κρατὶ δ’ ἐπ’ ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν  
ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·  
εἶλετο δ’ ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ,  
βῆ δ’ ἰέναι, μάλα δ’ ὦκα θέων Αἴαντι παρέστη.

480

failing

“Ἐκτωρ δ’ ὡς εἶδεν Τεύκρου βλαφθέντα βέλεμνα,  
Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας·

485

“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,  
ἄνερες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς  
νῆας ἀνὰ γλαφυράς· δὴ γὰρ ἴδον ὀφθαλμοῖσιν  
ἄνδρὸς ἀριστῆος Διόθεν βλαφθέντα βέλεμνα.  
ῥεῖα δ’ ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή,  
ἡμὲν ὁτέοισιν κῦδος ὑπέρτερον ἐγγυαλίξῃ,

490

— ἥδ’ ὅτινας μινύθῃ τε καὶ οὐκ ἐθέλῃσιν ἀμύνειν,  
ὥς νῦν Ἀργείων μινύθει μένος, ἄμμι δ’ ἀρήγει.  
ἀλλὰ μάχεσθ’ ἐπὶ νηυσὶν ἀολλέες· ὅς δέ κεν ὑμέων  
βλήμενος ἥε τυπεὶς θάνατον καὶ πότμον ἐπίσπῃ,  
τεθνάτω· οὗ οἱ ἀεικὲς ἀμυνομένῳ περὶ πάτρης  
τεθνάμεν· ἀλλ’ ἄλοχός τε σὴ καὶ παῖδες ὀπίσσω,  
καὶ οἶκος καὶ κλῆρος ἀκήρατος, εἴ κεν Ἀχαιοὶ  
οἴχωνται σὺν νηυσὶ φίλῃν ἔς πατρίδα γαῖαν.”

495

“Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστον.  
Αἴας δ’ αὖθ’ ἐτέρωθεν ἐκέκλετο οἷς ἐτάροισιν·  
“αἰδώς, Ἀργεῖοι· νῦν ἄρκιον ἢ ἀπολέσθαι  
ἥε σαωθῆναι καὶ ἀπώσασθαι κακὰ νηῶν.

500



ἢ ἔλπεσθ', ἣν νῆας ἔλη κορυθαίολος Ἔκτωρ,  
ἐμβαδὸν ἵξεσθαι ἣν πατρίδα γαῖαν ἕκαστος ;  
ἢ οὐκ ὀτρύνοντος ἀκούετε λαὸν ἅπαντα

by land 505

Ἔκτορος, ὃς δὴ νῆας ἐνιπρῆσαι μενεαίνει ;

— οὐ μὰν ἔς γε χορὸν κέλετ' ἐλθέμεν, ἀλλὰ μάχεσθαι.

ἡμῖν δ' οὗ τις τοῦδε νόος καὶ μήτις ἀμείνων,

ἢ αὐτοσχεδὴ μῖζαι χεῖράς τε μένος τε.

βέλτερον, ἢ ἀπολέσθαι ἕνα χρόνον ἢ ἐβιώναι,

510 one or for all  
great weary

ἢ δητὰ στρεῦγασθαι ἐν αἰνῇ δηϊοτήτι

ὧδ' αὐτως παρὰ νηυσὶν ὑπ' ἀνδράσι χειροτέροισιν."

ᾧς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἕκαστον.

ἔνθ' Ἔκτωρ μὲν ἔλε Σχεδίου, Περιμήδεος υἱόν,

515

ἀρχὸν Φωκῶν, Αἴας δ' ἔλε Λαοδάμαντα

ἡγεμόνα πρυλέων, Ἀντήνορος ἀγλαὸν υἱόν·

first man

Πουλυδάμας δ' ᾧτον Κυλλήνιον ἐξενάριξε,

Φυλεῖδew ἔταρον, μεγαθύμων ἀρχὸν Ἐπειῶν.

τῷ δὲ Μέγης ἐπόρουσεν ἰδὼν· ὁ δ' ὕπαιθα λιάσθη

520

Πουλυδάμας· καὶ τοῦ μὲν ἀπήμβροτεν· οὐ γὰρ Ἀπόλλων

εἶα Πάνθου υἱὸν ἐνὶ προμάχοισι δαμῆναι·

αὐτὰρ ὃ γε Κροίσμου στῆθος μέσον οὔτασε δουρί.

δούπησεν δὲ πεσών· ὁ δ' ἀπ' ὧμων τεύχε' ἐσύλα.

τόφρα δὲ τῷ ἐπόρουσε Δόλοψ, αἰχμῆς εὖ εἰδώς,

525

Λαμπετῖδης, ὃν Λάμπος ἐγείνατο φέρτατον υἱόν,

Λαομεδοντιάδης, εὖ εἰδότα θούριδος ἀλκῆς,

ὃς τότε Φυλεῖδαο μέσον σάκος οὔτασε δουρί

ἐγγύθεν ὀρμηθεῖς· πυκινὸς δέ οἱ ἤρκεσε θώρηξ,

— τὸν ῥ' ἐφόρει γυάλοισιν ἀρηρότα· τὸν ποτε Φυλεὺς

530

ἤγαγεν ἐξ Ἐφύρης, ποταμοῦ ἀπὸ Σελλήεντος.

ξείνος γὰρ οἱ ἔδωκεν ἄναξ ἀνδρῶν Εὐφύτης

ἔς πόλεμον φορέειν, δητίων ἀνδρῶν ἀλεωρήν·

ὃς οἱ καὶ τότε παιδὸς ἀπὸ χροὸς ἤρκεσ' ὄλεθρον.

τοῦ δὲ Μέγης κόρυθος χαλκήρεος ἵπποδασείης

535

top  
corner

κύμβαχον ἀκρότατον νύξ' ἔγχεϊ ὀξυόεντι,  
 ῥῆξε δ' ἀφ' ἵππειον λόφον αὐτοῦ· πᾶς δὲ χαμᾶζε  
 — κάππεσεν ἐν κονίησι, νέον φοῖνικι φαεινός.  
 ἦος ὁ τῷ πολέμιζε μένων, ἔτι δ' ἔλπετο νίκην,  
 τόφρα δέ οἱ Μενέλαος Ἀρήϊος ἦλθεν ἀμύντωρ, 540  
 στή δ' εὐράξ σὺν δουρὶ λαθών, βάλε δ' ὦμον ὀπισθεν·  
 αἰχμὴ δὲ στέρνοιο διέσσυτο μαιμώωσα,  
 πρόσσω ἱεμένη· ὁ δ' ἄρα πρηνὴς ἐλιάσθη. *sank*  
 τὼ μὲν ἐεισάσθην χαλκήρεα τεύχε' ἀπ' ὤμων  
 συλήσειν· Ἐκτωρ δὲ κασιγνήτοισι κέλευσε 545  
 πᾶσι μάλα, πρῶτον δ' Ἴκεταονίδην ἐνένιπεν,  
 ἴφθιμον Μελάνιππον. ὁ δ' ὄφρα μὲν εἰλίποδας βοῦς  
 βόσκ' ἐν Περκώτῃ, δηῖων ἀπονόσφιν ἐόντων·  
 αὐτὰρ ἐπεὶ Δαναῶν νέες ἦλυνθον ἀμφιέλισσαι,  
 ἄψ εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσι, 550  
 ναῖε δὲ παρ Πριάμῳ, ὁ δέ μιν τίεν ἴσα τέκεσσι·  
 τόν ῥ' Ἐκτωρ ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 “οὔτω δῆ, Μελάνιππε, μεθήσομεν ; οὐδέ νυ σοί περ  
 ἐντρέπεται φίλον ἦτορ ἀνεψιοῦ κταμένοιο ;  
 οὐχ ὀράας οἶον Δόλοπος περὶ τεύχε' ἔπουσιν ; 555  
 ἀλλ' ἔπεν· οὐ γὰρ ἔτ' ἔστιν ἀποσταδὸν Ἀργείοισι  
 μάρνασθαι, πρίν γ' ἡὲ κατακτάμεν ἡὲ κατ' ἄκρης  
 Ἴλιον αἰπεινὴν ἐλέειν κτάσθαι τε πολίτας.”  
 ὧς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἅμ' ἔσπετο ἰσόθεος φῶς·  
 Ἀργείους δ' ὥτρυνε μέγας Τελαμώνιος Αἴας 560  
 “ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ,  
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.  
 αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἡὲ πέφανται·  
 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”  
 ὧς ἔφαθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον, 565  
 ἐν θυμῷ δ' ἐβάλοντο ἔπος, φράξαντο δὲ νῆας  
 ἔρκει χαλκείῳ· ἐπὶ δὲ Ζεὺς Τρώας ἔγειρεν.

till then

disputed  
about

gave heed  
to

Ἀντίλοχον δ' ὥτρυνε βοὴν ἀγαθὸς Μενέλαος·  
 “Ἀντίλοχ', οὗ τις σείο νεώτερος ἄλλος Ἀχαιῶν,  
 οὔτε ποσὶν θάσσω· οὐτ' ἄλκιμος ὥς σὺ μάχεσθαι·  
 εἴ τινα που Τρώων ἐξάλμενος ἄνδρα βάλοισθα.” 570

Ὡς εἰπὼν ὁ μὲν αὖτις ἀπέσσυτο, τὸν δ' ὀρόθυνεν·  
 ἔκ δ' ἔθορε προμάχων, καὶ ἀκόντισε δουρὶ φαεινῷ  
 ἀμφὶ ἑ παπτήνας· ὑπὸ δὲ Τρῶες κεκádοντο  
 ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν, 575  
 ἀλλ' Ἴκετάονος υἱόν, ὑπέρθυμον Μελάνιππον,  
 νισόμενον πόλεμόνδε βάλε στῆθος παρὰ μαζόν.  
 δούπησεν δὲ πεσών, τὸν δὲ σκότος ὅσσε κάλυψεν.  
 Ἀντίλοχος δ' ἐπόρουσε κύων ὥς, ὅς τ' ἐπὶ νεβρῷ  
 βλημένῳ ἀΐξῃ, τὸν τ' ἐξ εὐνῇφι θορόντα 580  
 θηρητῆρ ἐτύχησε βαλὼν, ὑπέλυσε δὲ γυῖα·  
 ὥς ἐπὶ σοί, Μελάνιππε, θόρ' Ἀντίλοχος μενεχάρμης  
 τεύχεα συλήσων· ἀλλ' οὐ λάθεν Ἑκτορα δῖον,  
 ὅς ῥά οἱ ἀντίλος ἦλθε θέων ἀνὰ δηϊοτήτα.

Ἀντίλοχος δ' οὐ μείνε θεός περ ἐὼν πολεμιστῆς, 585  
 ἀλλ' ὃ γ' ἄρ' ἔτρεσε θηρὶ κακὸν ῥέξαντι ἐοικώς,  
 ὅς τε κύνα κτείνας ἢ βουκόλον ἀμφὶ βόεσσι  
 φεύγει πρίν περ ὅμιλον ἀολλισθήμεναι ἀνδρῶν·  
 ὥς τρέσε Νεστορίδης, ἐπὶ δὲ Τρῶές τε καὶ Ἑκτωρ  
 ἡχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο· 590  
 στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἐταίρων.

Τρῶες δὲ λείουσιν ἐοικότες ὠμοφάγοισι  
 νηυσὶν ἐπεσσεύοντο, Διὸς δ' ἐτέλειον ἐφετμάς,  
 ὃ σφισιν αἶεν ἔγειρε μένος μέγα, θέλγε δὲ θυμὸν  
 Ἀργείων καὶ κῦδος ἀπαίνυτο, τοὺς δ' ὀρόθυνεν. 595  
 Ἑκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι  
 Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν θεσπιδαῖς πῦρ  
 ἐμβάλοι ἀκάματον, Θέτιδος δ' ἐξαΐσιον ἀρῇν *lawless*  
 πᾶσαν ἐπικρήνεια· τὸ γὰρ μένε μητίετα Ζεὺς,

νηὸς καιομένης σέλας ὀφθαλμοῖσιν ιδέσθαι. 600  
 ἐκ γὰρ δὴ τοῦ ἔμελλε παλιῶξιν παρὰ νηῶν  
 θησέμεναι Τρώων, Δαναοῖσι δὲ κῦδος ὀρέξειν.  
 τὰ φρονέων νήεσσιν ἐπὶ γλαφυρῇσιν ἔγειρεν  
 Ἔκτορα Πριαμίδην, μάλα περ μεμαῶτα καὶ αὐτόν.  
 + μαίνετο δ' ὥς ὅτ' Ἄρης ἐγχέσπαλος ἦ ὀλοὸν πῦρ 605  
 οὔρεσι μαίνηται, βαθέης ἐν τάρφεσιν ὕλης·  
 ἀφλοισμὸς δὲ περὶ στόμα γίγνεται, τῷ δέ οἱ ὄσσε  
 λαμπέσθην βλοσυρῇσιν ὑπ' ὀφρύσιν, ἀμφὶ δὲ πῆληξ  
 σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο  
 Ἔκτορος· αὐτὸς γάρ οἱ ἀπ' αἰθέρος ἦεν ἀμύντωρ 610  
 Ζεὺς, ὅς μιν πλεόνεσσι μετ' ἀνδράσι μῦνον ἐόντα  
 τίμα καὶ κύδαινε. μινυνθάδιος γὰρ ἔμελλεν  
 ἔσσεσθ'· ἤδη γάρ οἱ ἐπώρνευε μόρσιμον ἦμαρ  
 Παλλὰς Ἀθηναίη ὑπὸ Πηλεΐδαο βίηφιν.  
 - καὶ ῥ' ἔθελεν ῥῆξαι στίχας ἀνδρῶν, πειρητίζων, 615  
 ἦ δὴ πλεῖστον ὄμιλον ὄρα καὶ τεύχε' ἄριστα·  
 ἀλλ' οὐδ' ὥς δύνάτο ῥῆξαι μάλα περ μενεαίνων·  
 ἴσχον γὰρ πυργηδὸν ἀρηρότες, ἧύτε πέτρη  
 ἡλίβατος μεγάλη, πολιῆς ἁλὸς ἐγγὺς ἐοῦσα,  
 - ἦ τε μένει λιγέων ἀνέμων λαιψηρὰ κέλευθα 620  
 κύματά τε τροφόεντα, τά τε προσερεύγεται αὐτήν·  
 ὥς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.  
 αὐτὰρ ὁ λαμπόμενος πυρὶ πάντοθεν ἔνθορ' ὀμίλῳ,  
 ἐν δ' ἔπεσ' ὥς ὅτε κῦμα θοῇ ἐν νητὶ πέσῃσι  
*λοιπὴν* λάβρον ὑπαὶ νεφέων ἀνεμοτρεφές· ἦ δέ τε πᾶσα 625  
 ἄχνη ὑπεκρύνθη, ἀνέμοιο δὲ δεινὸς ἀήτης  
 ἱστίῳ ἐμβρέμεται, τρομέουσι δέ τε φρένα ναῦται  
 δειδιότες· τυτθὸν γὰρ ὑπὲκ θανάτοιο φέρονται·  
 - ὥς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσι νῆσιν Ἀχαιῶν. 630  
 αὐτὰρ ὁ γ' ὥς τε λέων ὀλοόφρων βουσὶν ἐπελθὼν,  
 αἶ ῥά τ' ἐν εἵαμενῇ ἔλεος μέγαλοιο νέμονται



μυρίαί, ἐν δέ τε τῇσι νομεὺς οὐ πω σάφα εἰδὼς  
 — θηρὶ μαχέσσασθαι ἔλικος βοὺς ἀμφὶ φονῆσιν·  
 ἦ τοι ὁ μὲν πρώτῃσι καὶ ὑστατίῃσι βόεσσιν  
 αἰὲν ὁμοστικᾶει, ὁ δέ τ' ἐν μέσσησιν ὀρούσας 635

βοῦν ἔδει, αἱ δέ τε πᾶσαι ὑπέτρεσαν· ὥς τὸτ' Ἀχαιοὶ  
 θεσπεσίως ἐφόβηθεν ὑφ' Ἑκτορι καὶ Διὶ πατρὶ  
 πάντες, ὁ δ' οἷον ἔπεφνε Μυκηναῖον Περιφῆτην,  
 Κοπρῆος φίλον υἱόν, ὃς Εὐρυσθῆος ἄνακτος  
 — ἀγγελίης οἴχνεσκε βίῃ Ἡρακληεῖη. 640

τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων  
 παντοίας ἀρετάς, ἡμὲν πόδας ἡδὲ μάχεσθαι,  
 καὶ νόον ἐν πρώτοισι Μυκηναίων ἐτέτυκτο·  
 ὃς ῥα τὸτ' Ἑκτορι κῦδος ὑπέρτερον ἐγγυάλιξε. *hit himself*

στρεφθεὶς γὰρ μετόπισθεν ἐν ἀσπίδος ἀντυγὶ πάλτο, 645  
 τὴν αὐτὸς φορέεσκε ποδηγεκέ', ἕρκος ἀκόντων·  
 τῇ ὃ γ' ἐνὶ βλαφθεὶς πέσεν ὕπτιος, ἀμφὶ δὲ πῆληξ  
 σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος.

Ἑκτωρ δ' ὀξὺν νόησε, θέων δέ οἱ ἄγχι παρέστη,  
 στήθεϊ δ' ἐν δόρῳ πῆξε, φίλων δέ μιν ἐγγὺς ἐταίρων 650  
 κτεῖν· οἱ δ' οὐκ ἐδύναντο καὶ ἀχνύμενοί περ ἐταίρου  
 χραισμῆιν· αὐτοὶ γὰρ μάλα δείδισαν Ἑκτορα δῖον.

— Εἰσῶποι δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄκραι  
 νῆες, ὅσαι πρῶται εἰρύατο· τοὶ δ' ἐπέχυντο. *facing in front of sheamed thither*  
 Ἀργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκη 655

*i.e. camp* τῶν πρωτέων, αὐτοῦ δὲ παρὰ κλισίῃσιν ἔμειναν  
 ἄθροοι, οὐδ' ἐκέδασθεν ἀνὰ στρατόν· ἴσχε γὰρ αἰδῶς  
 καὶ δέος· ἀζηχῆς γὰρ ὁμόκλεον ἀλλήλοισι.

Νέστωρ αὖτε μάλιστα Γερῆνιος, οὖρος Ἀχαιῶν,  
 — λίσσεθ' ὑπὲρ τοκέων γουνούμενος ἄνδρα ἕκαστον 660  
 “ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ  
 ἄλλων ἀνθρώπων, ἐπὶ δὲ μνήσασθε ἕκαστος  
 παίδων ἢ δ' ἀλόχων καὶ κτήσιος ἢ δὲ τοκῶν,



ἡμὲν ὅτεω ζῶουσι καὶ ᾧ κατατεθνήκασιν·  
τῶν ὑπὲρ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων 665  
ἐστάμεναι κρατερῶς, μηδὲ τρωπᾶσθε φόβονδε."

*X* Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστων.  
τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλύς ᾧσεν Ἀθήνη  
*int direction* θεσπέσιον· μάλα δέ σφι φόως γένηετ' ἀμφοτέρωθεν,  
ἡμὲν πρὸς νηῶν καὶ ὁμοίου πολέμοιο. 670

Ἔκτορα δὲ φράσσαντο βοῆν ἀγαθὸν καὶ ἑταίρους,  
ἡμὲν ὅσοι μετόπισθεν ἀφέστασαν οὐδ' ἐμάχοντο,  
ἦδ' ὅσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῇσιν.

Οὐδ' ἄρ' ἔτ' Αἴαντι μεγαλήτορι ἦνδανε θυμῷ  
ἐστάμεν ἔνθα περ ἄλλοι ἀφέστασαν νῆες Ἀχαιῶν· 675

*de cks*  
*jointed*  
*w rings*  
ἀλλ' ὃ γε νηῶν ἔκρι' ἐπέχετο μακρὰ βιβάσθων,  
νώμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμῃσι,  
*collapton* *βλήτροισι*, δυωκαίκοσιπύχῃ.

ὥς δ' ὅτ' ἀνὴρ ἵπποισι *κελητίζειν* εὖ εἰδώς, *ride*  
ὅς τ' ἐπεὶ ἐκ πολέων πίσυρας *συναείρεται* ἵππους, 680  
σεύας ἐκ πεδίοιο μέγα προτὶ ἄστρῳ δίηται

λαοφόρον καθ' ὁδόν· πολέες τέ ἐθηήσαντο  
ἀνέρες ἠδὲ γυναῖκες· ὃ δ' ἔμπεδον ἀσφαλὲς αἰεὶ  
θρόσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἱ δὲ πέτονται·

ὥς Αἴας ἐπὶ πολλὰ θοάων ἔκρια νηῶν 685  
φοῖτα μακρὰ βιβάς, φωνὴ δέ οἱ αἰθέρ' ἵκανε,  
αἰεὶ δὲ σμερδνὸν βοόων Δαναοῖσι κέλενε

νηυσὶ τε καὶ κλισίῃσιν ἀμυννέμεν. οὐδὲ μὲν Ἔκτωρ  
μῖμνεν ἐνὶ Τρώων ὁμάδῃ πύκα θωρηκτῶν·  
ἀλλ' ὥς τ' ὀρνίθων πετεηνῶν αἰετὸς αἰθῶν 690

ἔθνος ἐφορμᾶται ποταμὸν πάρα βοσκομενάων,  
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,  
ὥς Ἔκτωρ ἵθυσε νεὸς κυανοπρόφοιο

ἀντίος αἰξας· τὸν δὲ Ζεὺς ᾧσεν ὀπισθε  
χειρὶ μάλα μεγάλῃ, ὥτρυνε δὲ λαὸν ἅμ' αὐτῷ. 695

Αὖτις δὲ δριμεῖα μάχη παρὰ νηυσὶν ἐτύχθη.  
 φαίης κ' ἀκμήτας καὶ ἀτειρέας ἀλλήλοισιν  
 ἄντεσθ' ἐν πολέμῳ, ὥς ἐσσυμένως ἐμάχοντο.  
 τοῖσι δὲ μαρναμένοισιν ὄδ' ἦν νόος· ἦ τοι Ἀχαιοὶ  
 οὐκ ἔφασαν φεύξεσθαι ὑπὲρ κακοῦ, ἀλλ' ὀλέεσθαι, 700  
 Τρωσὶν δ' ἔλπετο θυμὸς ἐνὶ στήθεσσιν ἐκάστου  
 νῆας ἐνιπρήσειν κτενέειν θ' ἥρωας Ἀχαιοὺς.  
 οἱ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλοισιν·  
 Ἔκτωρ δὲ πρύμνης νεὸς ἤψατο ποντοπόροιο,  
 καλῆς ὠκυάλου, ἣ Πρωτεσίλαον ἐνείκεν 705  
 ἐς Τροίην, οὐδ' αὖτις ἀπήγαγε πατρίδα γαῖαν.  
 τοῦ περ δὴ περὶ νηὸς Ἀχαιοὶ τε Τρῳεῖς τε  
 δῆουν ἀλλήλους αὐτοσχεδόν· οὐδ' ἄρα τοί γε  
 τόξων αἰκὰς ἀμφὶς μένον οὐδέ τ' ἀκόντων,  
 ἀλλ' οἳ γ' ἐγγύθεν ἰστάμενοι, ἕνα θυμὸν ἔχοντες, 710  
 οὐδέσι δὴ πελέκεσσι καὶ ἀξίνησι μάχοντο *hatched*  
 — καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγύοισι. *bound w black*  
 πολλὰ δὲ φάσγανα καλὰ μελάνδετα κωπήεντα  
 ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπ' ὤμων  
 ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα. 715  
 Ἔκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν οὐχὶ μεθίει,  
 — ἄφλαστον μετὰ χερσὶν ἔχων, Τρωσὶν δὲ κέλευε·  
 “οἴσετε πῦρ, ἅμα δ' αὐτοὶ ἀολλέες ὄρνυτ' αὐτὴν·  
 νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμᾶρ ἔδωκε,  
 νῆας ἐλείν, αἱ δεῦρο θεῶν ἀέκητι μολοῦσαι 720  
 ἡμῖν πῆματα πολλὰ θέσαν, κακότητι γερόντων,  
 οἳ μ' ἐθέλοντα μάχεσθαι ἐπὶ πρύμνησι νέεσσιν  
 αὐτόν τ' ἰσχανάσκον ἐρητύοντό τε λαόν·  
 ἀλλ' εἰ δὴ ῥα τότε βλάπτε φρένας εὐρύοπα Ζεὺς  
 ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει.” 725  
 Ὡς ἔφαθ', οἳ δ' ἄρα μᾶλλον ἐπ' Ἀργείοισιν ὄρουσαν.  
 Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν·

bench  
waiting  
for them  
(δ+χομαι)

ἀλλ' ἀνεχάξετο τυτθόν, οἰόμενος θανέεσθαι,  
θρήνῃν ἐφ' ἐπταπόδην, λίπε δ' ἔκρια νηὸς εἵσης.  
ἐνθ' ἄρ' ὃ γ' ἐστήκει δεδοκημένος, ἔγχεϊ δ' αἰεὶ

730

Τρῶας ἄμυνε νεῶν, ὅς τις φέροι ἀκάματον πῦρ·  
αἰεὶ δὲ σμερδινὸν βοόων Δαναοῖσι κέλευε·  
“ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρηος,  
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.  
ἢ τίνας φαμεν εἶναι ἀοσσητῆρας ὀπίσσω,  
ἢ τί τεῖχος ἄρειον, ὃ κ' ἀνδράσι λοιγὸν ἀμύναι;

735

whereby  
—  
and upon  
the wall

οὐ μὲν τι σχεδὸν ἐστι πόλις πύργοις ἀραρυῖα,  
ἢ κ' ἀπαμυναίμεσθ' ἑτεραλκέα δῆμον ἔχοντες·  
ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτῶν  
πόντῳ κεκλιμένοι ἐκὰς ἡμεθα πατρίδος αἵης·  
τῷ ἐν χερσὶ φόως, οὐ μειλιχίῃ πολέμοιο.”

740

Ἦ, καὶ μαιμώνων ἔφεπ' ἔγχεϊ ὀξύεντι.  
ὅς τις δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροιτο  
σὺν πυρὶ κηλείῳ, χάριν Ἔκτορος ὀτρύναντος,  
τὸν δ' Αἴας οὔτασκε δεδεγμένος ἔγχεϊ μακρῷ·  
δώδεκα δὲ προπάροιθε νεῶν αὐτοσχεδὸν οὔτα.

745

## ΙΛΙΑΔΟΣ Π.

### Πατρόκλεια.

\*Ως οἱ μὲν περὶ νηὸς ἐϋστέλμοιο μάχοντο·  
Πάτροκλος δ' Ἀχιλῆϊ παρίστατο, ποιμένι λαῶν,  
δάκρυα θερμὰ χέων ὥς τε κρήνη μελάννυδρος,  
ἥ τε κατ' αἰγίλιπος πέτρης δυοφερὸν χέει ὕδωρ.  
τὸν δὲ ἰδὼν ὥκτειρε ποδάρκης δῖος Ἀχιλλεύς,  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“τίπτε δεδάκρυσαι, Πατρόκλεες, ἥντε κούρη  
νηπίη, ἥ θ' ἅμα μητρὶ θεοῦσ' ἀνελέσθαι ἀνώγει,  
εἰανοῦ ἀπτομένη, καὶ τ' ἐσσυμένην κατερύκει,  
δακρυνόεσσα δέ μιν ποτιδέρκεται, ὅφρ' ἀνέληται·  
τῇ ἕκελος, Πάτροκλε, τέρειν κατὰ δάκρυον εἵβεις.  
ἥέ τι Μυρμιδόνεσσι πιφάυσκεαι, ἥ ἐμοὶ αὐτῶ,  
ἥέ τι ν' ἀγγελίην Φθίης ἐξ ἔκλυες οἶος;

ζῶειν μὰν ἔτι φασὶ Μενoitιον, Ἀκτορος υἱόν,  
ζῶει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσι,  
τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.  
ἥε σύ γ' Αργείων ὀλοφύρεαι, ὥς ὀλέκονται  
νηυσὶν ἔπι γλαφυρῇσιν ὑπερβασίης ἔνεκα σφῆς;  
ἐξαῦδα, μὴ κεῖθε νόφ, ἵνα εἶδομεν ἄμφω.”

Τὸν δὲ βαρὺ στενάχων προσέφη, Πατρόκλεες ἵππευ·  
“ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,  
μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς.  
οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,

5

10

15

to take her in her  
arms  
gown  
soft  
tell

trespass

constraint

ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.

smitten (by missiles)  
stalked (cominus).

βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης,

23

οὕτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἥδ' Ἀγαμέμνων,

βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἷστω.

τοὺς μὲν τ' ἱητροὶ πολυφάρμακοι ἀμφιπέπονται,

ἔλκε' ἀκειόμενοι· σὺ δ' ἀμήχανος ἔπλευ, Ἀχιλλεῦ.

μὴ ἐμέ γ' οὖν οὗτός γε λάβοι χόλος, ὃν σὺ φυλάσσεις,

αἰναρέτη· τί σευ ἄλλος ὀνήσεται ὀψίγονός περ,

αἶ κε μὴ Ἀργείοισιν αἰκέα λοιγὸν ἀμύνῃς;

νηλεές, οὐκ ἄρα σοί γε πατήρ ἦν ἱππότα Πηλεΐς,

οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε τίκτε θάλασσα

πέτραι τ' ἡλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής.

εἰ δέ τινα φρεσὶ σῇσι θεοπροπίην ἀλεείνεις

καὶ τινά τοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,

ἀλλ' ἐμέ περ πρόες ὦχ', ἅμα δ' ἄλλον λαὸν ὅπασσον

Μυρμιδόνων, ἣν πού τι φόως Δαναοῖσι γένωμαι.

δὸς δέ μοι ὥμοιιν τὰ σὰ τεύχεα θωρηχθῆναι,

αἶ κ' ἐμέ σοι ἴσκοντες ἀπόσχωνται πολέμοιο

Τρῶες, ἀναπνεύσωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν

τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευστις πολέμοιο.

ρεῖα δέ κ' ἀκμηῆτες κεκμηότας ἄνδρας αὐτῇ

ῥῶσαιμεν προτὶ ἄστρῳ νεῶν ἄπο καὶ κλισιάων."

ἌΩς φάτο λισσόμενος μέγα νήπιος· ἦ γὰρ ἔμελλεν

οἷ αὐτῷ θάνατόν τε κακὸν καὶ κῆρα λιτέσθαι.

τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

"ὦ μοι, διογενὲς Πατρόκλεες, οἷον ἔειπες·

οὔτε θεοπροπίης ἐμπάζομαι, ἦν τινα οἶδα,

οὔτε τί μοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·

ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,

ὅππότε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλησιν ἀμέρσαι

καὶ γέρας ἅψ' ἀφελέσθαι, ὃ τε κράτει προβεβήκη·

αἰνὸν ἄχος τό μοι ἐστίν, ἐπεὶ πάθον ἄλγεα θυμῷ.

55

having many  
drugs

(voc.)  
terribly brave

steep

thinking me  
like

fresh

tend

irresistible

late-ban

shrink

provided out  
signified

take heed?

spoil  
preeminent



κούρην ἦν ἄρα μοι γέρας ἔξελον νῆες Ἀχαιῶν,  
 δουρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,  
 τὴν ἄψ' ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων  
 Ἀτρεΐδης ὥς εἴ τι ν' ἀτίμητον μετανάστην.

will let them go  
 their way  
 60  
 hastily  
 & wrath

ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν· οὐδ' ἄρα πως ἦν  
 ἄσπερχές κεχολῶσθαι ἐνὶ φρεσίν· ἥ τοι ἔφην γε  
 οὐ πρὶν μηνιθμὸν καταπαυσέμεν, ἀλλ' ὁπότ' ἂν δὴ  
 νῆας ἐμὰς ἀφίκηται αὕτῃ τε πτόλεμός τε.

τύνη δ' ὥμοιιν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,  
 ἄρχε δὲ Μυρμιδόνεσσι φιλοπτολέμοισι μάχεσθαι,

65

εἰ δὴ κυάνεον Τρώων νέφος ἀμφιβέβηκε  
 νηυσὶν ἐπικρατέως, οἱ δὲ ῥηγμῖνι θαλάσσης  
 κεκλίεται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,

hard upon

Ἀργεῖοι· Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκε  
 θάρσυνος· οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωπον  
 ἐγγύθι λαμπομένῃς· τάχα κεν φεύγοντες ἐναύλους  
 πλήσειαν νεκύων, εἴ μοι κρείων Ἀγαμέμνων  
 ἦπια εἰδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.

70

water-courses

οὐ γὰρ Τυδεΐδew Διομήδεος ἐν παλάμῃσι  
 μαίνεται ἐγχείη Δαναῶν ἀπὸ λοιγὸν ἀμύναι·

75

οὐδέ πω Ἀτρεΐδew ὁπὸς ἔκλυον αὐδήσαντος  
 ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἔκτορος ἀνδροφόνου  
 Τρωσὶ κελεύοντος περιάγνυται, οἱ δ' ἀλαλητῷ  
 πᾶν πεδίου κατέχουσι, μάχῃ νικῶντες Ἀχαιοὺς.

sc. ὁψ.  
 echoes round

ἀλλὰ καὶ ὥς, Πάτροκλε, νεῶν ἀπὸ λοιγὸν ἀμύνων  
 ἔμπεσ' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένοιο

80

νῆας ἐνιπρήσωσι, φίλον δ' ἀπὸ νόστον ἔλονται.  
 πείθεο δ' ὥς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θείω,  
 ὥς ἂν μοι τιμὴν μεγάλην καὶ κῦδος ἄρῃαι

πρὸς πάντων Δαναῶν, ἀτὰρ οἱ περικαλλέα κούρην  
 ἄψ' ἀπονάσσωσιν, ποτὶ δ' ἀγλαὰ δῶρα πόρωσιν.

85

send away

ἐκ νηῶν ἐλάσας ἰέναι πάλιν· εἰ δέ κεν αὖ τοι

*Homeric armour not so elaborate as is usually supposed.*  
helmet a leather cap. no metal bosses *should* made of oxhide.  
greaves like 2 gaiters (- leather) such - t conclus. drawn from myanman  
remaining. *16. ΙΔΙΑΔΟΣ Π.* 2 plates - metal, 1 for front, 1 for back.  
*extremists deny* δῶν κῦδος ἀρέσθαι ἐρίγδουπος πόσις Ἡρης,  
*this is say that some passages are interpolated, & in others word means something else.*  
μὴ σύ γ' ἀνευθεν ἐμείο λιλαιέσθαι πολέμειζεν . 90  
Τρωσὶ φιλοπτολέμοισιν· ἀτιμότερον δέ με θήσεις·  
μηδ' ἐπαγαλλόμενος πολέμῳ καὶ δηϊοτῇτι,  
Τρῶας ἐναιρόμενος, προτὶ Ἴλιον ἡγεμονεύειν,  
μή τις ἀπ' Οὐλύμποιο θεῶν αἰειγενετάων  
ἐμβῆη· μάλα τοὺς γε φιλεῖ ἐκάεργος Ἀπόλλων· *turn*  
ἀλλὰ πάλιν τρωπᾶσθαι, ἐπὴν φάος ἐν νήεσσι 95  
θήης, τοὺς δέ τ' ἔαν πεδίον κάτα δηριάσθαι. *contend.*  
αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,  
μήτε τις οὖν Τρώων θάνατον φύγοι, ὅσσοι ἔασι,  
μήτε τις Ἀργείων, νῶϊν δ' ἐκδύμεν ὄλεθρον,  
ὄφρ' οἶοι Τροίης ἱερὰ κρήδεμνα λύωμεν. *battlements* 100  
ᾧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσι·  
δάμνα μιν Ζηνός τε νόος καὶ Τρῶες ἀγανοὶ  
βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φαεινὴ *clang*  
πήληξ βαλλομένη καραχὴν ἔχε, βάλλετο δ' αἰεὶ 105  
καπ φάλαρ' εὐποίηθ'· ὁ δ' ἀριστερόν ᾧμον ἔκαμνεν, 1. *his right*  
ἔμπεδον αἰὲν ἔχων σάκος αἰόλον· οὐδ' ἐδύνατο 2. *easily wielded*  
ἀμφ' αὐτῷ πελεμίζει ἐρείδοντες βελέεσσιν. *pressed on hard*  
αἰεὶ δ' ἀργαλέῳ ἔχετ' ἄσθματι, καὶ δέ οἱ ἰδρῶς *him shaking & spinning in*  
πάντοθεν ἐκ μελέων πολὺς ἔρρεεν, οὐδέ πη εἶχεν 110  
ἀμπνεῦσαι· πάντῃ δὲ κακὸν κακῷ ἐσθήρικτο. *but raised up by evil*  
Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,  
ὅπως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.  
Ἐκτωρ Αἴαντος δόρυ μείλινον ἄγχι παραστὰς *spear - shaft*  
πλήξ' ἄορι μεγάλῳ, αἰχμῆς παρὰ καυλὸν ὅπισθεν, 115  
ἀντικρὺ δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴας  
πῆλ' αὐτῶς ἐν χειρὶ κόλον δόρυ, τῆλε δ' ἀπ' αὐτοῦ  
αἰχμὴ χαλκείη χαμάδις βόμβησε πεσοῦσα. *5 turns? t spear*  
γνώ δ' Αἴας κατὰ θυμὸν ἀμύμονα, ρίγησέν τε,

ἔργα θεῶν, ὃ ῥα πάγχυ μάχης ἐπὶ μῆδεα κείρε

73. baffled his counsils

120

Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετο νίκην·

χάζετο δ' ἐκ βελέων. τοὶ δ' ἔμβαλον ἀκάματον πῦρ

νῆϊ θοῇ· τῆς δ' αἶψα κατ' ἀσβέστη κέχυτο φλόξ.

tooth hold?

ὥς τὴν μὲν πρῦμνην πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς

125

chariots. hates

μηρὼ πληξάμενος Πατροκλῆα προσέειπεν·

“ὄρσεο, διογενὲς Πατρόκλεες, ἱπποκέλευθε·

driver

blast

λεύσσω δὴ παρὰ νηυσὶ πυρὸς δῆτιοιο ἰωήν·

μὴ δὴ νῆας ἔλωσι καὶ οὐκέτι φυκτὰ πέλονται·

δύσεο τεύχεα θᾶσσον, ἐγὼ δέ κε λαὸν ἀγείρω.”

ᾧ Ως φάτο, Πάτροκλος δὲ κορύσσετο νώροπι χαλκῷ. 130

legs

κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε

καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·

δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνε

ποικίλον ἀστερόεντα ποδώκεος Αἰακίδαι.

ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον

135

χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·

κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυχτον ἔθηκεν

desked as a horse - suit.

ἱππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.

εἶλετο δ' ἄλκιμα δοῦρε, τὰ οἱ παλάμηφιν ἀρήρει.

ἔγχος δ' οὐχ ἔλετ' οἷον ἀμύμονος Αἰακίδαι,

140

βριθὺν μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν

heavy

πάλλειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεύς,

Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων

Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.

ἵππους δ' Αὐτομέδοντα θοῶς ζευγνῦμεν ἄνωγε,

145

τὸν μετ' Ἀχιλλῆα ρηξήνορα τίε μάλιστα,

breaking armed ramble

πιστότατος δέ οἱ ἔσκε μάχῃ ἐνὶ μείναι ὁμοκλήν.

τῷ δὲ καὶ Αὐτομέδων ὕπαγε ζυγὸν ὠκέας ἵππους,

Ξάνθον καὶ Βαλίων, τῷ ἅμα πνοιῇσι πετέσθην,

while - ft

τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ Ἄρπυια Ποδάργη,

150

βοσκομένη λειμῶνι παρὰ ῥόον· Ὠκεανοῖο.

↓ storm - wind.

*side-harness* ἐν δὲ παρηορήσιν ἀμύμονα Πήδασον ἔει, *harnessed w.*  
 τὸν ῥά ποτ' Ἡετίωνος ἐλὼν πόλιν ἤγαγ' Ἀχιλλεύς,  
 ὃς καὶ θνητὸς ἐὼν ἔπεθ' ἵπποις ἀθανάτοισι.  
*going round* Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλλεύς 155  
 πάντας ἀνὰ κλισίας σὺν τεύχεσιν· οἱ δὲ λύκοι ὥς  
 ὠμοφάγοι, τοῖσιν τε περὶ φρεσὶν ἄσπετος ἀλκή,  
 οἷ τ' ἔλαφον κεραὸν μέγαν οὔρεσι δηώσαντες  
 δάπτουσιν· πᾶσιν δὲ παρήϊον αἵματι φοινόν·  
 καὶ τ' ἀγελῆδὸν ἴασιν ἀπὸ κρήνης μελανύδρου *thin* 160.  
 λάφουντες γλώσσησιν ἀραιῇσιν μέλαν ὕδωρ *disgorging*  
 ἄκρον, ἐρευγόμενοι φόνον αἵματος· ἐν δέ τε θυμὸς *choked*  
 στήθεσιν ἄτρομός ἐστι, περιστέρεται δέ τε γαστήρ· *2 = compressed*  
 τοιοῖ Μυρμιδόνων ἡγήτορες ἡδὲ μέδοντες  
 ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο 165  
 ῥέοντ'· ἐν δ' ἄρα τοῖσιν Ἀρήϊος ἴστατ' Ἀχιλλεύς,  
 ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.

Πεντήκοντ' ἦσαν νῆες θοαί, ἦσιν Ἀχιλλεύς  
 ἐς Τροίην ἡγείτο διίφιλος· ἐν δὲ ἐκάστη  
 πεντήκοντ' ἔσαν ἄνδρες ἐπὶ κληῖσιν ἑταῖροι· 170  
 πέντε δ' ἄρ' ἡγεμόνας ποιήσατο τοῖς ἐπεποίθει  
 σημαίνειν· αὐτὸς δὲ μέγα κρατέων ἦρασσε.  
 τῆς μὲν ἱῆς στιχὸς ἦρχε Μενέσθιος αἰολοθώρηξ,  
 υἱὸς Σπερχειοῖο, διυπετέος ποταμοῖο·  
*running swollen* ὃν τέκε Πηλῆος θυγάτηρ, καλὴ Πολυδώρα, 175  
 Σπερχειῷ ἀκάμαντι, γυνὴ θεῷ εὐνηθείσα,  
*in name* αὐτὰρ ἐπῆκλησιν Βώρω, Περιήρεος υἱῷ,  
*openly* ὃς ῥ' ἀναφανδὸν ὄπνιε, πορῶν ἀπερείσια ἔδνα.  
 τῆς δ' ἐτέρης Εὐδωρος Ἀρήϊος ἡγεμόνευε,  
 παρθένιος, τὸν ἔτικτε χορῷ καλῇ Πολυμήλῃ, 180  
 Φύλαντος θυγάτηρ· τῆς δὲ κρατὺς Ἀργειφόντης  
 ἠράσατ', ὀφθαλμοῖσιν ἰδὼν μετὰ μελπομένησιν  
 ἐν χορῷ Ἀρτέμιδος χρυσηλακάτου κελαδεῖνῆς.

*golden spindle* *loud cry*



αφ' ου ποσει

αὐτίκα δ' εἰς ὑπερῷ' ἀναβὰς παρελέξατο λάθρῃ

guileless  
185

Ἑρμείας ἀκάκητα, πόρεν δέ οἱ ἀγλαὸν υἱὸν

Εὐδωρον, πέρι μὲν θείειν ταχὺν ἠδὲ μαχητήν.

αὐτὰρ ἐπεὶ δὴ τὸν γε μογοστόκος Εἰλείθνια

relieving women in hard  
forth child-birth

ἐξάγαγε πρὸ φώσδε καὶ ἡελίου ἴδεν αὐγὰς,

τὴν μὲν Ἑχεκλῆος κρατερὸν μένος Ἀκτορίδαο

ἠγάγετο πρὸς δώματ', ἐπεὶ πόρε μυρία ἔδνα,

190

τὸν δ' ὁ γέρων Φύλας εὖ ἔτρεφεν ἠδ' ἀτίταλλον,

near  
treating kindly

ἀμφαγαπαζόμενος ὥς εἴ θ' ἐὼν υἱὸν ἐόντα.

τῆς δὲ τρίτης Πείσανδρος Ἀρήϊος ἠγεμόνευε

Μαιμαλίδης, ὃς πᾶσι μετέπρεπε Μυρμιδόνεσσιν

ἔγχεϊ μάρνασθαι μετὰ Πηλεΐωνος ἑταῖρον.

195

τῆς δὲ τετάρτης ἦρχε γέρων ἱππηλάτα Φοῖνιξ,

πέμπτης δ' Ἀλκιμέδων, Λαέρκεος υἱὸς ἀμύμων.

αὐτὰρ ἐπεὶ δὴ πάντας ἄμ' ἠγεμόνεσσιν Ἀχιλλεὺς

στήσεν ἐν κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·

“Μυρμιδόνες, μή τίς μοι ἀπειλᾶων λελαθέσθω,

200

ἃς ἐπὶ νηυσὶ θοῇσιν ἀπειλεῖτε Τρώεσσι

πάνθ' ὑπὸ μνηιθμόν, καὶ μ' ἠτιάσθε ἕκαστος·

during  
1. for wrath  
2. w. gall  
(gnaiaxoln)  
vice milk.

‘σχέτλιε Πηλέος υἱέ, χόλῳ ἄρα σ' ἔτρεφε μήτηρ,

νηλεές, ὃς παρὰ νηυσὶν ἔχεις ἀέκοντας ἑταίρους·

205

οἴκαδέ περ σὺν νηυσὶ νεώμεθα ποντοπόροισιν

αὐτίς, ἐπεὶ ῥά τοι ὦδε κακὸς χόλος ἔμπεσε θυμῷ·

ταῦτά μ' ἀγειρόμενοι θάμ' ἐβάζετε· νῦν δὲ πέφανται

φυλόπιδος μέγα ἔργον, ἔης τὸ πρὶν γ' ἐράασθε.

ἔνθα τις ἄλκιμον ἦτορ ἔχων Τρώεσσι μαχέσθω.”

ᾧ εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἑκάστου.

210

μᾶλλον δὲ στίχες ἄρθεν, ἐπεὶ βασιλῆος ἄκουσαν.

closed

ὥς δ' ὅτε τοῖχον ἀνὴρ ἀράρῃ πυκινοῖσι λίθοισι

δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων,

were thronged  
stayed together  
lent agit

ὥς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι.

ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνὴρ·

215



ψαῦον δ' ἱππόκομοι κόρυθες λαμπροῖσι φάλοισι  
 νευόντων, ὥς πυκνοὶ ἐφέστασαν ἀλλήλοισι.  
 πάντων δὲ προπάρουθε δὴ ἄνερε θωρήσονται,  
 Πάτροκλός τε καὶ Αὐτομέδων, ἕνα θυμὸν ἔχοντες,  
 πρόσθεν Μυρμιδόνων πολεμιζέμεν. αὐτὰρ Ἀχιλλεὺς 220  
 βῆ ῥ' ἔμεν ἐς κλισίην, χηλοῦ δ' ἀπὸ πῶμ' ἀνέωγε *roller lid*  
 καλῆς δαιδαλέης, τήν οἱ Θέτις ἀργυρόπεζα  
 θῆκ' ἐπὶ νηὸς ἄγεσθαι, ἐὺ πλήσασα χιτῶνων  
*sheltering*  
*fr t wind*  
 χλαινάων τ' ἀνεμοσκεπέων οὔλων τε ταπήτων. *shield*  
 ἔνθα δὲ οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος 225  
 οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἶθοπα οἶνον,  
 οὔτε τερ σπένδεσκε θεῶν, ὅτε μὴ Διὶ πατρί.  
 τό ῥα τότε' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεεῖω *sulphur*  
 πρῶτον, ἔπειτα δ' ἔνιψ' ὕδατος καλῇσι ῥοῇσι,  
 νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθοπα οἶνον. 230  
 εὔχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον  
 οὐρανὸν εἰσανιδῶν· Δία δ' οὐ λάθε τερπικέραυνον·  
 “Ζεῦ ἄνα, Δωδωναίε, Πελασγικέ, τηλόθι ναίων,  
 Δωδώνης μεδέων δυσχειμέρον· ἀμφὶ δὲ Σελλοὶ *v. slow*  
 σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι. *προφηταί*  
 ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες εὐξαμένοιο, 235  
 τίμησας μὲν ἐμέ, μέγα δ' ἔψαο λαὸν Ἀχαιῶν,  
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ·  
 αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι, *plaid*  
 ἀλλ' ἔταρον πέμπω πολέσιν μετὰ Μυρμιδόνεσσι 240  
 μάρνασθαι· τῷ κῦδος ἅμα πρόες, εὐρύοπα Ζεῦ,  
 θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσίν, ὄφρα καὶ Ἐκτωρ  
 εἴσεται ἤ ῥα καὶ οἶος ἐπίσταιται πολεμίζειν  
 ἡμέτερος θεράπων, ἧ οἱ τότε χεῖρες ἄαπτοι  
 μαίνονθ', ὅππότε' ἐγὼ περ ἴω μετὰ μῶλον Ἄρηος. 245  
 αὐτὰρ ἐπεὶ κ' ἀπὸ ναῦφι μάχην ἐνοπήν τε δίηται,  
 ἀσκηθῆς μοι ἔπειτα θαὸς ἐπὶ νῆας ἵκοιτο

*shall be*  
*found*  
*able*  
*war-cry*

τεύχεσί τε ξὺν πᾶσι καὶ ἀγχεμάχοις ἐτάροισιν.”

77  
fighting hand to hand

ᾧς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεὺς.

τῷ δ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσε 250

νηῶν μὲν οἱ ἀπώσασθαι πόλεμόν τε μάχην τε

δῶκε, σόον δ' ἀνένευσε μάχης ἔξ ἀπονέεσθαι.

ἦ τοι ὁ μὲν σπείσας τε καὶ εὐξάμενος Διὶ πατρὶ

ἄψ κλισίην εἰσῆλθε, δέπας δ' ἀπέθηκ' ἐνὶ χηλῷ,

στῇ δὲ πάροιθ' ἔλθων κλισίης, ἔτι δ' ἤθελε θυμῷ 255

εἰσιδέειν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνῆν.

Οἱ δ' ἅμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες

marched  
darted forth

ἔστιχον, ὅφρ' ἐν Τρωσὶ μέγα φρονέοντες ὄρουσαν.

αὐτίκα δὲ σφήκεσσιν ἑοικότες ἐξεχέοντο

+ εἰνودیους, οὓς παῖδες ἐριδμαίνωσιν ἔθοντες,

260  
invitate

αἰεὶ κερτομέοντες, ὁδῷ ἔπι οἰκί' ἔχοντας,

νηπίαχοι· ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσι.

τοὺς δ' εἴ περ παρά τίς τε κιῶν ἄνθρωπος ὁδίτης

κινήσῃ ἀέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες

πρόσσω πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσι. 265

τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες

ἐκ νηῶν ἔχέοντο· βοῇ δ' ἄσβεστος ὁρώρει.

Πάτροκλος δ' ἐτάροισιν ἐκέκλετο μακρὸν αὔσας·

“Μυρμιδόνες, ἔταροι Πηληϊάδεω Ἀχιλῆος,

ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 270

ὥς ἂν Πηλεΐδην τιμήσομεν, ὃς μέγ' ἄριστος

Ἀργείων παρὰ νηυσὶ καὶ ἀγχεμάχοι θεράποντες,

γυνῷ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων

ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”

ᾧς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου, 275

ἐν δ' ἔπεσον Τρώεσσιν ἀολλέες· ἀμφὶ δὲ νῆες

σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν.

Τρώες δ' ὥς εἶδοντο Μενoitίου ἄλκιμον νιόν,

αὐτὸν καὶ θεράποντα, σὺν ἔντεσι μαρμαίροντας,

πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες,  
 ἐλπόμενοι παρὰ ναῦφι ποδῶκεα Πηλεΐωνα  
 μηνιθμόν μὲν ἀπορρίψαι, φιλότητα δ' ἐλέσθαι·  
 πάπτηνεν δὲ ἕκαστος ὅπη φύγοι αἰπὺν ὄλεθρον.

280

Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῷ  
 ἀντικρὺ κατὰ μέσσον, ὅθι πλείστοι κλονέοντο,  
 νηὶ πάρα πρύμνῃ μεγαθύμου Πρωτεσιλάου,  
 καὶ βάλε Πυραΐχμην, ὃς Παίονας ἵπποκορυστὰς  
 ἤγαγεν ἐξ Ἀμυδῶνος ἀπ' Ἀξιοῦ εὐρὺν ῥέοντος·  
 τὸν βάλε δεξιὸν ὦμον· ὃ δ' ὕπτιος ἐν κονίῃσι  
 κάππεσεν οἰμῶξας, ἔταροι δέ μιν ἀμφεφόβηθεν  
 Παίονες· ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν  
 ἡγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.

flung... his  
 rushed...  
 wildly  
 285

trembled  
 around him  
 290

was best  
 at

ἐκ νηῶν δ' ἔλασεν, κατὰ δ' ἔσβεσεν αἰθόμενον πῦρ.  
 ἡμιδαῆς δ' ἄρα νηὺς λίπετ' αὐτόθι· τοὶ δ' ἐφόβηθεν  
 Τρῶες θεσπεσίῳ ὁμάδῳ· Δαναοὶ δ' ἐπέχυντο  
 νῆας ἀνὰ γλαφυράς· ὁμάδος δ' ἀλῖαστος ἐτύχθη.

unabating  
 295

ὥς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μέγαλοιο

1. grouser  
 2. gatherer  
 lightning  
 w- cleft

+ κινήσῃ πυκινὴν νεφέλην στεροπῇ γερῆτα Ζεὺς,  
 ἔκ τ' ἔφανε πᾶσαι σκοπιαί καὶ πρόωνες ἄκροι  
 καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγῃ ἄσπετος αἰθήρ,  
 ὥς Δαναοὶ νηῶν μὲν ἀπώσάμενοι δῆϊον πῦρ  
 τυτθὸν ἀνέπνευσαν, πολέμου δ' οὐ γίγνεται ἔρωή·

rest

οὐ γάρ πώ τι Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν  
 προτροπαδὴν φοβέοντο μελαινάων ἀπὸ νηῶν,  
 ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπόεικον ἀνάγκῃ.

305

Ἐνθα δ' ἀνὴρ ἔλεν ἄνδρα κερασθείσης ὑσμίνης  
 ἡγεμόνων. πρῶτος δὲ Μενoitίου ἄλκιμος υἱὸς  
 αὐτίκ' ἄρα στρεφθέντος Ἀρηϊλύκου βάλε μηρὸν  
 ἔγχρ' ὀξύνοντι, διαπρὸ δὲ χαλκὸν ἔλασσε·  
 ῥῆξεν δ' ὀστέον ἔγχος, ὃ δὲ πρηνὴς ἐπὶ γαίῃ  
 κάππεσ'· ἀτὰρ Μενέλαος Ἀρήϊος οὔτα Θόαντα

310

beaten  
 & sharp-pointed

speaks

as he  
 turned  
 away

by trim

στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα.  
 Φυλεΐδης δ' Ἄμφικλον ἐφορμηθέντα δοκεύσας  
 ἔφθη ὀρεξάμενος πρυμνὸν σκέλος, ἔνθα πάχιστος  
μυὼν ἀνθρώπου πέλεται· περὶ δ' ἔγχεος αἰχμῇ  
νεῦρα διεσχίσθη· τὸν δὲ σκότος ὅσσε κάλυψε.  
 Νεστορίδαι δ' ὁ μὲν οὔτας Ἀτύμνιον ὀξείῃ δουρὶ  
 Ἀντίλοχος, λαπαρης δὲ διήλασε χάλκεον ἔγχος·  
 ἦριπε δὲ προπάροιθε. Μάρης δ' αὐτοσχεδὰ δουρὶ  
 Ἀντιλόχῳ ἐπόρουσε κασιγνήτοιο χολωθεῖς,  
 στὰς πρόσθεν νέκνος· τοῦ δ' ἀντίθεος Θρασυμήδης  
 ἔφθη ὀρεξάμενος πρὶν οὐτάσαι, οὐδ' ἀφάμαρτεν,  
 ὦμον ἄφαρ· πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκῇ  
δρύν' ἀπὸ μυώνων, ἀπὸ δ' ὀστέον ἄχρῃς ἄραξε·  
 δούπησεν δὲ πεσών, κατὰ δὲ σκότος ὅσσε κάλυψεν.  
 ὥς τὼ μὲν δοιοῖσι κασιγνήτοισι δαμέντε  
 βήτην εἰς Ἑρεβος, Σαρπηδόνος ἐσθλοὶ ἐταῖροι,  
 νῆες ἀκοντισταὶ Ἀμισωδάρου, ὅς ῥα Χίμαιραν  
 θρέψεν ἀμαιμακήτην, πολέσιν κακὸν ἀνθρώποισιν.  
 Αἶας δὲ Κλεόβουλον Ὀϊλιάδης ἐπορούσας  
 ζῶν ἐλε, βλαφθέντα κατὰ κλόνον· ἀλλὰ οἱ αὖθι  
 λῦσε μένος, πλήξας ξίφει αὐχένα κωπήεντι.  
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε  
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.  
 Πηνέλεως δὲ Λύκων τε συνέδραμον· ἔγχεσι μὲν γὰρ  
 ἤμβροτον ἀλλήλων, μέλεον δ' ἠκόντισαν ἄμφω·  
 τὼ δ' αὖτις ξιφέεσσι συνέδραμον. ἔνθα Λύκων μὲν  
 ἵπποκόμον κόρυθος φάλον ἤλασεν, ἀμφὶ δὲ καυλὸν  
 φάσγανον ἐρραίσθη· ὁ δ' ὑπ' οὔατος αὐχένα θείνε  
 Πηνέλεως, πᾶν δ' εἶσω ἔδν ξίφος, ἔσχεθε δ' οἶον  
 δέρμα, παρηέρθη δὲ κάρη, ὑπέλυντο δὲ γυῖα.  
 Μηριόνης δ' Ἀκάμαντα κιχεῖς ποσὶ καρπαλίμοισι  
γυῖ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·

watching  
hit root.

315 muscle  
tendon - t ft  
scored

loins  
limb to fell  
hand 320

tore utterly rotten

325

furious  
330

killed  
was hot w.  
blood

335

in vain

should  
fore-piece

shoulder w. broken  
round

340 t hilt

held on  
swung at his side

pierced

as he was moving into his chariot.



ἥριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.

Ἴδομενεὺς δ' Ἐρύμαντα κατὰ στόμα νηλεῖ χαλκῷ 345

νύξε· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε

νέρθεν ὑπ' ἐγκεφάλαιο, κέασσε δ' ἄρ' ὅστέα λευκά·

ἐκ δ' ἐτίναχθεν ὀδόντες, ἐνέπλησθεν δέ οἱ ἄμφω

αἵματος ὀφθαλμοί· τὸ δ' ἀνὰ στόμα καὶ κατὰ ῥίνας

πρῆσε χανών· θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν. 350

Οὔτοι ἄρ' ἠγεμόνες Δαναῶν ἔλον ἄνδρα ἕκαστος.

ὥς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισι

σίγῃται, ὑπὲκ μήλων αἰρεῦμενοι, αἷ τ' ἐν ὄρεσσι ~~stop~~ *stopping*

ποιμένος ἀφραδίῃσι διέτμαγεν· οἱ δὲ ἰδόντες

αἶψα διαρπάζουσιν ἀνάλκιδα θυμὸν ἐχούσας· 355

ὥς Δαναοὶ Τρώεσσιν ἐπέχραον· οἱ δὲ φόβοιο

δυσκελάδου μνήσαντο, λάθοντο δὲ θούριδος ἀλκῆς.

Αἴας δ' ὁ μέγας αἰὲν ἐφ' Ἑκτορι χαλκοκορυστῇ *in bronze armour.*

ἵετ' ἀκοντίσσαι· ὁ δὲ ἰδρεΐη πολέμοιο, *skill*

ἀσπίδι ταυρεΐη κεκαλυμμένος εὐρέας ὦμους, 360

σκέπτει· οἷστων τε ῥοῖζον καὶ δοῦπον ἀκόντων.

ἢ μὲν δὴ γίγνωσκε μάχης ἐτεραλκέα νίκην· *inclining to other side*

ἀλλὰ καὶ ὥς ἀνέμιμνε, σάω δ' ἐρίφρας ἐταίρους. *truly*

Ὡς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω

αἰθέρος ἐκ δίης, ὅτε τε Ζεὺς λαίλαπα τείνῃ, *hurricane* 365

ὥς τῶν ἐκ νηῶν γένετο ἰαχὴ τε φόβος τε,

οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἑκτορα δ' ἵπποι *cross to*

ἔκφερον ὠκύποδες σὺν τεύχεσι, λείπε δὲ λαὸν

Τρωϊκόν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκε.

πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι *breaking* 370

ἄξαντ' ἐν πρώτῳ ῥυμῷ λίπον ἄρματ' ἀνάκτων, *galloping*

Πάτροκλος δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων, *urgently*

Τρωσὶ κακὰ φρονέων· οἱ δὲ ἰαχὴ τε φόβῳ τε

πάσας πλήσαν ὁδοὺς, ἐπεὶ ἄρ τμάγεν· ὅψι δ' ἄελλα

σκίδναθ' ὑπὸ νεφέων, τανύοντο δὲ μώνυχες ἵπποι 375

*scattered*

*galloped*

*clift*

*made it  
point forth*

*attach  
ravenous*

*tear in  
sides  
screaming*

*l.e. Trojans  
taken from  
trench  
in regular  
fashion*

*in front  
by the pole*



ἄψορρον προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων.

Πάτροκλος δ' ἦ πλείστον ὀρινόμενον ἶδε λαόν,

τῇ ῥ' ἔχ' ὁμοκλήσας· ὑπὸ δ' ἄξοσι φῶτες ἐπιπτον

πρηνέες ἐξ ὀχέων, δίφροι δ' ἀνακυβαλίσσον.

ἀντικρὺ δ' ἄρα τάφρον ὑπέρθορον ὠκέες ἵπποι

[ἄμβροτοι, οὓς Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα,]

πρόσσω ἰέμενοι, ἐπὶ δ' Ἑκτορι κέκλετο θυμός·

ἴετο γὰρ βαλῆειν· τὸν δ' ἔκφερον ὠκέες ἵπποι.

ὥς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθών

ἡματ' ὀπωρινῶ, ὅτε λαβρότατον χέει ὕδωρ

Ζεὺς, ὅτε δὴ ῥ' ἀνδρεσσι κοτεσσάμενος χαλεπήνη,

οἱ βίῃ εἰν ἀγορῇ σκολιάς κρίνωσι θέμιστας,

ἐκ δὲ δίκην ἐλάσσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες·

τῶν δέ τε πάντες μὲν ποταμοὶ πλήθονσι ῥέοντες,

πολλὰς δὲ κλιτὺς τότ' ἀποτμήγουσι χαράδραι,

ἐς δ' ἄλα πορφυρέην μεγάλα στενάχουσι ῥέουσai

ἐξ ὀρέων ἐπὶ κάρ, μινύθει δέ τε ἔργ' ἀνθρώπων·

ὥς ἵπποι Τρῳαὶ μεγάλα στενάχοντο θέουσai.

Πάτροκλος δ' ἐπεὶ οὖν πρώτας ἐπέκερσε φάλαγγας,

ἄψ ἐπὶ νῆας ἔεργε παλιμπετές, οὐδὲ πόληος

εἴα ἱεμένους ἐπιβαινέμεν, ἀλλὰ μεσηγνὴν

νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο

κτείνε μεταΐσσω, πολέων δ' ἀπετύντο ποιμήν.

ἔνθ' ἦ τοι Πρόνοον πρῶτον βάλε δουρὶ φαεινῶ,

στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα·

δούπησεν δὲ πεσών· ὁ δὲ Θέστορα, Ἥνοπος υἱόν,

δεύτερον ὀρμηθεῖς—ὁ μὲν εὐξέστω ἐνὶ δίφρῳ

ἦστο ὀλεῖς· ἐκ γὰρ πλήγη φρένας, ἐκ δ' ἄρα χειρῶν

ἡνία ἤϊχθησαν—ὁ δ' ἔγχεϊ νύξε παραστὰς

γναθμὸν δεξιτερὸν, διὰ δ' αὐτοῦ πείρεν ὀδόντων,

ἔλκε δὲ δουρὸς ἐλὼν ὑπὲρ ἀντυγος, ὥς ὅτε τις φῶς

πέτρῃ ἐπὶ προβλήτι καθήμενος ἱερὸν ἰχθύν

upheld.

fell rattling

straight on over

380

is weighed down

385

vengeance

torrents

390

headlong are wasted

cut down

back

395

rushing upon

400

crouching

405

cf. O. E. seeley.

ἐκ πόντοιο θύραζε λίνῳ καὶ ἥνοπι χαλκῷ·  
 ὧς ἔλκ' ἐκ δίφροιο κεχηνύοτα δουρὶ φαεινῷ,  
 καὶ δ' ἄρ' ἐπὶ στόμ' ἔωσε· πεσόντα δέ μιν λίπε θυμός. 410  
 αὐτὰρ ἔπειτ' Ἐρύλαον ἐπεσσύμενον βάλε πέτρῳ  
 μέσσην κακ κεφαλὴν· ἥ δ' ἀνδριχα πᾶσα κεάσθη  
 ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνὴς ἐπὶ γαίῃ  
 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.  
 αὐτὰρ ἔπειτ' Ἐρύμαντα καὶ Ἀμφοτερὸν καὶ Ἐπάλτην, 415  
 Τληπόλεμόν τε Δαμαστορίδην Ἐχίου τε Πύριν τε,  
 Ἴφέα τ' Εὐιππὸν τε καὶ Ἀργεάδην Πολύμηλον,  
 πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.  
 Σαρπηδὼν δ' ὥς οὖν ἴδ' ἀμυτροχίτωνας ἐταίρους  
 χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμέντας,  
 κέκλετ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν·  
 “αἰδῶς, ὦ Λύκιοι· πόσε φεύγετε; νῦν θοοὶ ἔστε.  
 ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὄφρα δαείω  
 ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε  
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.” 425  
 Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν αἶλτο χαμαῖζε.  
 Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ ἴδεν, ἔκθορε δίφρου.  
 οἱ δ' ὥς τ' αἰγυπιοὶ γαμφώνυχες ἀγκυλοχεῖλαι  
 πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται,  
 ὥς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν. 430  
 τοὺς δὲ ἰδὼν ἐλέησε Κρόνου παῖς ἀγκυλομήτεω,  
 Ἥρην δὲ προσέειπε κασιγνήτην ἀλοχόν τε·  
 “ὦ μοι ἐγών, ὃ τέ μοι Σαρπηδόνα, φίλτατον ἀνδρῶν,  
 μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμῆναι.  
 διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι,  
 ἢ μιν ζῶν ἐόντα μάχης ἀπο δακρυοέσεως  
 θείω ἀναρπάξας Λυκίης ἐν πίνι δήμω,  
 ἢ ἤδη ὑπὸ χερσὶ Μενoitιάδαο δαμάσσω.”  
 Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρῃ·

μετ' ἡ really  
 a kind of hilt.  
 made of metal.  
 & prot. Chighe  
 & trunk

w. no girdle  
 to their sword  
 emits  
 420

will meet

enrobed death

435  
 "land." This w. appen.  
 ✓ to orig. meaning of  
 to divide.

“ αἰνότετε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.

440

ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἶσῃ,

*destined w. a portion*

ἂψ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι;

ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·

445

αἶ κε ζῶν πέμψης Σαρπηδόνα οὐδὲ δόμονδε,

φράζεο μή τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος

πέμπειν ὃν φίλον υἱὸν ἀπὸ κρατερῆς ὑσμίνης·

πολλοὶ γὰρ περὶ ἄστρῳ μέγα Πριάμοιο μάχονται

υἱέες ἀθανάτων, τοῖσιν κότον αἰνὸν ἐνήσεις.

✓

ἀλλ' εἴ τοι φίλος ἐστί, τεὸν δ' ὀλοφύρεται ἦτορ,

450

ἣ τοι μὲν μιν ἔασον ἐνὶ κρατερῇ ὑσμίνῃ

χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμῆναι·

✓

αὐτὰρ ἐπὴν δὴ τὸν γε λίπη ψυχὴ τε καὶ αἰὼν,

πέμπειν μιν Θανάτόν τε φέρειν καὶ νήδυμον Ὕπνον,

εἰς ὃ κε δὴ Λυκίης εὐρείης δῆμον ἴκωνται,

ἔνθα ἐ ταρχύσουσι κασιγνήτοί τε ἔται τε

*bury solemnly stone*

455

τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.”

ᾧ ὦς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·

αἱματοέσσας δὲ ψιάδας κατέχευεν ἔραζε

παῖδα φίλον τιμῶν, τὸν οἱ Πάτροκλος ἐμελλε

460

φθίσειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,

ἔνθ' ἣ τοι Πάτροκλος ἀγακλειτὸν Θρασύμηλον,

ὅς ῥ' ἦὺς θεράπων Σαρπηδόνος ἦεν ἀνακτος,

*lower part?*

τὸν βάλε νεΐαιραν κατὰ γαστέρα, λῦσε δὲ γυῖα.

465

Σαρπηδὼν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῷ

δεύτερον ὀρμηθεῖς, ὃ δὲ Πήδασον οὐτασεν ἵππον

ἔγχρ' ἐδεξιὸν ὤμων· ὃ δ' ἐβραχε θυμὸν αἰσθων,

*smothered gave up to ghost shrieking*

καὶ δ' ἔπεσ' ἐν κονίῃσι μακῶν, ἀπὸ δ' ἔπτατο θυμός.

470

τῷ δὲ διαστήτην, κρίκε δὲ ζυγόν, ἥνῖα δέ σφι

σύγχυτ', ἐπεὶ δὴ κείτο παρήγορος ἐν κονίῃσι.

*cried on his back*

w long pt

τοῖο μὲν Αὐτομέδων δουρικλυτὸς εὔρετο τέκμωρ·

σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,

ἀΐξας ἀπέκοψε παρήγορον οὐδ' ἐμάτησε·

τῷ δ' ἰθυυνήτην, ἐν δὲ ρυνήρσι τάνυσθεν·τῷ δ' αὖτις συνίτην ἐριδος πέρι θυμοβόροιο.

Ἔνθ' αὖ Σαρπηδῶν μὲν ἀπήμβροτε δουρὶ φαεινῷ,

Πατρόκλου δ' ὑπὲρ ὧμον ἀριστερόν ἤλυθ' ἄκωκῇ

ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρυντο χαλκῷ

Πάτροκλος· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,

ἀλλ' ἔβαλ' ἐνθ' ἄρα τε φρένες ἐρχαται ἀμφ' ἀδινὸν κῆρ.ἥριπε δ' ὥς ὅτε τις δρῦς ἥριπεν ἢ ἀχερωίς,ἢ ἐπίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρεςἐξέταμον πελέκεσσι νεήκεσι νήϊον εἶναι·

ὥς ὁ πρόσθ' ἱππων καὶ δίφρου κείμε τανυσθείς,

βεβρυχώς, κόνιος δεδραγμένος αἰματοέσσης.

ἥντε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθών,

αἰθωνα μεγάλθυμον, ἐν εἰλιπόδεσσι βόεσσι,

ὦλετό τε στενάχων ὑπὸ γαμφηλῇσι λέοντος,

ὥς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστάων

κτεινόμενος μενέαινε, φίλου δ' ὀνόμηνεν ἐταῖρον·

“Γλαῦκε πέπον, πολεμιστὰ μετ' ἀνδράσι, νῦν σε μάλα

χρῇ

αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν·

νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θεός ἐσσι.

πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας,

πάντῃ ἐποιχόμενος, Σαρπηδόνοιο ἀμφιμάχεσθαι·

αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ πέρι μάρναο χαλκῷ.

σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος

ἔσσομαι ἡματα πάντα διαμπερές, εἴ κέ μ' Ἀχαιοὶ

τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα.

ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.”

ἌΩς ἄρα μιν ἐπόντα τέλος θανάτοιο κάλυψεν

1. got into straight side  
2 got into their side  
tarry

to fight out their quarrel

1. close  
2. meddling

white poplar

newly settled

attacking him

- jaws.

= be thy doom



ὀφθαλμοὺς ῥίνας θ'· ὁ δὲ λὰξ ἐν στήθεσι βαίνων  
ἐκ χροὸς ἔλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἔποντο·  
τοιοῦ δ' ἅμα ψυχὴν τε καὶ ἔγχος ἐξέρυσ' αἰχμὴν.  
Μυρμιδόνες δ' αὐτοῦ σχέθον ἵππους φυσιδώοντας,  
ιεμένους φοβέεσθαι, ἐπεὶ λίπον ἄρματ' ἀνάκτων.

505

*snorting*

Γλαῦκῳ δ' αἰνὸν ἄχος γένετο φθογγῆς αἰοντι·  
ὠρίνθη δέ οἱ ἦτορ, ὅ τ' οὐ δύνατο προσαμῦναι.  
χειρὶ δ' ἐλὼν ἐπίεξε βραχίονα· τείρε γὰρ αὐτὸν  
ἔλκος, ὃ δὴ μιν Τεῦκρος ἐπεσσύμενον βάλεν ἰὼ  
τείχεος ὑψηλοῖο, ἀρὴν ἐτάροισιν ἀμύνων.

*pushed*  
510

εὐχόμενος δ' ἄρα εἶπεν ἐκηβόλῳ Ἀπόλλωνι·  
“ κλυθι, ἄναξ, ὅς που Λυκίης ἐν πίοιι δῆμῳ  
εἷς ἢ ἐνὶ Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούειν  
ἀνέρι κηδομένῳ, ὥς νῦν ἐμὲ κῆδος ἰκάνει.

515

ἔλκος μὲν γὰρ ἔχω τόδε καρτερόν, ἀμφὶ δέ μοι χεῖρ  
ὀξείης ὀδύνῃσιν ἐλήλαται, οὐδέ μοι αἶμα  
τερσῆναι δύναται, βαρύθει δέ μοι ὤμος ὑπ' αὐτοῦ·

*get dry*

ἔγχος δ' οὐ δύναμαι σχεῖν ἐμπεδον, οὐδὲ μάχεσθαι  
ἐλθὼν δυσμενέεσσιν. ἀνὴρ δ' ὠριστος ὄλωλε,

520

*firmly*

Σαρπηδῶν, Διὸς υἱός· ὁ δ' οὐδ' οὐ παιδὸς ἀμύνει.  
ἀλλὰ σύ πέρ μοι, ἄναξ, τόδε καρτερόν ἔλκος ἄκεσσαι,  
κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, ὅφρ' ἐτάροισι  
κεκλόμενος Λυκίοισιν ἐποτρύνω πολεμίζειν,  
αὐτός τ' ἀμφὶ νέκυι κατατεθνηῶτι μάχωμαι.”

525

ᾧ ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
αὐτίκα παῦσ' ὀδύνας, ἀπὸ δ' ἔλκος ἀργαλέοιο  
αἶμα μέλαν τέρσηνε, μένος δέ οἱ ἔμβαλε θυμῷ.  
Γλαῦκος δ' ἔγνω ᾗσιν ἐνὶ φρεσὶ γήθησέν τε,  
ὅττι οἱ ὦκ' ἤκουσε μέγας θεὸς εὐξαμένοιο.

530

πρῶτα μὲν ὤτρυνεν Λυκίων ἡγήτορας ἄνδρας,  
πάντῃ ἐποιοχόμενος, Σαρπηδόνοιο ἀμφιμάχεσθαι·  
αὐτὰρ ἔπειτα μετὰ Τρῶας κίε μακρὰ βιβάσθων,

*fasting, huge  
strides*

Πουλυδάμαντ' ἔπι Πανθοίδην καὶ Ἀγήνορα δῖον, 535  
βῆ δὲ μετ' Αἰνείαν τε καὶ Ἑκτορα χαλκοκορυστήν,  
ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·  
“Ἑκτορ, νῦν δὴ πάγχυ λελασμένος εἰς ἐπικούρων,  
οἳ σέθεν εἵνεκα τῆλε φίλων καὶ πατρίδος αἴης  
θυμὸν ἀποφθινύθουσι· σὺ δ' οὐκ ἐθέλεις ἐπαμύνειν. 540

κεῖται Σαρπηδών, Λυκίων ἀγὸς ἀσπιστάων,  
ὃς Λυκίην εἴρυντο δίκησί τε καὶ σθένει φ·  
τὸν δ' ὑπὸ Πατρόκλῳ δάμασ' ἔγχεϊ χάλκεος Ἀρης.  
ἀλλά, φίλοι, πάρστητε, νεμεσσήθητε δὲ θυμῷ, *feel shame*  
μὴ ἀπὸ τεύχε' ἔλωνται, ἀεικίσσωσι δὲ νεκρὸν 545  
Μυρμιδόνες, Δαναῶν κεχολωμένοι ὅσσοι ὄλοντο,  
τοὺς ἐπὶ νηυσὶ θοῇσιν ἐπέφνομεν ἐγχείησιν.”

ᾧς ἔφατο, Τρῶας δὲ κατὰ κρῆθεν λάβε πένθος *utterly*  
ἄσχετον, οὐκ ἐπιεικτόν, ἐπεὶ σφισιν ἔρμα πόληος *pillars*  
ἔσκε καὶ ἀλλοδαπὸς περ ἑών· πολέες γὰρ ἄμ' αὐτῷ 550  
λαοὶ ἔπουντ', ἐν δ' αὐτὸς ἀριστεύεσκε μάχεσθαι·  
βὰν δ' ἰθὺς Δαναῶν λελημένοι· ἦρχε δ' ἄρα σφιν *straight*  
Ἑκτωρ χωόμενος Σαρπηδόνοσ· αὐτὰρ Ἀχαιοὺς *roughly*  
ᾧρσε Μενoitιάδew Πατροκλήης λάσιον κῆρ· *eagerly*  
Αἴαντε πρῶτω προσέφη, μεμαῶτε καὶ αὐτῷ· *Patroclus* 555

“Αἴαντε, νῦν σφῶϊν ἀμύνεσθαι φίλον ἔστω,  
οἰοί περ πάρος ἦτε μετ' ἀνδράσιν, ἧ καὶ ἀρείους.  
κεῖται ἀνὴρ ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν,  
Σαρπηδών· ἀλλ' εἴ μιν ἀεικισσαίμεθ' ἐλόντες,  
τεύχεά τ' ὥμοιιν ἀφελοίμεθα, καὶ τιν' ἐταίρων 560  
αὐτοῦ ἀμυνομένων δαμασαίμεθα νηλεῖ χαλκῷ.”

ᾧς ἔφαθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον.  
οἱ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας,  
Τρῶες καὶ Λύκιοι καὶ Μυρμιδόνες καὶ Ἀχαιοί,  
σύμβαλον ἀμφὶ νέκυνι κατατεθηγῶτι μάχεσθαι 565  
δεινὸν αὖσαντες· μέγα δ' ἔβραχε τεύχεα φωτῶν.

*upheld*

*unrepentant  
ceaseless*

**2** Bk. 12.  
438

*defend  
themselves*

Ζεὺς δ' ἐπὶ νύκτ' ὀλοὴν τάνυσσε κρατερῇ ὑσμίνῃ,  
ὄφρα φίλῳ περὶ παιδὶ μάχης ὀλοὸς πόνος εἴη.

᾽Ωσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς·

βλήτο γὰρ οὗ τι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν, 570

νὺς Ἀγακλῆος μεγαθύμου, δῖος Ἐπειγέυς,

✓ ὅς ῥ' ἐν Βουδείῳ εὖ ναιομένῳ ἦνασσε

τὸ πρίν· ἀτὰρ τότε γ' ἐσθλὸν ἀνεψιδὸν ἐξεναρίξας

ἐς Πηλῇ' ἰκέτευσε καὶ ἐς Θέτιν ἀργυρόπεζαν·

οἱ δ' ἅμ' Ἀχιλλῇι ῥήξήνορι πέμπον ἔπεσθαι

Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μάχοιτο. ✓

575

τόν ῥα τόθ' ἀπτόμενον νέκυσ βάλε φαίδιμος Ἴκτωρ

χερμαδίῳ κεφαλῇ· ἡ δ' ἀνδιχα πᾶσα κεάσθη

ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνὴς ἐπὶ νεκρῷ

κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής. 580

Πατρόκλῳ δ' ἄρ' ἄχος γένετο φθιμένου ἐτάριοιο, ✓

ἴθυσεν δὲ διὰ προμάχων ἵρηκι ἐοικῶς

ὠκέϊ, ὅς τ' ἐφόβησε κολοιούς τε ψῆράς τε· ✓

ὥς ἰθὺς Λυκίων, Πατρόκλεες ἱπποκέλευθε,

ἔσσυο καὶ Τρώων, κεχόλωσο δὲ κῆρ ἐτάριοιο. 585

καὶ ῥ' ἔβαλε Σθενέλαον, Ἰθαιμέneos φίλον νιόν,

αὐχένα χερμαδίῳ, ῥῆξεν δ' ἀπὸ τοῦ τένοντας.

χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἴκτωρ.

ὅσση δ' αἰγανέης ρίπῃ ταναοῖο τέτυκται,

ἦν ῥά τ' ἀνὴρ ἀφῆρ πειρώμενος ἡ ἐν ἀέθλῳ

ἡ καὶ ἐν πολέμῳ, δηῖων ὑπο θυμοραϊστέων,

τόσσον ἐχώρησαν Τρῶες, ὥσαντο δ' Ἀχαιοί.

Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστάων,

ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάλθυμον,

Χάλκωνος φίλον νιόν, ὃς Ἑλλάδι οἰκία ναίων 595

ὀλβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσι.

τὸν μὲν ἄρα Γλαῦκος στήθος μέσον οὐτασε δουρὶ

στρεφθεὶς ἐξαπίνης, ὅτε μιν κατέμαρπτε διώκων

often in Hom. t word simply = "speeding"  
not so here.

abounding in  
hoofs.

claws starlings

muscles

throw spear

δούπησεν δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ' Ἀχαιοὺς,  
ὥς ἔπεισ' ἐσθλὸς ἀνὴρ· μέγα δὲ Τρῶες κεχάροντο, 600  
στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ  
ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.

ἔνθ' αὖ Μηριόνης Τρώων ἔλεν ἄνδρα κορυστήν, *armed warrior*  
Λαόγονον, θρασὺν υἱὸν Ὀνήτορος, ὃς Διὸς ἱρεὺς

+ Ἰδαίου ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμψ. 605

τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος· ὦκα δὲ θυμὸς  
ῥ'χετ' ἀπὸ μελέων, στυγερός δ' ἄρα μιν σκότος εἶλεν.

Αἰνείας δ' ἐπὶ Μηριόνη δόρυ χάλκεον ἤκεν· *under cover to shield*

ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβάντος. 610

ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος· *avoided*

πρόσσω γὰρ κατέκνυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν *stuck in quivered*

οὐδὲ ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμήχθη *let go to fury*

ἔγχος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης. 615

[αἰχμὴ δ' Αἰνείαιο κραδαινομένη κατὰ γαίης

ῥ'χετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν.] *danger*

Αἰνείας δ' ἄρα θυμὸν ἐχώσατο φώνησέν τε·

“Μηριόνη, τάχα κέν σε καὶ ὀρχηστήν περ ἑόντα  
ἔγχος ἐμὸν κατέπαυσε διαμπερές, εἴ σ' ἔβαλόν περ.”

Τὸν δ' αὖ Μηριόνης δουρικλυτὸς ἀντίον ἤῤα·

“Αἰνεία, χαλεπὸν σε καὶ ἴφθιμόν περ ἑόντα 620

πάντων ἀνθρώπων σβέσσαι μένος, ὅς κέ σευ ἄντα

ἔλθῃ ἀμυνόμενος· θνητὸς δέ νυ καὶ σὺ τέτυξαι.

εἰ καὶ ἐγὼ σε βάλοιμι τυχὼν μέσον ὀξείῃ χαλκῷ,

αἰψά κε καὶ κρατερός περ ἐὼν καὶ χερσὶ πεποιθὼς

εὖχος ἐμοὶ δοίης, ψυχὴν δ' Ἀἰδι κλυτοπόλῳ.” 625

ᾧ φάτο, τὸν δ' ἐνέειπε Μενoitίου ἄλκιμος υἱός·

“Μηριόνη, τί σὺ ταῦτα καὶ ἐσθλὸς ἐὼν ἀγορεύεις;

ὦ πέπον, οὐ τοι Τρῶες ὄνειδείους ἐπέεσσιν

νεκροῦ χωρήσουσι· πάρος τινα γαῖα καθέξει. *i.e. many shall die*

ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βουλῇ· 630

*to issue - war is in might - hands & words are  
but for counsel.*



τῷ οὐ τι χρή μῦθον ὀφέλλειν, ἀλλὰ μάχεσθαι."

ᾧ εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φώς.

τῶν δ' ὥς τε δρυτόμων ἀνδρῶν ὀρυμαγδὸς ὀρώρη

οὔρεος ἐν βήσσης, ἔκαθεν δέ τε γίγνεται ἀκούη,

ὥς τῶν ὠρνυτο δοῦπος ἀπὸ χθονὸς εὐρυαδείης

χαλκοῦ τε ῥινοῦ τε βοῶν τ' εὐποιητῶν,

νυσσομένων ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν.

οὐδ' ἂν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα διόν

ἔγνω, ἐπεὶ βελέεσσι καὶ αἵματι καὶ κούρησιν

ἐκ κεφαλῆς εἴλντο διαμπερὲς ἐς πόδας ἄκρους.

οἱ δ' αἰεὶ περὶ νεκρὸν ὀμίλειον, ὥς ὅτε μῦλαι

σταθμῷ ἐνὶ βρομέωσι περιγλαγέας κατὰ πέλλας

ῶρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·

ὥς ἄρα τοὶ περὶ νεκρὸν ὀμίλειον, οὐδέ ποτε Ζεὺς

τρέψεν ἀπὸ κρατερῆς ὑσμίνης ὅσσε φαεινῶ,

ἀλλὰ κατ' αὐτοὺς αἰὲν ὅρα καὶ φράζετο θυμῷ,

πολλὰ μάλ' ἀμφὶ φύμφ Πατρόκλου μερμηρίζων,

ἢ ἥδη καὶ κείνον ἐνὶ κρατερῇ ὑσμίνῃ

αὐτοῦ ἐπ' ἀντιθέφ Σαρπηδόνι φαίδιμος Ἑκτωρ

χαλκῷ δηῶση, ἀπὸ τ' ὤμων τεύχε' ἔληται,

ἢ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν.

ᾧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,

ὄφρ' ἥνς θεράπων Πηληϊάδεω Ἀχιλῆος

ἔξαυτις Τρώας τε καὶ Ἑκτορα χαλκοκορυστὴν

ᾧσαιτο προτὶ ἄστυ, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.

Ἑκτορι δὲ πρωτίστῳ ἀνάλκιδα θυμὸν ἐνῆκεν·

ἐς δίφρον δ' ἀναβὰς φύγαδ' ἔτραπε, κέκλετο δ' ἄλλους

Τρώας φευγέμεναι· γινῶ γὰρ Διὸς ἱρὰ τάλαντα.

ἔνθ' οὐδ' ἴφθιμοι Λύκιοι μένον, ἀλλ' ἐφόβηθεν

πάντες, ἐπεὶ βασιλῆα ἴδον βεβλαμμένον ἦτορ,

κείμενον ἐν νεκύων ἀγύρει· πολέες γὰρ ἐπ' αὐτῷ

κάππεσον, εὐτ' ἔριδα κρατερὴν ἐτάνυσσε Κρονίων.

*multiply*

*w broad ways*

*635  
orchid shield*

*w double-pld  
wat chaf*

*straight down*

*640  
w-covered*

645

650

655

660

*stopped in his life*

*draws tight*

οἱ δ' ἄρ' ἀπ' ὤμοιιν Σαρπηδόνοσ ἐντέ' ἔλοντο  
 χάλκεα μαρμαίροντα, τὰ μὲν κοίλας ἐπὶ νῆας  
 δῶκε φέρειν ἐτάροισι Μενoitίου ἄλκιμος υἱός. 665

καὶ τότ' Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·  
 “εἰ δ' ἄγε νῦν, φίλε Φοῖβε, κελαινεφὲς αἶμα κάθηρον  
 ἐλθὼν ἐκ βελέων Σαρπηδόνα, καὶ μιν ἔπειτα  
 πολλὸν ἀποπρὸ φέρων λοῦσον ποταμοῖο ῥοῇσι  
 χρῖσόν τ' ἄμβροσίῃ, περὶ δ' ἄμβροτα εἴματα ἔσσον· 670  
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,  
 Ὕπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὦκα  
 θήσουσ' ἐν Λυκίης εὐρείης πίοιι δῆμῳ,  
 ἔνθα ἔταρχύσουσι κασίγνητοί τε ἔται τε  
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.” 675

ᾧ Ως ἔφατ', οὐδ' ἄρα πατὴρ ἀνηκούστησεν Ἀπόλλων.  
 βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς φύλοπιν αἰνὴν,  
 αὐτίκα δ' ἐκ βελέων Σαρπηδόνα δῖον αἰέρας  
 πολλὸν ἀποπρὸ φέρων λοῦσεν ποταμοῖο ῥοῇσι  
 χρῖσέν τ' ἄμβροσίῃ, περὶ δ' ἄμβροτα εἴματα ἔσσε· 680  
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,  
 Ὕπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὦκα  
 κάτθεσαν ἐν Λυκίης εὐρείης πίοιι δῆμῳ.

Πάτροκλος δ' ἵπποισι καὶ Αὐτομέδοντι κελεύσας  
 Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀάσθη 685  
 νῆπιος· εἰ δὲ ἔπος Πηληϊάδαο φύλαξεν,  
 ἦ τ' ἂν ὑπέκφυγε κῆρα κακὴν μέλανος θανάτοιο.  
 ἀλλ' αἰεὶ τε Διὸς κρείσσω νόος ἦέ περ ἀνδρῶν·  
 [ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην  
 ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνῃσι μάχεσθαι·] 690  
 ὅς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσιν ἀνῆκεν.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξας,  
 Πατρόκλεις, ὅτε δὴ σε θεοὶ θανάτόνδε κάλεσαν·  
 Ἀδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ἐχεκλον

out - t  
 range -  
 weapons  
 swift  
 attendants

Pakoeilus hurred back from the wall by Apollo.

Apollo sends Hector into the fight-

91

καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάνιππον, 695

αὐτὰρ ἔπειτ' Ἑλᾶσον καὶ Μούλιον ἠδὲ Πυλάρτην

τοὺς ἔλεν· οἱ δ' ἄλλοι φύγαδε μνώνοντο ἕκαστος.

turned their  
thoughts to flight  
(μνησκαί).

Ἔνθα κεν ὑψίπυλον Τροίην ἔλον υἷες Ἀχαιῶν

Πατρόκλον ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχρῃ θύεν·

very  
much 700

εἰ μὴ Ἀπόλλων Φοῖβος ἐϋδμήτου ἐπὶ πύργου

ἔστη, τῷ ὅλοα φρονέων, Τρώεσσι δ' ἀρήγων.

τρίς μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλοῖο

jutting angle

Πάτροκλος, τρίς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων,

χείρεσσ' ἀθανάτησι φαεινὴν ἀσπίδα νύσσω.

like a fiend.

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,

in 2<sup>nd</sup> word  
has also a bad  
sense; it refers to  
evil spirits.

δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·

“χάξω, διογενὲς Πατρόκλεες· οὐ νύ τοι αἶσα

σῶ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερώχων,

οὐδ' ὑπ' Ἀχιλλῆος, ὅς περ σέο πολλὸν ἀμείνων.”

ὣς φάτο, Πάτροκλος δ' ἀνεχάζετο πολλὸν ὀπίσσω, 710

μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.

Ἐκτωρ δ' ἐν Σκαίῃσι πύλῃσι ἔχε μώνυχας ἵππους·

δίξε γὰρ ἡὲ μάχοιτο κατὰ κλόνου αὐτὶς ἐλάσσας,

ἡ λαοὺς ἐς τείχος ὁμοκλήσειεν ἀλῆναι.

himself.

ταῦτ' ἄρα οἱ φρονέοντι παρίστατο Φοῖβος Ἀπόλλων, 715

ἀνέρι εἰσάμενος αἰζηῷ τε κρατερῷ τε,

active  
maternal uncle

Ἀσίῳ, ὃς μήτρως ἦν Ἐκτορος ἵπποδάμοιο,

αὐτοκασίγνητος Ἐκάβης, υἱὸς δὲ Δύμαντος,

ὃς Φρυγίῃ ναίεσκε ῥοῆς ἐπὶ Σαγαγαρίοιο·

τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων· 720

“Ἐκτορ, τίπτε μάχης ἀποπαύεαι; οὐδέ τί σε χρῆ.

αἶθ' ὅσον ἦσσαν εἰμί, τόσον σέο φέρτερος εἶην·

to thy hurt  
I do not know for  
you w. I should not  
be so miserably  
driven

τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσειας.

ἀλλ' ἄγε, Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους,

αἶ κέν πῶς μιν ἔλῃς, δῶή δέ τοι εὖχος Ἀπόλλων.” 725

ὣς εἰπὼν ὁ μὲν αὐτὶς ἔβη θεὸς ἄμ πόνον ἀνδρῶν,

Κεβριόνη δ' ἐκέλευσε δαΐφρονι φαίδιμος Ἴκτωρ  
ἵππους ἐς πόλεμον πεπληγέμεν. αὐτὰρ Ἀπόλλων  
*battle route* οὕσεθ' ὁμιλον ἰών, ἐν δὲ κλόναν Ἀργείοισιν  
ἦκε κακόν, Τρωσὶν δὲ καὶ Ἴκτορι κῦδος ὄπαζεν. 730  
Ἴκτωρ δ' ἄλλους μὲν Δαναοὺς ἕα οὐδ' ἐνάριζεν  
αὐτὰρ ὁ Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους.  
Πάτροκλος δ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε  
σκαίῃ ἔγχος ἔχων· ἐτέρηφι δὲ λάζετο πέτρον *rugged*  
*stone* μάρμαρον ὀκρίονεθ', οὐν οἱ περὶ χεῖρ ἐκάλυψεν, 735  
ἦκε δ' ἐρείσάμενος, οὐδὲ δὴν χάζετο φωτός, *give way from*  
οὐδ' ἀλίωσε βέλος, βάλε δ' Ἴκτορος ἡνιοχῆα,  
Κεβριόνην, νόθοι' υἱὸν ἀγακλῆος Πριάμοιο,  
ἵππων ἡνί' ἔχοντα, μετώπιον ὀξέϊ λαῖ. — *front - t. direct*  
ἀμφοτέρας δ' ὀφρῦς σύνελεν λίθος, οὐδέ οἱ ἔσχευ *crushed into one* 740  
ὀστέον, ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίησιν  
αὐτοῦ πρόσθε ποδῶν· ὁ δ' ἄρ' ἀρνευτῆρι ἐοικῶς *diver*  
κάππεσ' ἀπ' εὐεργέος δίφρου, λίπε δ' ὀστέα θυμός.  
τὸν δ' ἐπικερτομέων προσέφη, Πατρόκλεες ἵππευ· *turn*  
“ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ, ὥς ρεῖα κυβιστᾶ. 745  
εἰ δὴ πού καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,  
πολλοὺς ἂν κορέσειεν ἀνὴρ ὅδε τήθεα διφῶν, *diving for oysters*  
νηὸς ἀποθρώσκων, εἰ καὶ δυσπέμφελος εἴη, *stormy*  
*ὅτι οὕτως* ὥς νῦν ἐν πεδίῳ ἐξ ἵππων ρεῖα κυβιστᾶ.  
*to see how* ἦ ῥα καὶ ἐν Τρώεσσι κύβιστητῆρες ἕασιν.” 750  
Ἦς εἰπὼν ἐπὶ Κεβριόνη ἥρωϊ βεβήκει  
*rush* οἶμα λέοντος ἔχων, ὅς τε σταθμοὺς κεραΐζων *plunder*  
ἔβλητο πρὸς στήθος, ἐή τέ μιν ὤλεσεν ἀλκή·  
ὥς ἐπὶ Κεβριόνη, Πατρόκλεες, ἄλσο μεμαῶς.  
Ἴκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε. 755  
τὼ περὶ Κεβριόναο λείονθ' ὥς θηριυθῆτην,  
ὦ τ' ὄρεος κορυφῇσι περὶ κταμένης ἐλάφοιο,  
ἄμφω πεινᾶοντε, μέγα φρονέοντε μάχεσθον·



ὥς περὶ Κεβριόναο δῶν μήστωρες αὐτῆς, *authors of battle-din.*

Πάτροκλός τε Μενoitιάδης καὶ φαίδιμος Ἴκτωρ, 760

ἔντ' ἀλλήλων ταμέειν χροά νηλεὲς χαλκῶ.

Ἴκτωρ μὲν κεφαλῇφιν ἐπεὶ λάβεν, οὐχὶ μεθίει·

Πάτροκλος δ' ἐτέρωθεν ἔχεν ποδός· οἱ δὲ δὴ ἄλλοι

Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὕσμινην.

Ὡς δ' Εὐρὸς τε Νότος τ' ἐριδαίνετον ἀλλήλοιον 765

οὔρεος ἐν βήσσης βαθέην πελεμιζέμεν ὕλην,

φηγόν τε μελίην τε τα~~ν~~ύφλο~~ι~~όν τε κ~~ρ~~άνειαν, *tall growth could true tapering*

αἷ τε πρὸς ἀλλήλας ἔβαλον τα~~ν~~υήκεας ὄζους

ἡχῇ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενάων, 770

ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες

δῆουν, οὐδ' ἕτεροι μνώοντ' ὀλοοῖο φόβοιο.

πολλὰ δὲ Κεβριόνην ἀμφ' ὀξέα δοῦρ' ἐπεπήγει

λοῖ τε πτερόεντες ἀπὸ νευρήφι θορόντες, 775

πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξαν *eddy*

μαρναμένων ἀμφ' αὐτόν· ὁ δ' ἐν στροφάλιγγι κούνης *driving*

κεῖτο μέγας μεγαλωστί, λελασμένος ἵππο~~συν~~άων. *bestrode*

Ὅφρα μὲν Ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει, *reached their*

τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός· *beyond measures*

ἦμος δ' Ἥελιος μετενίστατο βουλευτόνδε, *moved past in the*

καὶ τότε δὴ ῥ' ὑπὲρ αἶσαν Ἀχαιοὶ φέρτεροι ἦσαν, *afternoon. even*

ἐκ μὲν Κεβριόνην βελέων ἦρωα ἔρυσσαν *battle short*

Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἔλοντο,

Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσε. 785

τρίς μὲν ἔπειτ' ἐπόρουσε θοῶ ἀτάλαντος Ἀρηϊ,

σμερδαλέα ἰάχων, τρίς δ' ἐννέα φῶτας ἔπεφνεν.

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,

ἔνθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή·

ἦντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὕσμινῃ

δεινός· ὁ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν· *met* 790

ἡέρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησε·

στῇ δ' ὀπιθεν, πλήξεν δὲ μετάφρενον εὐρέε τ' ὦμω  
χειρὶ καταπρηνεῖ, στρεφεδίνηθεν δέ οἱ ὄσσε. *Went round*  
τοῦ δ' ἀπὸ μὲν κρᾶτος κυνέην βάλε Φοῖβος Ἀπόλλων·

ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων  
αὐλῶπις τρυφάλεια, μιάνησαν δὲ ἔθειραι *helmet* 795

αἵματι καὶ κονίησι· πάρος γε μὲν οὐ θέμις ἦεν  
ἱππόκομον πήληκα μιάνεσθαι κονίησιν, *casque*

ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον

— ρύετ' Ἀχιλλῆος· τότε δὲ Ζεὺς Ἑκτορι δῶκεν *near*  
ἥ κεφαλῇ φορέειν, σχεδόθεν δέ οἱ ἦεν ὄλεθρος. 800

πᾶν δέ οἱ ἐν χείρεσσιν ἄγῃ δολιχόσκιον ἔγχος,  
βριθὺ μέγα στιβαρὸν κεκορυθμένον· αὐτὰρ ἀπ' ὦμων  
ἀσπίς σὺν τελαμῶνι χαμαὶ πέσε τερμίοεσσα. *w. a fringe.*

λῦσε δέ οἱ θώρηκα ἄναξ Διὸς υἱὸς Ἀπόλλων. 805

στῇ δὲ ταφῶν· ὀπιθεν δὲ μετάφρενον ὀξείῃ δουρὶ

ὦμων μεσσηγὺς σχεδόθεν βάλε Δάρδανος ἀνὴρ,

Πανθοίδης Εὐφορβος, ὃς ἡλικίην ἐκέκαστο *excelled*

ἔγχε' ἦ' ἱπποσύνη τε πόδεσσί τε καρπαλίμοισι·

καὶ γὰρ δὴ τότε φῶτας ἐείκοσι βῆσεν ἀφ' ἵππων, 810

πρῶτ' ἐλθὼν σὺν ὄχεσφι, διδασκόμενος πολέμοιο·

ὃς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεες ἱππεύ,

οὐδὲ δάμασσ'· ὁ μὲν αὖτις ἀνέδραμε, μίκτο δ' ὀμίλῳ,

ἐκ χροὸς ἀρπάξας δόρυ μείλινον, οὐδ' ὑπέμεινε

Πάτροκλον γυμνὸν περ ἐόντ' ἐν δηϊοτήτι. 815

Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεὶς

ἄψ ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων. *shunning*

Ἑκτωρ δ' ὡς εἶδεν Πατροκλῆα μεγάλθυμον

ἄψ ἀναχαζόμενον, βεβλημένον ὀξείῃ χαλκῷ,

ἀγχίμολόν ῥά οἱ ἦλθε κατὰ στίχας, οὔτα δὲ δουρὶ 820

νεύατον ἐς κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσε·

δοῦπήσεν δὲ πεσῶν, μέγα δ' ἦκαχε λαὸν Ἀχαιῶν.

*w. t. flat  
t. hand*

*w. a p. 100  
lit. w. socket holes  
w. a socket  
w. projecting  
eyes.*

*+*

*lowest*

*flank  
discovered*

*οὐκ ἐπιμένει*

ὥς δ' ὅτε σὺν ἀκάμαντα λέων ἐβίβησάτο χάρμη,  
 ὥ τ' ὄρεος κορυφῇσι μέγα φρονέοντε μάχεσθον  
 πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πιέμεν ἀμφω· 825

πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίβηφιν·  
 ὥς πολέας πεφνόντα Μενoitίου ἄλκιμον υἱὸν  
 Ἔκτωρ Πριαμίδης σχεδὸν ἔγχρ' ἑ θυμὸν ἀπηύρα,  
 καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντα προσηύδα·

“Πάτροκλ', ἣ που ἔφησθα πόλιν κεραϊζέμεν ἀμήν, 830

Τρωϊάδας δὲ γυναῖκας ἐλεύθερον ἡμαρ ἀπούρας  
 ἄξιεν ἐν νήεσσι φίλην ἔς πατρίδα γαίαν,  
 νήπιε· τάων δὲ πρόσθ' Ἔκτορος ὠκέες ἵπποι  
 ποσσὶν ὀρῳρέχεται πολεμίζειν· ἔγχρ' ἑ αὐτὸς *are stretched*

Τρῳσὶ φιλοπτολέμοισι μεταπρέπω, ὃ σφιν ἀμύνω 835  
 ἡμαρ ἀναγκαῖον· σὲ δέ τ' ἐνθάδε γῦπες ἔδονται.

ἂ δεῖλ', οὐδέ τοι ἐσθλὸς ἐὼν χραίσμησεν Ἀχιλλεύς,  
 ὅς πού τοι μάλα πολλὰ μένων ἐπετέλλετ' ἰόντι·

‘μή μοι πρὶν ἰέναι, Πατρόκλεες ἵπποκέλευθε,  
 νῆας ἔπι γλαφυράς, πρὶν Ἔκτορος ἀνδροφόνιοι 840  
 αἱματόεντα χιτῶνα περὶ στήθεσσι δαΐξαι.’

ὥς πού σε προσέφη, σοὶ δὲ φρένας ἄφροني πείθε.”

Τὸν δ' ὀλιγοδρανέων προσέφησ, Πατρόκλεες ἵππευ·

“ἦδη νῦν, Ἔκτορ, μεγάλ' εὖχεο· σοὶ γὰρ ἔδωκε  
 νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἳ μ' ἐδάμασαν 845  
 ῥηϊδίως· αὐτοὶ γὰρ ἀπ' ὤμων τεύχε' ἔλοντο.

τοιούτοι δ' εἴ πέρ μοι ἐείκοσιν ἀντεβόλησαν,  
 πάντες κ' αὐτόθ' ὄλοντο ἐμῷ ὑπὸ δουρὶ δαμέντες.

ἀλλὰ με μοῖρ' ὀλοή καὶ Λητοῦς ἔκτανεν υἱός,  
 ἀνδρῶν δ' Εὐφορβος· σὺν δέ με τρίτος ἐξεναρίξεις. 850

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·

Τοῦ θην οὐδ' αὐτὸς δηρὸν βέη, ἀλλὰ τοι ἦδη *shall live dying* *Patroclus prophesies.*  
 ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή,  
 χερσὶ δαμέντ' Ἀχιλλῆος ἀμύμονος Αἰακίδαο.”

ὥς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε·  
 ψυχὴ δ' ἐκ ρέθέων πταμένη Ἀἰδόσδε βεβήκει,  
 ὃν πότμον γοόωσα, λιποῦσ' ἀνδροτῆτα καὶ ἥβην.  
 τὸν καὶ τεθνηῶτα προσηύδα φαίδιμος Ἔκτωρ·

855

“ Πατρόκλεις, τί νύ μοι μαντεύεαι αἰπὺν ὄλεθρον ;  
 τίς δ' οἶδ' εἴ κ' Ἀχιλεὺς, Θέτιδος παῖς ἡϋκόμοιο,  
 φθῆγῃ ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσαι ; ”

860

ὥς ἄρα φωνήσας δόρυ χάλκεον ἐξ ᾠτειλῆς *wound.*  
 εἵρυσσε λὰξ προσβάς, τὸν δ' ὕπτιον ᾧσ' ἀπὸ δουρός.  
 αὐτίκα δὲ ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει,  
 ἀντίθεον θεράποντα ποδῶκεος Αἰακίδαο·  
 ἵετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι  
 ἄμβροτοι, οὓς Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα.

865



## ΙΛΙΑΔΟΣ Ρ.

### Μενελάου ἀριστεία:

Οὐδ' ἔλαθ' Ἀτρείος υἱόν, ἀρηϊφίλον Μενέλαον,

Πάτροκλος Τρώεσσι δαμείς ἐν δηϊοτήτι.

βῆ δὲ διὰ προμάχων κεκόρυθμένος αἴθοπι χαλκῷ,

ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὥς τις περὶ πόρτακι μήτηρ

πρωτοτόκος κινυρῇ, οὐ πρὶν εἰδυῖα τόκοιο·

ὥς περὶ Πατρόκλῳ βαῖνε ξανθὸς Μενέλαος.

πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐῖσιν,

τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ' ἀντίος ἔλθοι.

οὐδ' ἄρα Πάνθου υἱὸς ἐϋμμελίης ἀμέλησε

Πατρόκλοιο πεσόντος ἀμύμονος· ἄγχι δ' ἄρ' αὐτοῦ

ἔστη, καὶ προσέειπεν ἀρηϊφίλον Μενέλαον·

“Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,

χάξεο, λείπε δὲ νεκρόν, ἔα δ' ἔναρα βροτόεντα·

οὐ γάρ τις πρότερος Τρώων κλειτῶν τ' ἐπικούρων

Πάτροκλον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην·

τῷ με ἔα κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρέσθαι,

μή σε βάλῃ, ἀπὸ δὲ μελιηδέα θυμὸν ἔλωμαι.”

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·

“Ζεῦ πάτερ, οὐ μὲν καλὸν ὑπέρβιον εὐχετάσθαι.

οὔτ' οὖν παρδάλιος τόσσον μένος οὔτε λέοντος

οὔτε σὺνὸς κάπρου ὀλοόφρονος, οὔ τε μέγιστος

θυμὸς ἐνὶ στήθεσσι περὶ σθένει βλεμεαίνει,

ὅσσον Πάνθου νῖες ἐϋμμελῖαι φρονέουσιν.

call  
plain  
5

armed w g<sup>d</sup> ashen  
spear  
10

t<sup>st</sup> most

15

bold  
20

οὐδὲ μὲν οὐδὲ βίη Ὑπερήνορος ἱπποδάμοιο *made light?*  
 ἧς ἧβης ἀπόνηθ', ὅτε μ' ὤρατο, καὶ μ' ὑπέμεινε *25*  
 καὶ μ' ἔφατ' ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστὴν *cowardly*  
 ἔμμεναι· οὐδέ ἔφημι πόδεσσιν γε οἷσι κιώντα  
 εὐφρῆναι ἄλοχόν τε φίλην κεδνοὺς τε τοκῆας. ✓ *parents*  
 ὥς θην καὶ σὸν ἐγὼ λύσω μένος, εἴ κέ μευ ἄντα  
 στήης· ἀλλὰ σ' ἐγὼ γ' ἀναχωρήσαντα κελεύω, *30*  
 ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἴστασ' ἐμεῖο,  
 πρίν τι κακὸν παθέειν· ῥεχθὲν δέ τε νῆπιος ἔγνω·"  
 ὣς φάτο, τὸν δ' οὐ πείθεν· ἀμειβόμενος δὲ προσηύδα·  
 "νῦν μὲν δῆ, Μενέλαε διατρεφές, ἡ μάλα τίσεις  
 γνωτὸν ἐμόν, τὸν ἔπεφνες, ἐπευχόμενος δ' ἀγορεύεις, *35*  
 χήρωςας δὲ γυναιῖκα μυχῶ θαλάμοιο, νέοιο,  
 ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας.  
 ἡ κέ σφιν δειλοῖσι γόον κατὰπαυμα γενοίμην,  
 εἴ κεν ἐγὼ κεφαλὴν τε τεῖν καὶ τεύχε' ἐνεῖκας.  
 Πάνθῳ ἐν χεῖρεσσι βάλω καὶ Φρόντιδι δῖη. *40*  
 ἀλλ' οὐ μὰν ἔτι δηρὸν ἀπείρητος πόνος ἔσται  
 οὐδέ τ' ἀδήριτος ἦτ' ἀλκῆς ἦτε φόβοιο."  
 ὣς εἰπὼν οὕτωςε κατ' ἀσπίδα πάντοσ' ἔειπεν·  
 οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμῇ  
 ἀσπίδι ἐν κρατερῇ· ὁ δὲ δεύτερος ὤρνυτο χαλκῷ. *45*  
 Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·  
 ἄψ δ' ἀναχαζόμενοιο κατὰ στομάχοιο θέμεθλα *lower part of throat*  
 νύξ', ἐπὶ δ' αὐτὸς ἔρεισε βαρείη χειρὶ πιθήσας·  
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἦλυθ' ἀκωκή,  
 δοῦπήσεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. *50*  
 αἷματι οἱ δεύοντο κόμαι Χαρίτεσσιν ὁμοῖαι  
 πλοχμοί θ', οἳ χρυσῷ τε καὶ ἀργύρῳ ἐσφήκωντο.  
 οἷον δὲ τρέφει ἔργος ἀνὴρ ἐριθηλὲς ἐλαίης  
 χάρῳ ἐν οἰοπόλῳ, ὅθ' ἄλιν ἀναβέβροχεν ὕδωρ,  
 καλὸν τηλεθάον· τὸ δέ τε πνοιαὶ δορέουσι *55*  
*lively*

accursed

without strife

lively

lively

bound up

lashed up

παντοίων ἀνέμων, καὶ τε βρύει ἀνθεὶ λευκῶ·  
ἐλθὼν δ' ἐξαπίνης ἄνεμος σὺν λαίλαπι πολλῇ  
βόθρον τ' ἐξέστρεψε καὶ ἐξετάνυσσ' ἐπὶ γαίῃ·  
τοῖον Πάνθου υἱὸν εὐμμελίην Εὐφορβαν

root up  
trench

'Ατρεΐδης Μενέλαος ἐπεὶ κτάνε, τεύχε' ἐσύλα.

60

Ὡς δ' ὅτε τίς τε λέων ὀρεσίτροφος, ἀλκὴ πεποιθώς,  
βοσκομένης ἀγέλης βοῦν ἀρπάσῃ, ἣ τις ἀρίστη·  
τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσι  
πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει  
δηῶν· ἀμφὶ δὲ τὸν γε κύνες τ' ἄνδρες τε νομῆες  
πολλὰ μάλ' ἰύζουσιν ἀπόπροθεν οὐδ' ἐθέλουσιν  
ἀντίον ἐλθέμεναι· μάλα γὰρ χλωρὸν δέος αἰρεῖ·  
ὥς τῶν οὗ τιμι θυμὸς ἐνὶ στήθεσσι νύκτα  
ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο.

devours

65

ἔνθα κε ρεῖα φέροι κλυτὰ τεύχεα Πανθοῖδο.

'Ατρεΐδης, εἰ μὴ οἱ ἀγασσάτο Φοῖβος Ἀπόλλων,

ὅς ρά οἱ Ἔκτορ' ἐπῶρσε θεῶ ἀτάλαντον Ἀρηϊ.

ἀνέρι εἰσάμενος, Κικλῶν ἡγήτορι Μέντῃ·

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“Ἔκτορ, νῦν σὺ μὲν ὧδε θέεις ἀκίχῃτα διώκων,

ἵππους Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ

ἀνδράσι γε θνητοῖσι δαμήμεναι ἡδ' ὀχέεσθαι,

ἄλλω γ' ἢ Ἀχιλλῇ, τὸν ἀθανάτη τέκε μήτηρ.

τόφρα δέ τοι Μενέλαος, Ἀρήϊος Ἀτρείος υἱός,

Πατρόκλῳ περιβὰς Τρώων τὸν ἄριστον ἔπεφνε,

Πανθοῖδην Εὐφορβον, ἔπαυσε δὲ θούριδος ἀλκῆς.”

εν νηπιεν

70

grudged

unattainable

75

drive

meanwhile  
bestriding

Ὡς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἄμ πόνον ἀνδρῶν,

Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφὶ μελαίνας·

πάπτηνεν δ' ἄρ' ἔπειτα κατὰ στίχας, αὐτίκα δ' ἔγνω

τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα, τὸν δ' ἐπὶ γαίῃ

κείμενον· ἔρρει δ' αἶμα κατ' οὐταμένην ὠτειλήν.

βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῶ,

draw a shadow  
over

stripping

85

ὀξέα κεκληγώς, φλογὶ εἵκελός ῥ' Ἠφαίστοιο  
 ἀσβέστω· οὐδ' υἷὸν λάθην Ἀτρέος ὀξὺ βοήσας·  
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγάλητορα θυμόν· 90  
 “ ὦ μοι ἐγών, εἰ μὲν κε λίπω κάτα τεύχεα καλὰ  
 Πάτροκλόν θ', ὃς κείμενος ἐμῆς ἔνεκ' ἐνθάδε τιμῆς,  
 μή τίς μοι Δαναῶν νεμεσῆσεται, ὅς κεν ἴδῃται.  
 εἰ δέ κεν Ἑκτορι μῶνος ἔων καὶ Τρῳσὶ μάχῳμαι  
 αἰδεσθεῖς, μή πῶς με περιστήωσ' ἕνα πολλοί· 95  
 Τρῳᾶς δ' ἐνθάδε πάντας ἄγει κορυθαίολος Ἑκτώρ.  
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;  
 ὅπποτ' ἀνὴρ ἐθέλῃ πρὸς δαίμονα φωτὶ μάχεσθαι  
 ὃν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλίσθη.  
 τῷ μ' οὐ τις Δαναῶν νεμεσῆσεται, ὅς κεν ἴδῃται 100  
 Ἑκτορι χωρήσαντ', ἐπεὶ ἐκ θεόφιν πολεμίζει.  
 εἰ δέ που Αἴαντός γε βοὴν ἀγαθοῖο πυθοίμην,  
 ἄμφω κ' αὖτις ἰόντες ἐπιμνησαίμεθα χάρμης  
 καὶ πρὸς δαίμονά περ, εἴ πως ἐρυσάιμεθα νεκρὸν  
 Πηλεΐδῃ Ἀχιλῆϊ· κακῶν δέ κε φέρτατον εἴη.” 105  
 Ἦος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 τόφρα δ' ἐπὶ Τρῳῶν στίχες ἤλυθον· ἦρχε δ' ἄρ' Ἑκτώρ.  
 αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, λείπε δὲ νεκρόν,  
ἐντροπαλιζόμενος ὥς τε λῖς ἡϋγένειος,  
 ὃν ῥα κύνας τε καὶ ἄνδρες ἀπὸ σταθμοῖο δίδονται 110  
 ἔγχεσι καὶ φωνῇ· τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ  
παχνοῦται, ἀέκων δέ τ' ἔβη ἀπὸ μεσσαύλοιο· *inner*  
 ὥς ἀπὸ Πατρόκλοιο κίε ξανθὸς Μενέλαος.  
 στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἵκετο ἔθνος ἐταίρων,  
 παπταίνων Αἴαντα μέγαν, Τελαμώνιον υἱόν. 115  
 τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης  
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι·  
 θεσπέσιον γάρ σφιν φόβον ἔμβαλε Φοῖβος Ἀπόλλων·  
 βῇ δὲ θέειν, εἴθαρ δὲ παριστάμενος ἔπος ἤυδα.

agst

often turning round

is stiffened  
w. fear

doubt

instantly



# The fight over the body of Patroclus.

17. ΙΛΙΑΔΟΣ Ρ.

101

“Αἶαν, δεῦρο, πέπον, περὶ Πατρόκλοιο θανόντος 120  
σπεύσομεν, αἶ κε νέκυν περ Ἀχιλλῆϊ προφέρωμεν  
γυμνόν· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.”

ἌΩς ἔφατ', Αἶαντι δὲ δαΐφρονι θυμὸν ὄρινε·  
βῆ δὲ διὰ προμάχων, ἅμα δὲ ξανθὸς Μενέλαος.

Ἔκτωρ μὲν Πάτροκλον ἐπεὶ κλυτὰ τεύχε' ἀπήνρα, 125  
ἔλχ', ἴν' ἀπ' ὤμοιιν κεφαλὴν τάμοι ὀξείῃ χαλκῷ,  
τὸν δὲ νέκυν Τρῳῆσιν ἐρυσσάμενος κυσὶ δοίῃ.

Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥντε πύργον·

Ἔκτωρ δ' ἄψ ἔς ὄμιλον ἰὼν ἀνεχάζεθ' ἐταίρων,  
ἔς δίφρον δ' ἀνόρουσε· δίδου δ' ὅ γε τεύχεα καλὰ 130

Τρῳσὶ φέρειν προτὶ ἄστυ, μέγα κλέος ἔμμεναι αὐτῷ.

Αἴας δ' ἀμφὶ Μενoitιάδῃ σάκος εὐρὺ καλύψας

ἑστήκει ὥς τις τε λέων περὶ οἷσι τέκεσσιν, *lioness*

ᾧ ῥά τε νῆπι' ἄγοντι συναντήσονται ἐν ὕλῃ

ἄνδρες ἐπακτῆρες· ὁ δέ τε σθένει βλεμεαίνει, 135

πάν δέ τ' ἐπισκύνιον κάτω ἔλκεται ὅσσε καλύπτων· *skin's t*

ὥς Αἴας περὶ Πατρόκλῳ ἥρωϊ βεβήκει. *brows.*

Ἀτρεΐδης δ' ἐτέρωθεν, ἀρητίφιλος Μενέλαος,

ἑστήκει, μέγα πένθος ἐνὶ στήθεσσι ἄέξων. *cherish*

Γλαῦκος δ', Ἱππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν, 140

Ἔκτορ' ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ·

“Ἔκτορ, εἶδος ἄριστε, μάχης ἄρα πολλὸν ἐδεύεο. *fall short in*

ἦ σ' αὐτῶς κλέος ἐσθλὸν ἔχει φύξῃ λιν ἑόντα. *cowardly*

φράζεο νῦν ὅππως κε πόλιν καὶ ἄστυ σάωσης

οἶος σὺν λαοῖσι, τοῖς Ἰλίῳ ἐγγεγάασιν· 145

οὐ γάρ τις Λυκίων γε μαχησόμενος Δαναοῖσιν

εἶσι περὶ πτόλιος, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν

μάρνασθαι δηΐοισιν ἐπ' ἀνδράσι νωλεμέσιν αἰεὶ.

πῶς κε σὺ χεῖρονα φῶτα σαώσεας μεθ' ὄμιλον,

σχέτλι', ἐπεὶ Σαρπηδόν' ἅμα ξεῖνον καὶ ἐταῖρον 150

κάλλιπες Ἀργείοισιν ἔλωρ καὶ κύρμα γενέσθαι, *spoil*

ὅς τοι πόλλ' ὄφελος γένητο, πτόλει τε καὶ αὐτῷ,  
ζῶος ἑὼν· νῦν δ' οὐ οἱ ἀλαλκέμεναι κύνας ἔτλης.  
τῷ νῦν εἴ τις ἐμοὶ Λυκίων ἐπιπείσεται ἀνδρῶν  
οἵκαδ' ἔμην, Τροίῃ δὲ πεφθήσεται αἰπὺς ὄλεθρος. 155  
εἰ γὰρ νῦν Τρῳέεσσι μένος πολυθαρσὲς ἐνείη,  
ἄτρομον, οἷόν τ' ἄνδρας ἐσέρχεται οἱ περὶ πάτρης  
ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο,  
αἰψά κε Πάτροκλον ἐρυσαίμεθα Ἴλιον εἴσω.  
εἰ δ' οὗτος προτὶ ἄστν μέγα Πριάμοιο ἀνακτος 160  
ἔλθοι τεθνηὼς καὶ μιν ἐρυσαίμεθα χάρμης, *battle*  
αἰψά κεν Ἀργεῖοι Σαρπηδόνος ἔντεα καλὰ  
λύσειαν, καί κ' αὐτὸν ἀγοίμεθα Ἴλιον εἴσω·  
τοίου γὰρ θεράπων πέφατ' ἀνέρος, ὅς μὲγ' ἄριστος  
Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες. 165  
ἀλλὰ σύ γ' Αἴαντος μεγαλήτορος οὐκ ἐτάλαστας  
στήμεναι ἄντα κατ' ὅσσε ἰδὼν δῆϊων ἐν αὐτῇ,  
οὐδ' ἰθὺς μαχέσασθαι, ἐπεὶ σέο φέρτερός ἐστι.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἴκτωρ·  
“Γλαῦκε, τίη δὲ σὺ τοίος ἑὼν ὑπέροπλον ἔειπες; 170  
ὦ πόποι, ἦ τ' ἐφάμην σὲ περὶ φρένας ἔμμεναι ἄλλων,  
τῶν ὅσσοι Λυκίην ἐριβώλακα ναιετάουσι·  
νῦν δέ σε ὠροσάμην πάγχυ φρένας, οἷον ἔειπες, *blame*  
ὅς τέ με φῆς Αἴαντα πελώριον οὐχ ὑπομῆναι.  
οὐ τοι ἐγὼν ἔρριγα μάχην οὐδὲ κτύπον ἵππων· 175  
ἀλλ' αἰεὶ τε Διὸς κρείσσω νόος αἰγιόχοιο,  
ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην  
ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.  
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἴστασο καὶ ἴδε ἔργον,  
ἦ ἐ πανημέριος κακὸς ἔσσομαι, ὥς ἀγορεύεις, 180  
ἦ τίνα καὶ Δαναῶν ἀλκῆς μάλα περ μεμαῶτα  
σχῆσω ἀμυνέμεναι περὶ Πατρόκλοιο θανόντος.”  
Ἦς εἰπὼν Τρῳέεσιν ἐκέκλετο μακρὸν αὖσας· *cloud*

“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχήταί,  
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 185  
ὄφρ’ ἂν ἐγὼν Ἀχιλῆος ἄμύμονος ἔντεα δῶω  
καλά, τὰ Πατρόκλοιο βίην ἐνάριζα κατακτάς.”

“Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ  
δηΐου ἐκ πολέμοιο· θέων δ’ ἐκίχανεν ἐταῖρους  
ᾧκα μάλ’, οὐ πω τῆλε, ποσὶ κραιπνοῖσι μετασπών, 190  
οἱ προτὶ ἄστν φέρον κλυτὰ τεύχεα Πηλεΐωνος.  
στὰς δ’ ἀπάνευθε μάχης πολυδακρύου ἔντε’ ἄμειβεν·  
ἦ τοι ὁ μὲν τὰ ἂ δῶκε φέρειν προτὶ Ἴλιον ἱρὴν  
Τρωσὶ φιλοπτολέμοισιν, ὁ δ’ ἄμβροτα τεύχεα δύνε  
Πηλεΐδew Ἀχιλῆος, ἃ οἱ θεοὶ Οὐρανίωνες 195  
πατρὶ φίλῳ ἔπορον· ὁ δ’ ἄρα ᾧ παιδὶ ὅπασσε  
γηράς· ἀλλ’ οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα.

Τὸν δ’ ὥς οὖν ἀπάνευθεν ἶδεν νεφεληγερέτα Ζεὺς  
τεύχεσι Πηλεΐδαο κορυσσόμενον θείοιο,  
κινήσας ῥα κάρη προτὶ ὃν μνθήσατο θυμόν· 200  
“ἂ δεῖλ’, οὐδέ τί τοι θάνατος καταθύμιός ἐστιν,  
ὅς δὴ τοι σχεδὸν εἴσι· σὺ δ’ ἄμβροτα τεύχεα δύνεις  
ἀνδρὸς ἀριστῆος, τὸν τε τρομέουσι καὶ ἄλλοι·  
τοῦ δὴ ἐταῖρον ἔπεφνες ἐνθά τε κρατερόν τε, *gentle*  
τεύχεα δ’ οὐ κατὰ κόσμον ἀπὸ κρατός τε καὶ ὤμων 205  
εἶλεν· ἀτάρ τοι νῦν γε μέγα κράτος ἐγγυαλίζω,  
τῶν ποιήν ὅ τοι οὐ τι μάχης ἐκ νοστήσαντι  
δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλεΐωνος.”

Ἦ, καὶ κυανέησιν ἐπ’ ὄφρ’ ὤσει νεῦσε Κρονίων.  
Ἐκτορι δ’ ἥρμοσε τεύχε’ ἐπὶ χροῖ, δῶ δέ μιν Ἀρης 210  
δεινὸς ἐνθάλιος, πλήσθεν δ’ ἄρα οἱ μέλε’ ἐντὸς *warlike*  
ἀλκῆς καὶ σθένεος· μετὰ δὲ κλειτοὺς ἐπικούρους  
βῆ ῥα μέγα ἰάχων· ἰνθάλλετο δέ σφισι πᾶσι *appeared*  
τεύχεσι λαμπόμενος μεγαθύμου Πηλεΐωνος.  
ᾧτρυνεν δὲ ἕκαστον ἐποιχόμενος ἐπέεσσι, 215

Μέσθλην τε Γλαῦκόν τε Μέδοντά τε Θερσίλοχόν τε,  
 Ἀστεροπαῖόν τε Δεισήμερον θ' Ἰππόθοόν τε,  
 Φόρκυν τε Χρομίον τε καὶ Ἐννομον οἰωνιστήν.  
 τοὺς ὃ γ' ἐπὶ τρύνων ἔπεα πτερόεντα προσηύδα:

ἤ κέ κλυτε, μυρία φῦλα περικτιόνων ἐπικούρων. 220

οὐ γὰρ ἐγὼ πληθὺν διζήμενος οὐδὲ χατίζων 220

ἐνθάδ' ἀφ' ὑμετέρων πολλίων ἤγειρα ἕκαστον,

ἀλλ' ἵνα μοι Τρώων ἀλόχους καὶ νήπια τέκνα

προφρονέως ῥύοισθε φιλοπτολέμων ὑπ' Ἀχαιῶν. 225

τὰ φρονέων δώροισι κατατρύχω καὶ ἐδωδῇ 225

λαούς, ὑμέτερον δὲ ἕκαστου θυμὸν ἀέξω.

τῷ τις νῦν ἰθὺς τετραμμένος ἢ ἀπολέσθω

ἢ ἐσαωθήτω· ἢ γὰρ πολέμου δαριςτύς.

ὅς δέ κε Πάτροκλον καὶ τεθνηῶτά περ ἔμψης

Τρώας ἐς ἵπποδάμους ἐρύσῃ, εἷξῃ δέ οἱ Αἴας, 230

ἥμισυ τῷ ἐνάρων ἀποδάσσομαι, ἥμισυ δ' αὐτὸς

ἔξω ἐγώ· τὸ δέ οἱ κλέος ἔσσεται ὅσσον ἐμοὶ περ." ✓

Ἄς ἔφαθ', οἱ δ' ἰθὺς Δαναῶν βρίσαντες ἔβησαν,

δούρατ' ἀνασχόμενοι· μάλα δὲ σφισιν ἔλπετο θυμὸς

νεκρὸν ὑπ' Αἴαντος ἐρύειν Τελαμωνιάδαο, 235

νήπιοι· ἢ τε πολέσσειν ἐπ' αὐτῷ θυμὸν ἀπηύρα.

καὶ τότε ἄρ' Αἴας εἶπε βοῇν ἀγαθὸν Μενέλαον·

“ὦ πέπον, ὦ Μενέλαε διοτρεφές, οὐκέτι νῶϊ

ἔλπομαι αὐτῷ περ νοστήσέμεν ἐκ πολέμοιο.

οὐ τι τόσον νέκνος περιδείδια Πατρόκλειο, 240

ὅς κε τάχα Τρώων κορέει κύνας ἠδ' οἰωνούς,

ὅσσον ἐμῇ κεφαλῇ περιδείδια, μή τι πάθῃσι,

καὶ σῇ, ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει,

Ἐκτωρ, ἡμῖν δ' αὖτ' ἀναφαίνεται αἰπὺς ὄλεθρος.

ἀλλ' ἄγ' ἀριστῆας Δαναῶν κάλει, ἣν τις ἀκούσῃ." 245

Ἄς ἔφατ', οὐδ' ἀπίθησε βοῇν ἀγαθὸς Μενέλαος,

ἠΰσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·

neighbouring

zealously

go straight on

mightily  
lit. mightily

Conardice  
of Aias

practising

seeking

each one

next  
strengthen

sweet  
converse

225

230

235

240

245



“ὦ φίλοι Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
οἳ τε παρ’ Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάῳ,  
δήμια πίνουσιν καὶ σημαίνουσιν ἕκαστος  
λαοῖς· ἐκ δὲ Διὸς τιμὴ καὶ κῦδος ὀπτηδεῖ. 250

ἀργαλέον δέ μοι ἐστὶ διασκοπιᾶσθαι ἕκαστον discern  
ἡγεμόνων· τόσση γὰρ ἔρις πολέμοιο δέδωκεν·  
ἀλλὰ τις αὐτὸς ἵτω, νεμεσιζέσθω δ’ ἐνὶ θυμῷ  
Πάτροκλον Τρωῇσι κυστὴν μέληθηρα γενέσθαι.” 255

“Ὡς ἔφατ’, ῥεῦ δ’ ἄκουσεν Ὀϊλῆος ταχὺς Αἴας·  
πρῶτος δ’ ἀντίος ἦλθε θεῶν ἀνὰ δηϊοτήτα,  
τὸν δὲ μετ’ Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος,  
Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ.  
τῶν δ’ ἄλλων τίς κεν ἦσι φρεσὶν οὐνόματ’ εἴποι, 260  
ὅσσοι δὴ μετόπισθε μάχην ἡγειραν Ἀχαιῶν;

Τρῶες δὲ προϋτυψαν ἀολλέες· ἦρχε δ’ ἄρ’ Ἐκτωρ, pressed  
ὥς δ’ ὅτ’ ἐπὶ προχοῇσι διυπετέος ποταμοῖο mouth forwards.  
βέβρυχεν μέγα κῦμα ποτὶ ῥόον, ἀμφὶ δέ τ’ ἄκραι got t stream  
ῥιόνες βοόωσιν ἐρενγομένης ἀλὸς ἔξω, surging 265  
τόσση ἄρα Τρῶες ἰαχῇ ἴσαν. αὐτὰρ Ἀχαιοὶ  
ἔστασαν ἀμφὶ Μενoitιάδῃ ἓνα θυμὸν ἔχοντες,  
φραχθέντες σάκεσιν χαλκήρεσιν· ἀμφὶ δ’ ἄρα σφι  
λαμπρῇσιν κορύθεσσι Κρονίων ἡέρα πολλὴν  
χεῦ’, ἐπεὶ οὐδὲ Μενoitιάδην ἡχθαίρε πάρος γε, 270  
ὄφρα ζωὸς ἐὼν θεράπων ἦν Αἰακίδαο·  
μίσσησεν δ’ ἄρα μιν δηῖων κυστὶ κύρμα γενέσθαι  
Τρωῇσιν· τῷ καὶ οἱ ἀμυνέμεν ὦρσεν ἐταίρους.

ᾧσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς·  
νεκρὸν δὲ προλιπόντες ὑπέτρεσαν, οὐδέ τιν’ αὐτῶν 275  
Τρῶες ὑπέρθυμοι ἔλον ἔγχεσιν ἰέμενοί περ,  
ἀλλὰ νέκυν ἐρύοντο· μίνυνθα δὲ καὶ τοῦ Ἀχαιοὶ  
μέλλον ἀπέσσεσθαι· μάλα γάρ σφεας ὦκ’ ἐλέλιξεν  
Αἴας, ὃς περὶ μὲν εἶδος, περὶ δ’ ἔργα τέτυκτο

rolled  
(det. wheeled)

τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. 280

ἴθυσεν δὲ διὰ προμάχων σὺν εἵκελος ἄλκην  
καπρίῳ, ὅς τ' ἐν ὄρεσσι κύνας θαλερούς τ' αἰζηοὺς *vigorous & turning to prey*  
ῥηϊδίως ἐκέδασσεν, ἐλιζάμενος διὰ βήστας·

ὥς υἱὸς Τελαμῶνος ἀγανού, φαίδιμος Αἴας, *going ang* 285

ῥεῖα μετεισάμενος Τρώων ἐκέδασσε φάλαγγας,  
οἱ περὶ Πατρόκλῳ βέβασαν· φρόνεον δὲ μάλιστα  
ἄστν πότι σφέτερον ἐρύνειν καὶ κῆδος ἀρέσθαι.

Ἦ τοι τὸν Λήθιοιο Πελασγοῦ φαίδιμος υἱός,  
Ἴππόθοος, ποδὸς ἔλκε κατα κρατερὴν ὑσμίνην,  
δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντας, 290

Ἐκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ  
ἦλθε κακόν, τό οἱ οὐ τις ἐρύκακεν ἱεμένων περ.  
τὸν δ' υἱὸς Τελαμῶνος ἐπαΐξας δι' ὀμίλου  
πλῆξ' αὐτοσχεδίην κυνέης διὰ χαλκοπαρήϊον· *as shattered (zeirei) 2nd* *elbow & horsehair*

ἤρικε δ' ἵπποδάσεια κόρυς περὶ δουρὸς ἀκωκῇ, — 295

πληγεῖς· ἔγχει τε μεγάλῳ καὶ χειρὶ παχείῃ,  
ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς *socket*

αἱματούεις· τοῦ δ' αὖθι λύθη μένος, ἐκ δ' ἄρα χειρῶν

Πατρόκλοιο πόδα μεγαλήτορος ἦκε χαμᾶζε

κεῖσθαι· ὁ δ' ἄγχ' αὐτοῖο πέσε πρηνὴς ἐπὶ νεκρῷ, 300

τῇλ' ἀπὸ Λαρίσης ἐριβόλακος, οὐδὲ τοκεῦσι

|| θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν

ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.

Ἐκτωρ δ' αὖτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ· 305

ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος

τυτθόν· ὁ δὲ Σχεδίον, μεγαθύμου Ἰφίτου υἱόν,

Φωκίων ὄχ' ἄριστον, ὅς ἐν κλειτῷ Πανοπῇ

οἰκία ναιετάασκε πολέσσ' ἀνδρεσσιν ἀνάσσων,

τὸν βάλ' ὑπὸ κληῖδα μέσσην· διὰ δ' ἀμπερὲς ἄκρη

αἰχμὴ χαλκείῃ παρὰ νείατον ὦμον ἀνέσχε·

δοῦπήσεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 310

Αἴας δ' αὖ Φόρκυν, δαΐφρονα Φαίνοπος υἱόν,

*ate* Ἴπποθόῳ περιβάντα μέσσην κατὰ γαστέρα τύψε·  
ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς  
ἦφυσ'· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶ.

*tore away  
palen-t hand.*

315

χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ·

Ἀργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκρούς,

Φόρκυν θ' Ἴπποδόον τε, λύνοντο δὲ τεύχε' ἀπ' ὤμων.

Ἔνθα κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν

Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,

320

Ἀργεῖοι δέ κε κῦδος ἔλον καὶ ὑπὲρ Διὸς αἴσαν

κάρτεϊ καὶ σθένει σφετέρῳ· ἀλλ' αὐτὸς Ἀπόλλων

Αἰνείαν ὦτρυνε, δέμας Περίφαντι ἐοικώς,

κῆρυκ' Ἡπυτίδῃ, ὅς οἱ παρὰ πατρὶ γέροντι

κηρύσσων γήρασκε, φίλα φρεσὶ μήδεα εἰδώς·

*with intent.*

325

τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·

“ Αἰνεία, πῶς ἂν καὶ ὑπὲρ θεὸν εἰρύσσαισθε

Ἴλιον αἰπεινήν; ὥς δὴ ἴδον ἀνέρας ἄλλους

κάρτεϊ τε σθένει τε πεποιθότας ἡγορέῃ τε

*manhood  
undoubtedly  
v. scanty.*

330

πλήθει τε σφετέρῳ, καὶ ὑπερδέα δῆμον ἔχοντας·

ἡμῖν δὲ Ζεὺς μὲν πολὺ βούλεται ἢ Δαναοῖσι

νίκην· ἀλλ' αὐτοὶ τρεῖτ' ἄσπετον οὐδὲ μάχεσθε.”

335

ὣς ἔφατ', Αἰνείας δ' ἑκατηβόλον Ἀπόλλωνα

ἔγνω ἑσάντα ἰδὼν, μέγα δ' Ἔκτορα εἶπε βοήσας·

“ Ἔκτορ τ' ἦδ' ἄλλοι Τρώων ἀγοὶ ἦδ' ἐπικούρων,

αἰδὼς μὲν νῦν ἦδε γ', ἀρηϊφίλων ὑπ' Ἀχαιῶν

Ἴλιον εἰσαναβῆναι ἀναλκείησι δαμέντας.

ἀλλ' ἔτι γάρ τίς φησι θεῶν ἐμοὶ ἄγχι παραστὰς

Ζῆν' ὕπατον μῆστωρα μάχης ἐπιτάροθον εἶναι·

*defender.*

340

τῷ ῥ' ἰθὺς Δαναῶν ἴομεν, μηδ' οἳ γε ἔκηλοι

Πάτροκλον νηυσὶν πελασαίατο τεθνηῶτα.”

ὣς φάτο, καὶ ῥα πολὺ προμάχων ἐξάλμενος ἔστη·

οἳ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.

ἔνθ' αὐτ' Αἰνείας Λειώκριτον οὔτασε δουρί,  
 υἷον Ἀρίσβαντος, Λυκομήδεος ἐσθλὸν ἐταῖρον. 345

τὸν δὲ πεσόντ' ἐλέησεν ἀρνήφιλος Λυκομήδης,  
 στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,  
 καὶ βάλεν Ἰππασίδην Ἀπισάονα, ποιμένα λαῶν,  
 ἥπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν,  
 ὅς ρ' ἐκ Παιονίης ἐριβώλακος εἰληλούθει, 350

καὶ δὲ μετ' Ἀστεροπαῖον ἀριστεύεσκε μάχεσθαι.  
 τὸν δὲ πεσόντ' ἐλέησεν Ἀρήϊος Ἀστεροπαῖος,  
 ἔθυσεν δὲ καὶ ὁ πρόφρων Δαναοῖσι μάχεσθαι·  
 ἀλλ' οὐ πῶς ἔτι εἶχε· σάκεσσι γὰρ ἔρχατο πάντῃ  
 ἐσταότες περὶ Πατρόκλῳ, πρὸ δὲ δούρατ' ἔχοντο. 355

Αἴας γὰρ μάλα πάντας ἐπώχετο πολλὰ κελεύων·  
 οὔτε τιν' ἐξοπίσω νεκροῦ χάζεσθαι ἀνώγει  
 οὔτε τινὰ προμάχεσθαι Ἀχαιῶν ἔξοχον ἄλλων,  
 ἀλλὰ μάλ' ἀμφ' αὐτῷ βεβάμεν, σχεδρόθεν δὲ μάχεσθαι.  
 ὥς Αἴας ἐπέτελλε πελώριος, αἵματι δὲ χθὼν 360  
 δεύετο πορφυρέῳ, τοῖ δ' ἀγχιστῖνοι ἐπιπτον *thick & fast*  
 νεκροὶ ὁμοῦ Τρώων καὶ ὑπερμενέων ἐπικούρων  
 καὶ Δαναῶν· οὐδ' οἱ γὰρ ἀναιμωτί γ' ἐμάχοντο,  
 παυρότεροι δὲ πολὺ φθίνυθον· μέμνηντο γὰρ αἰεὶ  
 ἀλλήλοισι καθ' ὅμιλον ἀλεξέμεναι φόνον αἰπύν. 365

Ὡς οἱ μὲν μάρναντο δέμας πυρός, οὐδέ κε φαίης  
 οὔτε ποτ' ἡέλιου σῶν ἔμμεναι οὔτε σελήνην·  
 ἥερι γὰρ κατέχοντο μάχης ἐπὶ θ' ὅσσον ἄριστοι  
 ἔστασαν ἀμφὶ Μενoitιάδῃ κατατεθνηῶτι.

οἱ δ' ἄλλοι Τρῶες καὶ εὐκνήμιδες Ἀχαιοὶ 370  
 εὐκνηλοὶ πολέμιζον ὑπ' αἰθέρι, πέπτατο δ' αὐγὴ  
 ἡελίου ὀξεῖα, νέφος δ' οὐ φαίνεται πάσης  
 γαίης οὐδ' ὀρέων· μεταπανόμενοι δ' ἐμάχοντο, *resting at*  
 ἀλλήλων ἀλεείνοντες βέλεα στονόεντα,  
 πολλὸν ἀφισταότες. τοῖ δ' ἐν μέσῳ ἄλγε' ἔπασχον 375

*midriff*

*w = packed together*

*thick & fast*

*(πρὶ τὸ νῦν) spread*

*resting at*  
*whiles.*



ἥερι καὶ πολέμῳ, τείροντο δὲ νηλείϊ χαλκῷ  
 ὅσσοι ἄριστοι ἔσαν· δύο δ' οὐ πω φῶτε πεπύσθην,  
 ἀνέρε κυδαλίμῳ, Θρασυμήδῃς Ἀντίλοχός τε,  
 Πατρόκλοιο θανόντος ἀμύμονος, ἀλλ' ἔτ' ἔφαντο  
 ζῶν ἐνὶ πρώτῳ ὁμάδῳ Τρώεσσι μάχεσθαι.  
 τῷ δ' ἐπισσομένῳ θάνατον καὶ φύζαν ἑταίρων  
 νόσφιν ἐμαρνάσθην, ἐπεὶ ὥς ἐπετέλλετο Νέστωρ,  
 ὀτρύνων πόλεμόνδε μελαινάων ἀπὸ νηῶν.

380

Τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὁρώρει  
 ἀργαλέης· καμάτῳ δὲ καὶ ἰδρῷ νωλεμές αἰεὶ  
 γούνατά τε κνῆμαί τε πόδες θ' ὑπένερθεν ἐκάστου  
 χεῖρές τ' ὀφθαλμοὶ τε παλάσσετο μαρναμένοιιν  
 ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο.

385

ὥς δ' ὅτ' ἀνὴρ ταύροιο βοὸς μέγαλοιο βοεΐην  
 λαοῖσιν δῶη τανύειν, μεθύουσιν ἀλοιφῇ·

*be spattered**steeped in loved*

390

δεξάμενοι δ' ἄρα τοί <sup>παύσιν</sup> γε διαστάντες τανύουσι  
 κυκλός', ἄφαρ δέ τε ἱκμάς ἔβη, δύνει δέ τ' ἀλοιφῇ  
 πολλῶν ἐλκόντων, τάννυται δέ τε πᾶσα διαπρό·

*sinks in*

ὥς οἷ γ' ἔνθα καὶ ἔνθα νέκυν ὀλίγη ἐνὶ χώρῃ  
 ἔλκεον ἀμφοτέροι· μάλα δέ σφισιν ἔλπετο θυμός,  
 Τρωσὶν μὲν ἐρύειν προτὶ Ἴλιον, αὐτὰρ Ἀχαιοῖς  
 νῆας ἔπι γλαφυράς· περὶ δ' αὐτοῦ μῶλος ὁρώρει  
 ἄγριος· οὐδέ κ' Ἄρης λαοσσός οὐδέ κ' Ἀθήνη  
 τόν γε ἰδοῦσ' ὀνόσαιτ', οὐδ' εἰ μάλα μιν χόλος ἵκοι·

395

*stirring t nations*

τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων  
 ἥματι τῷ ἐτάνυσσε κακὸν πόνον· οὐδ' ἄρα πῶ τι  
 ἦδεε Πάτροκλον τεθνηότα διὸς Ἀχιλλεύς·

400

πολλὸν γὰρ ἀπάνευθε νεῶν μάρναντο θαόων,  
 τείχει ὑπὸ Τρώων· τό μιν οὐ ποτε ἔλπετο θυμῷ  
 τεθνάμεν, ἀλλὰ ζῶν ἐνιχριμφθέντα πύλῃσιν  
 ἀψ' ἀπονοστήσειν, ἐπεὶ οὐδὲ τὸ ἔλπετο πάμπαν,  
 ἐκπέρσειν πτολίεθρον ἄνευ ἔθεν, οὐδὲ σὺν αὐτῷ·

*assault*

405

πολλάκι γὰρ τό γε μητρὸς ἐπεύθετο νόσφιν <sup>secretly</sup> ἀκούων,  
ἧ οἱ ἀπαγγέλλεσκε Διὸς μέγαλοιο νόημα.

δὴ τότε γ' οὗ οἱ ἔειπε κακὸν τόσον ὅσον ἐτύχθη· 410  
μήτηρ, ὅττι ῥά οἱ πολὺ φίλτατος ὦλεθ' ἑταῖρος.

<sup>sharp</sup> Οἱ δ' αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ' ἔχοντες  
νωλεμέσ ἐγχρίμπτοντο καὶ ἀλλήλους ἐνάριζον·  
ᾧδε δέ τις εἶπεςκεν Ἀχαιῶν χαλκοχιτώνων·

“ὦ φίλοι, οὐ μὰν ἡμῖν εὐκλεὲς ἀπονέεσθαι 415  
νῆας ἔπι γλαφυράς, ἀλλ' αὐτοῦ γαῖα μέλαινα  
πᾶσι χάνοι· τό κεν ἡμῖν ἄφαρ πολὺ κέρδιον εἴη,  
εἰ τοῦτον Τρώεσσι μεθήσομεν ἵπποδάμοισιν  
ἄστυ πότι σφέτερον ἐρύσαι καὶ κῦδος ἀρέσθαι.”

ᾧ δέ τις αὖ Τρώων μεγαθύμων αὐδήσασκεν· 420  
“ὦ φίλοι, εἰ καὶ μοῖρα παρ' ἀνέρι τῷδε δαμῆναι  
πάντας ὁμῶς, μή πῶ τις ἐρωείτω πολέμοιο.”

ᾧ δ' ἄρα τις εἶπεςκε, μένος δ' ὄρσασκεν ἑταίρου.  
ὥς οἱ μὲν μάρναντο, σιδήρειος δ' ὀρυμαγδὸς <sup>i.e. ceaseless?</sup>  
χάλκεον οὐρανὸν ἴκε δι' αἰθέρος ἀτρυγέτοιο· 425

ἵπποι δ' Αἰακίδαο μάχης ἀπάνευθεν ἑόντες  
κλαῖον, ἐπεὶ δὴ πρῶτα πυθέσθην ἡνιόχοιο  
ἐν κονίησι πεσόντος ὑφ' Ἑκτορος ἀνδροφόνοιο.

ἧ μὰν Αὐτομέδων, Διώρεος ἄλκιμος υἱός, <sup>touched</sup>  
πολλὰ μὲν ἄρ μᾶστιγι θοῇ ἐπεμαίετο θείνων, 430  
πολλὰ δὲ μελιχίοισι προσηύδα, πολλὰ δ' ἀρειῇ· <sup>scolding</sup>  
τῷ δ' οὗτ' ἄψ ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον  
ἠθέλέτην ἰέναι οὗτ' ἐς πόλεμον μετ' Ἀχαιοὺς,  
ἀλλ' ὥς τε στήλη μένει ἔμπεδον, ἧ τ' ἐπὶ τύμβῳ  
ἀνέρος ἐστήκη τεθνηότος ἧς γυναικάς, 435

<sup>hanging</sup> ὥς μένον ἀσφαλέως περικαλλέα δίφρον ἔχοντες,  
οὐδὲι ἐνισκίμψαντε καρῆατα· δάκρυα δέ σφι  
θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοισιν  
ἡνιόχοιο πάθῳ; θαλερὴ δ' ἐμιαίνετο χαίτη.

ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν ἀμφοτέρωθεν. 440  
 μυρομένω δ' ἄρα τῷ γε ἰδὼν ἐλέησε Κρονίων,  
 κινήσας δὲ κάρη προτὶ ὄν μυθήσατο θυμόν·

“ ἂ δειλὸν, τί σφωὶ δόμεν Πηληϊΐ ἄνακτι  
 θνητῷ, ὑμεῖς δ' ἐστὸν ἀγήρω τ' ἀθανάτῳ τε. *not was any old*  
 ἢ ἵνα δυστήνοισι μετ' ἀνδράσιν ἄλγε' ἔχητον; 445  
 οὐ μὲν γάρ τί πού ἐστιν οἷζυρῶτερον ἀνδρὸς  
 πάντων, ὅσσα τε γαῖαν ἔπι πνείει τε καὶ ἔρπει.

ἀλλ' οὐ μὰν ὑμῖν γε καὶ ἄρμασι δαιδαλέοισιν  
 “Εκτωρ Πριαμίδης ἐποχήσεται· οὐ γὰρ ἑάσω.  
 ἢ οὐχ ἅλις ὥς καὶ τεύχε' ἔχει καὶ ἐπεύχεται αὐτῷ; 450  
 σφῶϊν δ' ἐν γούνεσσι βαλῶ μένος ἡδ' ἐνὶ θυμῷ,  
 ὄφρα καὶ Αὐτομέδοντα σαώσεται ἐκ πολέμοιο  
 νῆας ἔπι γλαφυράς· ἔτι γάρ σφισι κῦδος ὀρέξω,  
 κτείνειν, εἰς ὃ κε νῆας ἐϋστέλμους ἀφίκωνται  
 δῦναι τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.” 455

ἌΩς εἰπὼν ἵπποισιν ἐνέπνευσεν μένος ἡϋ.  
 τὼ δ' ἀπὸ χαιτῶν κονίην οὐδάσδε βαλόντε  
 ῥίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρώας καὶ Ἀχαιοὺς.  
 τοῖσι δ' ἐπ' Αὐτομέδων μάχετ' ἀχνύμενός περ ἑταῖρου,  
 ἵπποισι αἰσσων ὥς τ' αἰγυπιδὸς μετὰ χῆνας· 460  
 ῥέα μὲν γὰρ φεύγεσκεν ὑπὲκ Τρώων ὀρυμαγδοῦ,  
 ῥεῖα δ' ἐπαῖξασκε πολὺν καθ' ὁμίλον ὁπάξων. *resting on*

ἀλλ' οὐχ ἥρει φῶτας, ὅτε σεύαιτα διώκειν·  
 οὐ γὰρ πῶς ἦν οἶον ἐόνθ' ἱερῷ ἐνὶ δίφρῳ  
 ἔγχει ἐφορμᾶσθαι καὶ ἐπίσχειν ὠκέας ἵππους. *such on*  
 ὁψὲ δὲ δὴ μιν ἑταῖρος ἀνὴρ ἶδεν ὀφθαλμοῖσιν 465  
 Ἀλκιμέδων, υἱὸς Λαέρκεος Αἰμονίδαιο·

στῇ δ' ὀπιθεν δίφροιο, καὶ Αὐτομέδοντα προσηύδα·  
 “ Αὐτόμεδον, τίς τοί νυ θεῶν νηκερδέα βουλὴν  
 ἐν στήθεσσι νῆθηκε, καὶ ἐξέλετο φρένας ἐσθλὰς; 470  
 οἶον πρὸς Τρώας μάχαι πρῶτῳ ἐν ὁμίλῳ

*such on  
drive aright*

μόυνος· ἀτάρ τοι ἑταῖρος ἀπέκτατο, τεύχεα δ' Ἐκτωρ  
αὐτὸς ἔχων ὥμοισιν ἀγάλλεται Αἰακίδαο."

Τὸν δ' αὖτ' Αὐτομέδων προσέφη, Διώρεος υἱός·

“Ἀλκίμεδον, τίς γάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος . 475

ἵππων ἀθανάτων ἔχέμεν δηῆσιν τε μένος τε, *taming*

εἰ μὴ Πάτροκλος, θεόφιν μήστωρ ἀτάλαντος, *counsellor*

ζῶς ἑών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει. *brilliant*

ἀλλὰ σὺ μὲν μάστιγα καὶ ἡνία σιγαλόεντα

δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι.” 480

ὧς ἔφατ', Ἀλκιμέδων δὲ βοηθόον ἄρμ' ἐπορούσας *swift*

καρπαλίμως μάστιγα καὶ ἡνία λάξτετο χερσίν, *ast call*

Αὐτομέδων δ' ἀπόρουσε· νόησε δὲ φαίδιμος Ἐκτωρ, *to battle*

αὐτίκα δ' Αἰνείαν προσεφώνεεν ἐγγὺς ἑόντα·

“Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων, 485

ἵππῳ τῷδ' ἐνόησα ποδώκεος Αἰακίδαο

εἰς πόλεμον προφανέντε σὺν ἡνιόχοισι κακοῖσι·

τῷ κεν ἐλποίμην αἶρησέμεν, εἰ σύ γε θυμῷ

σῷ ἐθέλεις, ἐπεὶ οὐκ ἂν ἐφορμηθέντε γε νῶϊ

τλαῖεν ἐναντίβιον στάντες μαχέσασθαι Ἀρηϊ.” 490

ὧς ἔφατ', οὐδ' ἀπίθησεν εἰς πάϊς Ἀγχίσαιο.

τῷ δ' ἰθὺς βήτην βοέης εἰλυμένῳ ὤμους

*dried & tough* αἴησι στερεῇσι· πολὺς δ' ἐπεπλήτα χαλκός· *plated*

τοῖσι δ' ἅμα Χρομῖός τε καὶ Ἀρητος θεοειδὴς

ἦϊσαν ἀμφότεροι· μάλα δέ σφισιν ἔλπετο θυμὸς 495

αὐτῷ τε κτενέειν ἐλάαν τ' ἐριαύχενας ἵππους·

νήπιοι, οὐδ' ἄρ' ἔμελλον ἀναιμωτί γε νέεσθαι

αὐτὶς ἀπ' Αὐτομέδοντος. ὁ δ' εὐξάμενος Διὶ πατρὶ

ἄλκῃς καὶ σθένεος πλήτο φρένας ἀμφὶ μελαίνας·

αὐτίκα δ' Ἀλκιμέδοντα προσηΐδα, πιστὸν ἑταῖρον· 500

“Ἀλκίμεδον, μὴ δὴ μοι ἀπόπροθεν ἰσχύμεν ἵππους,

ἀλλὰ μάλ' ἐμπνέοντε μεταφρένῃ· οὐ γὰρ ἐγὼ γε

Ἐκτορα Πριαμίδην μένεος σχήσεσθαι οἶω,



πρίν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵπῳ  
 νῶϊ κατακτείναντα, φοβῆσαί τε στίχας ἀνδρῶν 505  
 Ἀργείων, ἣ κ' αὐτὸς ἐνὶ πρῶτοισιν ἀλοίῃ."

Ὡς εἰπὼν Αἴαντε καλέσσατο καὶ Μενέλαον·

“Αἴαντ', Ἀργείων ἡγήτορε, καὶ Μενέλαε, *entire to T. 210 τοῖς οὐσι*  
 ἦ τοι μὲν τὸν νεκρὸν ἐπιτράπεθ' οἱ περ ἄριστοι,  
 ἀμφ' αὐτῷ βεβάμεν καὶ ἀμύνεσθαι στίχας ἀνδρῶν, 510  
 νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλεὲς ἡμᾶρ·

τῇδε γὰρ ἔβρισαν πόλεμον κάτα δακρυνόεντα *have pressed*

Ἐκτωρ Αἰνείας θ', οἱ Τρώων εἰσὶν ἄριστοι.

ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείμεναι *will hurl*

ἦσῳ γὰρ καὶ ἐγώ, τὰ δέ κεν Διὶ πάντα μελήσει.” 515

Ἦ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος, ~~π~~

καὶ βάλεν Ἀρήτιοιο κατ' ἀσπίδα πάντοσ' εἵσῃν·

ἣ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός, *π* *as i'm.*

νειαίρη δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασεν.

ὥς δ' ὅτ' ἂν ὀξὺν ἔχων πέλεκυν αἰζηῆος ἀνὴρ, 520

κόψας ἐξόπιθεν κεράων βοὸς ἀγραύλοιο, *sinews*

ἵνα τάμῃ διὰ πᾶσαν, ὃ δὲ προθορῶν ἐρίπησιν, *stumbling*

ὥς ἄρ' ὃ γε προθορῶν πέσεν ὕπτιος· ἐν δέ οἱ ἔγχος *stomach*

νηδυίοισι μάλ' ὀξὺν κραδαινόμενον λύε γυῖα.

Ἐκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ· 525

ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·

πρόσσω γὰρ κατέκνυψε, τὸ δ' ἐξόπιθεν δόρῳ μακρὸν

οὔδεις ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμήχθη

ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἀρης.

καὶ νῦ κε δὴ ξιφέεσσ' αὐτοσχεδὸν ὀρμηθήτην, 530

εἰ μὴ σφῶ' Αἴαντε διέκριναν μεμαῶτε,

οἳ ῥ' ἦλθον καθ' ὅμιλον ἐταίρου κικλήσκοντος·

τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὖτις

Ἐκτωρ Αἰνείας τ' ἠδὲ Χρομῖος θεοειδής, *pierced through*

Ἀρητον δὲ κατ' αὐθι λίπον δεδαῖγμένον ἦτορ, 535

κείμενον· Αὐτομέδων δὲ θοῶ ἀτάλαντος Ἄρηϊ  
τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἤδδα·

lightened  
my heart  
- & grief

“ἦ δὴ μὰν ὀλίγον γε Μεινοιτιάδαο θανόντος  
κῆρ ἄχεος μεθέηκα χερείονά περ καταπέφνων.”

Ὡς εἰπὼν ἐς δίφρον ἔλων ἔναρα βροτόεντα  
θῆκ', ἂν δ' αὐτὸς ἐβαινε πόδας καὶ χεῖρας ὑπερθεν  
αἰματόεις ὥς τίς τε λέων κατὰ ταῦρον ἐδηδώς.

540

Ἀψ δ' ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὕσμινη  
ἀργαλή πολύδακρυς, ἔγειρε δὲ νεῖκος Ἀθήνη  
οὐρανόθεν καταβάσα· προῆκε γὰρ εὐρύοπα Ζεὺς  
ὀρνύμεναι Δαναούς· δὴ γὰρ νόος ἐτράπετ' αὐτοῦ.

545

ἦν τε πορφυρέην ἱριν θνητοῖσι ταυύσση  
Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἦ πολέμοιο,  
ἦ καὶ χειμῶνος δυσθαλπέος, ὅς ῥά τε ἔργων  
ἀνθρώπους ἀνέπανσεν ἐπὶ χθονί, μῆλα δὲ κήδει,

550

ὥς ἡ πορφυρέη νεφέλη πυκάσασα ἐ αὐτὴν  
δύσεται Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἕκαστον.  
πρῶτον δ' Ἀτρεὺς υἱὸν ἐποτρύνουσα προσηύδα,  
ἴφθιμον Μενέλαον—ὁ γάρ ῥά οἱ ἐγγύθεν ἦεν—  
εἰσαμένη Φοῖνικι δέμας καὶ ἀτειρέα φωνήν·

555

“σοὶ μὲν δῆ, Μενέλαε, κατηφείη καὶ ὄνειδος  
ἔσσεται, εἴ κ' Ἀχιλλῆος ἄγανού πιστὸν ἐταῖρον  
τείχει ὑπο Τρώων ταχέες κύνες ἑλκήσουσιν.  
ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.”

man  
thyself

Τὴν δ' αὖτε προσέειπε βοῆν ἀγαθὸς Μενέλαος·

560

“Φοῖνιξ, ἅττα γεραιὲ παλαιγενές, εἰ γὰρ Ἀθήνη  
δοίη κάρτος ἐμοί, βελέων δ' ἀπερύκοι ἐρώην·”

rust

touched to  
t. quicken

τῷ κεν ἐγὼ γ' ἐθέλοιμι παρεστάμεναι καὶ ἀμύνειν  
Πατρόκλῳ· μάλα γάρ με θανὼν ἐσεμάσσατο θυμόν.  
ἀλλ' Ἐκτωρ πυρὸς αἰνὸν ἔχει μένος, οὐδ' ἀπολήγει  
χαλκῷ δηϊόων· τῷ γὰρ Ζεὺς κῦδος ὀπάζει.”

565

| Ὡς φάτο, γήθησεν δὲ θεὰ γλαυκῶπις Ἀθήνη,

ὅττι ῥά οἱ πᾶμπρωτα θεῶν ἡρήσατο πάντων.

ἐν δὲ βίῃν ὤμοισι καὶ ἐν γούνεσσιν ἔθηκε,  
καὶ οἱ μυίης θάρσος ἐνὶ στήθεσσιν ἐνῆκεν,  
ἣ τε καὶ ἐργομένη μάλα περ χροὸς ἀνδρομέοιο

human 570  
pleasant desires

ἰσχανάα δακέειν, λαρόν τέ οἱ αἶμ' ἀνθρώπων·  
τοίου μιν θάρσευς πλήσε φρένας ἀμφὶ μελαίνας,  
βῆ δ' ἐπὶ Πατρόκλῳ, καὶ ἀκόντισε δουρὶ φαεινῷ.

ἔσκε δ' ἐνὶ Τρώεσσι Ποδῆς, υἱὸς Ἡετίωνος,

575

ἀφνειὸς τ' ἀγαθός τε· μάλιστα δέ μιν τίεν Ἑκτώρ,

δήμον, ἐπεὶ οἱ ἑταῖρος ἦν φίλος εἰλαπιναστής·

boon companion

τόν ῥα κατὰ ζωστήρα βάλε ξανθὸς Μενέλαος

αἰξάντα φόβονδε, διαπρὸ δὲ χαλκὸν ἔλασσε·

δούπησεν δὲ πεσών· ἀτὰρ Ἀτρεΐδης Μενέλαος

580

νεκρὸν ὑπὲκ Τρώων ἔρυσεν μετὰ ἔθνος ἑταίρων.

Ἑκτορα δ' ἐγγύθεν ἰστάμενος ὥτρυνεν Ἀπόλλων,

Φαίνοπι Ἀσιάδῃ ἐναλγίκιος, ὅς οἱ ἀπάντων

ξείνων φίλτατος ἔσκεν, Ἀβυδόθι οἰκία ναίων·

[τῷ μιν ἐεισάμενος προσέφη ἐκάεργος Ἀπόλλων].

585

“Ἑκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσειεν;

οἶον δὴ Μενέλαον ὑπέτρεσας, ὃς τὸ πάρος γε

μαλθακὸς αἰχμητής· νῦν δ' οἴχεται οἶος αἰείρας

νεκρὸν ὑπὲκ Τρώων, σὸν δ' ἔκτανε πιστὸν ἑταῖρον,

ἔσθλον ἐνὶ προμάχοισι, Ποδῆν, υἱὸν Ἡετίωνος.”

590

Ὡς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα,

βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ.

καὶ τότε ἄρα Κρονίδης ἔλετ' αἰγίδα θυσσανόεσσαν

μαρμαρέην, Ἰδην δὲ κατὰ νεφέεσσι κάλυψεν,

αστράφας δὲ μάλα μεγάλ' ἐκτυπέ, τὴν δ' ἐτίναξε,

νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιοὺς.

thundered  
flashing  
shake 595

Πρῶτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο.

βλήτο γὰρ ὦμον δουρὶ πρόσω τετραμμένος αἰεὶ

ἄκρον ἐπιλίγδην· γράψεν δέ οἱ ὀστέον ἄχρισ

grazing

αἰχμὴ Πουλυδάμαντος· ὁ γάρ ῥ' ἔβαλε σχεδὸν ἐλθὼν.  
 Λήϊτον αὖθ' Ἑκτωρ σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ, 601  
 υἱὸν Ἀλεκτρυόνης μεγαθύμου, παῦσε δὲ χάρμης·  
 τρέσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλπετο θυμῷ  
 ἔγχος ἔχων ἐν χειρὶ μαχήσεσθαι Τρώεσσιν.

Ἑκτορα δ' Ἰδομενεὺς μετὰ Λήϊτον ὀρμηθέντα 605  
 βεβλήκει θώρηκα κατὰ στήθος παρὰ μαζόν·  
 ἐν καυλῷ δ' ἐάγη δολιχὸν δόρυ, τοῖ δ' ἐβόησαν  
 Τρῶες· ὁ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδαι  
 δίφρῳ ἔφεσταότος· τοῦ μὲν ῥ' ἀπὸ τυτθὸν ἄμαρτεν·  
 αὐτὰρ ὁ Μηριόναο ὀπάονά θ' ἠνίοχόν τε, 610

when he  
orig. left

Κοίρανον, ὅς ῥ' ἐκ Λύκτου ἐῦκτιμένης ἔπετ' αὐτῷ—  
 πεζὸς γὰρ τὰ πρῶτα λιπὼν νέας ἀμφιελίσσας  
 ἦλυθε, καὶ κε Τρωσὶ μέγα κράτος ἐγγυάλισεν,  
 εἰ μὴ Κοίρανος ὥκα ποδώκεας ἦλασεν ἵππους·  
 καὶ τῷ μὲν φάος ἦλθεν, ἄμυνε δὲ νηλεὲς ἦμαρ, 615  
 αὐτὸς δ' ὤλεσε θυμὸν ὑφ' Ἑκτορος ἀνδροφόνοιο—  
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος, ἐκ δ' ἄρ' ὀδόντας  
 ὦσε δόρυ πρυμνόν, διὰ δὲ γλῶσσαν τάμε μέσσην.  
 ἥριπε δ' ἐξ ὀχέων, κατὰ δ' ἠνία χεῦεν ἔραζε.

bottom.

καὶ τὰ γε Μηριόνης ἔλαβεν χεῖρεσσι φίλῃσι 620  
 κύψας ἐκ πεδίοιο, καὶ Ἰδομενῆα προσηύδα·  
 “μάστι νῦν, ἧὸς κε θοὰς ἐπὶ νῆας ἵκηαι·  
 γινώσκεις δὲ καὶ αὐτὸς ὅ τ' οὐκέτι κάρτος Ἀχαιῶν.”

whip

ᾧς ἔφατ', Ἰδομενεὺς δ' ἵμασεν καλλιτρίχας ἵππους  
 νῆας ἐπὶ γλαφυράς· δὴ γὰρ δέος ἔμπεσε θυμῷ. 625

Οὐδ' ἔλαθ' Αἴαντα μεγαλήτορα καὶ Μενέλαον  
 Ζεὺς, ὅτε δὴ Τρώεσσι δίδου ἑτεραλκέα νίκην.  
 τοῖσι δὲ μύθων ἦρχε μέγας Τελαμώνιος Αἴας·  
 “ὦ πόποι, ἦδη μὲν κε καὶ ὅς μάλα νήπιός ἐστι  
 γνολή ὅτι Τρώεσσι πατὴρ Ζεὺς αὐτὸς ἀρήγει. 630  
 τῶν μὲν γὰρ πάντων βέλε' ἄπτεται, ὅς τις ἀφήη,



ἢ κακὸς ἢ ἀγαθός· Ζεὺς δ' ἔμπησ πάντ' ἰθύνει·  
 ἡμῖν δ' αὐτῶς πᾶσιν ἐτώσια πίπτει ἔραζε.

*merely*

ἀλλ' ἄγετ' αὐτοί περ φραζώμεθα μῆτιν ἀρίστην,  
 ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοί.

635

χάρμα φίλοις ἐτάροισι γενώμεθα νοστήσαντες,  
 οἳ που δεῦρ' ὀρώωντες ἀκηχέδατ', οὐδ' ἔτι φασὶν  
 Ἑκτορος ἀνδροφόνοιο μένος καὶ χεῖρας ἀάπτους  
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.

*that he will fall upon*

εἴη δ' ὅς τις ἐταῖρος ἀπαγγέλλειε τάχιστα

640

Πηλεΐδῃ, ἐπεὶ οὗ μιν οἶομαι οὐδὲ πεπύσθαι  
 λυγρῆς ἀγγελίης, ὅτι οἱ φίλος ὦλεθ' ἐταῖρος.

ἀλλ' οὗ πῃ δύναμαι ἰδέειν τοιοῦτον Ἀχαιῶν·

ἡέρι γὰρ κατέχονται ὁμῶς αὐτοί τε καὶ ἵπποι.

Ζεῦ πάτερ, ἀλλὰ σὺ ρῦσαι ὑπ' ἡέρος νῆας Ἀχαιῶν,

645

ποίησον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσιν ἰδέσθαι·

ἐν δὲ φάει καὶ ὄλεσσον, ἐπεὶ νύ τοι εὖαδεν οὕτως.”

ᾧ φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα·

αὐτίκα δ' ἡέρα μὲν σκέδασεν καὶ ἀπῶσεν ὁμίχλην,

ἡέλιος δ' ἐπέλαμψε, μάχη δ' ἐπὶ πᾶσα φαάνθη·

650

καὶ τότε ἄρ' Αἴας εἶπε βοῆν ἀγαθὸν Μενέλαον·

“σκέπτεο νῦν, Μενέλαε διοτρεφές, αἶ κεν ἴδῃαι

ζῶν ἔτ' Ἀντίλοχον, μεγαθύμου Νέστορος υἱόν,

ὄτρυνον δ' Ἀχιλῆϊ δαΐφρονι θάσσον ἰόντα

εἰπεῖν ὅττι ρά οἱ πολὺν φίλτατος ὦλεθ' ἐταῖρος.”

655

ᾧ φάτο, οὐδ' ἀπίθησε βοῆν ἀγαθὸς Μενέλαος,

βῆ δ' ἰέναι ὥς τίς τε λέων ἀπὸ μεσσαύλοιο,

ὅς τ' ἐπεὶ ἄρ κε κάμῃσι κύνας τ' ἀνδρας τ' ἐρεθίζων,

*rousing to anger.*

οἳ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι

*fat*

πάννυχτοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων

660

ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκουτες

ἀντίον αἰσσουσι θρασειάων ἀπὸ χειρῶν,

*faggots*

καιόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·

soar wing

ῥῶθεν δ' ἀπονόσφιν ἔβη τετιγότι θυμῷ.  
ὥς ἀπὸ Πατρόκλοιο βοῇν ἀγαθὸς Μενέλαος  
ἦϊε πόλλ' ἀέκων· περὶ γὰρ διέ μή μιν Ἀχαιοὶ  
ἀργαλέον πρὸ φόβοιο ἔλωρ δηΐοισι λίποιεν.  
πολλὰ δὲ Μηριόνη τε καὶ Αἰάντεσσ' ἐπέτελλεν  
"Αἴαντ', Ἀργείων ἡγήτορε, Μηριόνη τε,

665

away in flight

νῦν τις ἐννείης Πατροκλῆος δειλοῖο  
μνησάσθω· πᾶσιν γὰρ ἐπίστατο μέλιχος εἶναι  
ζωὸς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει."

670

gentleness it w= his nature

ᾧς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,  
πάντοσε παπταίνων ὥς τ' αἰετός, ὃν ῥά τέ φασιν  
ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν,

675

thick-leaved

ὃν τε καὶ ὑψόθ' ἐόντα πόδας ταχὺς οὐκ ἔλαθε πτῶξ  
θάμνῃ ὑπ' ἀμφικόμῳ κατακείμενος, ἀλλὰ τ' ἐπ' αὐτῷ  
ἔσσυτο, καὶ τέ μιν ὦκα λαβὼν ἐξείλετο θυμόν.  
ὥς τότε σοί, Μενέλαε διοτρεφές, ὅσσε φαεινὸν  
πάντοσε διενείσθην πολέων κατὰ ἔθνος ἐταίρων,  
εἴ που Νέστορος υἱὸν ἔτι ζῶοντα ἴδοιτο.

have

680

τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης  
θαροσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι,  
ἀγχοῦ δ' ἰστάμενος προσέφη ξανθὸς Μενέλαος·

"Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ὄφρα πύθῃαι  
λυγρῆς ἀγγελίης, ἣ μὴ ὤφελλε γενέσθαι.

685

ἦδη μὲν σὲ καὶ αὐτὸν ὄτομαι εἰσορόωντα  
γιγνώσκειν ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,

νίκη δὲ Τρώων· πέφαται δ' ὠριστος Ἀχαιῶν,  
Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται.

690

ἀλλὰ σύ γ' αἰψ' Ἀχιλλῆϊ θέων ἐπὶ νῆας Ἀχαιῶν  
εἰπεῖν, αἶ κε τάχιστα νέκυν ἐπὶ νῆα σαώσῃ  
γυμνόν· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ."

ᾧς ἔφατ', Ἀντίλοχος δὲ κατέστυγε μῦθον ἀκούσας·  
δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε, τῷ δέ οἱ ὅσσε

695

victory w t Trojans

ask if he will

sickened speechless

And sends him to tell Achilles the news

17. ΙΛΙΑΔΟΣ Ρ.

119

δακρυνόφι πλήσθεν, ~~θαλερῇ~~ <sup>fall rich</sup> δέ οἱ ἔσχετο φωνή. <sup>stopped</sup>  
ἀλλ' οὐδ' ὥς Μενελάου ἐφημοσύνης ἀμέλησε,  
βῆ δὲ θέειν, τὰ δέ τεύχε' ἀμύμονι δῶκεν ἑταίρω,  
Λαοδόκῳ, ὅς οἱ σχεδὸν ἔστρεφε μῶνυχας ἵππους.

Τὸν μὲν δάκρυ χέοντα πόδες φέρον ἐκ πολέμοιο, 700  
Πηλεΐδῃ Ἀχιλῆϊ κακὸν ἔπος ἀγγελέοντα.

οὐδ' ἄρα σοί, Μενέλαε διοτρεφές, ἥθελε θυμὸς  
τειρομένοις ἐτάροισιν ἀμυνέμεν, ἔνθεν ἀπῆλθεν  
Ἀντίλοχος, μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη·  
ἀλλ' ὃ γε τοῖσιν μὲν Θρασυμήδεα δῖον ἀνῆκεν, 705  
αὐτὸς δ' αὐτ' ἐπὶ Πατρόκλῳ ἥρωϊ βεβήκει,

στῇ δὲ παρ' Αἰάντεσσι θέων, εἴθαρ δὲ προσηύδα·

“κείνον μὲν δὴ νηυσὶν ἐπιπροέηκα θοῇσιν,

ἐλθεῖν εἰς Ἀχιλῆα πόδας ταχύν· οὐδέ μιν οἶω

νῦν ἵεναι μάλα περ κεχολωμένον Ἔκτορι δῖφ· 710

οὐ γάρ πως ἂν γυμνὸς ἐὼν Τρώεσσι μάχοιτο.

ἡμεῖς δ' αὐτοί περ φραζώμεθα μῆτιν ἀρίστην,

ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἥδὲ καὶ αὐτοὶ

Τρώων ἐξ ἐνοπῆς θάνατον καὶ κῆρα φύγωμεν.”

Τὸν δ' ἡμίμβετ' ἔπειτα μέγας Τελαμώνιος Αἴας· 715

“πάντα κατ' αἶσαν ἔειπες, ἀγακλεὲς ὦ Μενέλαε·

ἀλλὰ σὺ μὲν καὶ Μηριόνης ὑποδύντε μάλ' ὦκα

νεκρὸν ἀείραντες φέρετ' ἐκ πόνου· αὐτὰρ ὀπισθε

νῶϊ μαχησόμεθα Τρωσὶν τε καὶ Ἔκτορι δῖφ,

ἴσον θυμὸν ἔχοντες ὁμώνυμοι, οἳ τὸ πάρος περ 720

μίμνομεν ὁξύν Ἀρηα παρ' ἀλλήλοισι μένοντες.”

ὧς ἔφαθ', οἳ δ' ἄρα νεκρὸν ἀπὸ χθονὸς ἀγκάζοντο <sup>lifted up in their arms</sup>

ὑψι μάλα μεγάλως· ἐπὶ δ' ἴαχε λαὸς ὀπισθε

Τρωϊκός, ὥς εἶδοντο νέκυν αἶροντας Ἀχαιοὺς.

ἴθυσαν δὲ κύνεσσιν ἑοικότες, οἳ τ' ἐπὶ κάπρῳ 725

βλημένῳ αἰῶσι πρὸ κούρων θηρητῆρων·

ἔως μὲν γάρ τε θέουσι διαρραῖσαι μεμαῶτες, <sup>until so far</sup>

ἀλλ' ὅτε δὴ ῥ' ἐν τοῖσιν ἐλίξεται ἀλκὴ πεποιθώς,

Under cover of the Triambos Menelaos & Menelaos rescue the corpse

120

17. ΙΔΙΑΔΟΣ Ρ.

ἄψ τ' ἀνεχώρησαν διὰ τ' ἔτρεσαν ἄλλυδις ἄλλος.  
ὥς Τρώες ἦος μὲν ὀμιλαδὸν αἰὲν ἔποντο, 730  
νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν·  
ἀλλ' ὅτε δὴ ῥ' Αἴαντε μεταστρεφθέντε κατ' αὐτοῦς  
σταίησαν, τῶν δὲ τράπετο χρῶς, οὐδέ τις ἔτλη  
πρόσσω αἴξας περὶ νεκροῦ δηριάσθαι.

Ἔς οἱ γ' ἐμμεμαῶτε νέκυν φέρον ἐκ πολέμοιο 735  
νῆας ἐπὶ γλαφυράς· ἐπὶ δὲ πτόλεμος τέτατό σφιν  
ἄγριος ἥυτε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν  
ὄρμενον ἐξαίφνης φλεγέθει, μινύθουσι δὲ οἶκοι  
ἐν σέλαϊ μεγάλῳ· τὸ δ' ἐπιβρέμει ἰς ἀνέμοιο.

ὥς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητῶν 740  
ἀζηχῆς ὀρυμαγδὸς ἐπήϊεν ἐρχομένοισιν· *as they retreated*  
οἱ δ' ὥς θ' ἡμίονοι κρατερὸν μένος ἀμφιβαλόντες *putting on*  
ἔλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσαν ἀταρπὸν *rocky*  
ἢ δοκὸν ἢ ἐδῶν μέγα νήϊον· ἐν δέ τε θυμὸς  
τείρεθ' ὁμοῦ καμάτῳ τε καὶ ἰδρῶ σπενδόντεσσιν· 745

ὥς οἱ γ' ἐμμεμαῶτε νέκυν φέρον. αὐτὰρ ὅπισθεν  
Αἴαντ' ισχανέτην, ὥς τε πρῶν ἰσχάνει ὕδωρ  
ὕληεις, πεδίλιο διαπρύσιον τετυχηκώς, *whole form stretches*  
ὅς τε καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ρέεθρα *out dividing*  
ἴσχει, ἄφαρ δέ τε πᾶσι ρόον πεδίονδε τίθησι 750  
πλάζων· οὐδέ τί μιν σθένει ῥηγνῦσι ρέοντες·

ὥς αἰεὶ Αἴαντε μάχην ἀνέργον ὀπίσσω *restrained*  
Τρώων· οἱ δ' ἄμ' ἔποντο, δῶ δ' ἐν τοῖσι μάλιστα,  
Αἰνείας τ' Ἀγχισιδάδης καὶ φαίδιμος Ἴκτωρ.  
τῶν δ' ὥς τε ψαρῶν νέφος ἔρχεται ἢ ἐκ κολοίων, 755

οὐλον κεκλήγοντες, ὅτε προΐδωσιν ἰόντα  
κίρκον, ὃ τε σμικρῇσι φόνον φέρει ὀρνίθεσσιν,  
ὥς ἄρ' ὑπ' Αἰνεία τε καὶ Ἴκτορι κοῦροι Ἀχαιῶν  
οὐλον κεκλήγοντες ἴσαν, λήθοντο δὲ χάρμης.  
πολλὰ δὲ τεύχεα καλὰ πέσον περὶ τ' ἀμφὶ τε τάφρον 760  
φευγόντων Δαναῶν· πολέμου δ' οὐ γίγνεται ἔρωή.

turned pale  
w. might

1. nouns over  
2. makes it  
to nouns  
unreleasing

ship's plank

restrained

driving them  
away

= οἱ δὲ  
in full  
unbroken



## ΙΛΙΑΔΟΣ Σ.

### Ὀπλοποιία.

Ὡς οἱ μὲν μάργαντο δέμας πυρὸς αἰθομένοιο,  
Ἀντίλοχος δ' Ἀχιλῆϊ πόδας ταχὺς ἄγγελος ἦλθε.

τὸν δ' εὔρε προπάραιθε νεῶν ὀρθοκραιράων  
τὰ φρονέοντ' ἀνὰ θυμὸν ἃ δὴ τετελεσμένα ἦεν·  
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

“ὦ μοι ἐγὼ, τί τ' ἄρ' αὖτε κάρη κομόωντες Ἀχαιοὶ  
νηυσὶν ἐπὶ κλονέονται ἀτυζόμενοι πεδίοιο;

μὴ δὴ μοι τελέσωσι θεοὶ κακὰ κήδεα θυμῷ,  
ὥς ποτέ μοι μήτηρ διεπέφραδε, καί μοι ἔειπε

Μυρμιδόνων τὸν ἄριστον ἔτι ζώοντος ἐμεῖο  
χερσὶν ὑπο Τρώων λείψειν φάος ἡελίοιο.

ἢ μάλα δὴ τέθνηκε Μενoitίου ἄλκιμος υἱός,  
σχέτλιος· ἦ τ' ἐκέλευον ἀπωσάμενον δῆϊον πῦρ  
ἄψ ἐπὶ νῆας ἵμεν, μηδ' Ἑκτορι ἴφι μάχεσθαι.”

Ἦος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
τόφρα οἱ ἐγγύθεν ἦλθεν ἀγανοῦ Νέστορος υἱός,

δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινὴν·  
“ὦ μοι, Πηλέος υἱὲ δαΐφρονος, ἦ μάλα λυγρῆς

πεύσεαι ἀγγελίης, ἢ μὴ ὥφελλε γενέσθαι.

κεῖται Πάτροκλος, νέκνος δὲ δὴ ἀμφιμάχονται  
γυμνοῦ· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἑκτωρ.”

Ὡς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα·  
ἀμφοτέρησι δὲ χερσὶν ἐλὼν κόνιν αἰθαλόεσσαν

1. divine  
2. fragrant

χεύατο καὶ κεφαλῆς, χαρίεν δ' ἦσχυνε πρόσωπον·  
νεκταρέω δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη.

25

αὐτὸς δ' ἐν κονίησι μέγας μεγαλωστί τανυσθεὶς  
κεῖτο, φίλῃσι δὲ χερσὶ κόμην ἦσχυνε δαΐζων.

mighty &  
mighty

δμῳαὶ δ' ἄς Ἀχιλεὺς ληϊσσατο Πάτροκλός τε

θυμὸν ἀκηχέμεναι μεγάλ' ἴαχον, ἐκ δὲ θύραζε

ἔδραμον ἀμφ' Ἀχιλῆα δαΐφρονα, χερσὶ δὲ πᾶσαι

30

στήθεα πεπλήγοντο, λύθεν δ' ὑπὸ γυνὴ ἐκάστης.

Ἀντίλοχος δ' ἐτέρωθεν ὁδύρετο δάκρυα λείβων,

χεῖρας ἔχων Ἀχιλῆος· ὁ δ' ἔστενε κυδάλιμον κῆρ·

δείδιε γὰρ μὴ λαιμὸν ἀπαμήσειε σιδήρῳ.

cut off

σμερδαλέον δ' ὦμωξεν· ἄκουσε δὲ πότνια μήτηρ

35

ἡμένη ἐν βένθεσιν ἁλὸς παρὰ πατρὶ γέροντι,

κώκυσέν τ' ἄρ' ἔπειτα· θεαὶ δέ μιν ἀμφαγέροντο,

πᾶσαι ὅσαι κατὰ βένθος ἁλὸς Νηρηίδες ἦσαν.

ἔνθ' ἄρ' ἔην Γλαῦκη τε Θάλειά τε Κυμοδόκη τε,

Νησαίη Σπειώ τε Θόη θ' Ἀλή τε βοῶπις,

40

Κυμοθόη τε καὶ Ἀκταίη καὶ Λιμνώρεια

καὶ Μελίτη καὶ Ἰαιρα καὶ Ἀμφιθόη καὶ Ἀγαυή,

Δωτώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε,

Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,

Δωρίς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια,

45

Νημερτής τε καὶ Ἀψευδῆς καὶ Καλλιάνασσα·

ἔνθα δ' ἔην Κλυμένη Ἰάνειρά τε καὶ Ἰάνασσα,

Μαῖρα καὶ Ὠρεΐθυια εὐπλόκαμός τ' Ἀμάθεια,

ἄλλαι θ' αἱ κατὰ βένθος ἁλὸς Νηρηίδες ἦσαν.

τῶν δὲ καὶ ἀργύρεον πλῆτο σπέος· αἱ δ' ἄρα πᾶσαι

50

στήθεα πεπλήγοντο, Θέτις δ' ἐξῆρχε γόοιο·

“ κλῦτε, κασίγνηται Νηρηίδες, ὅφρ' ἐὺ πᾶσαι

εἶδεν· ἀκούουσαι ὅς' ἐμῷ ἐνὶ κήδεα θυμῷ.

ὦ μοι ἐγὼ δειλή, ὦ μοι δυσσαριστοτόκεια,

ἦ τ' ἐπεὶ ἄρ τέκον υἱὸν ἀμύμονά τε κρατερόν τε,

55

silver  
white

ἔξοχον ἡρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·  
 τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὧς γουνῶ ἀλωῆς,  
 νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω  
 Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὐτὶς  
 οἴκαδε νοστήσαντα δόμον Πηληϊῶν εἴσω.

60

ὄφρα δέ μοι ζῶει καὶ ὄρᾳ φάος ἡελίοιο  
 ἄχυνται, οὐδέ τί οἱ δύνamai χραισμήσαι ἰοῦσα.  
 ἀλλ' εἴμ', ὄφρα ἴδωμι φίλον τέκος, ἥδ' ἐπακούσω  
 ὅττι μιν ἴκετο πένθος ἀπὸ πτολέμοιο μένοντα."

ᾧΩς ἄρα φωνήσασα λίπε σπέος· αἱ δὲ σὺν αὐτῇ

65

δακρύνεσσαι ἴσαν, περὶ δέ σφισι κῦμα θαλάσσης  
 ῥήγνυτο· ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἴκοντο,  
 ἀκτὴν εἰσανέβαινον ἐπισχερώ, ἔνθα θαμειαὶ  
 Μυρμιδόνων εἵρυντο νέες ταχὺν ἀμφ' Ἀχιλλῆα.

τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ,  
 ὀξὺ δὲ κωκύσασα κάρη λάβε παιδὸς ἐοῖο,  
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

70

"τέκνον, τί κλαίεις ; τί δέ σε φρένας ἴκετο πένθος ;  
 ἔξαῦδα, μὴ κεῖθε· τὰ μὲν δὴ τοι τετέλεστοι

ἐκ Διός, ὥς ἄρα δὴ πρὶν γ' εὖχεο χεῖρας ἀνασχών,  
 πάντας ἐπὶ πρύμνησιν ἀλήμεναι νῆας Ἀχαιῶν  
 σεῦ ἐπιδευομένους, παθέειν τ' ἀεκήλια ἔργα."

75

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·

"μῆτερ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεσεν·  
 ἀλλὰ τί μοι τῶν ἡδός, ἐπεὶ φίλος ὦλεθ' ἐταῖρος,

80

Πάτροκλος, τὸν ἐγὼ περὶ πάντων τίον ἐταίρων,  
 ἴσον ἐμῇ κεφαλῇ· τὸν ἀπώλεσα, τεύχεα δ' Ἔκτωρ  
 δηρώσας ἀπέδυσσε πελώρια, θαῦμα ἰδέσθαι,

καλὰ· τὰ μὲν Πηληϊῆ θεοὶ δόσαν ἀγλαὰ δῶρα  
 ἡματι τῷ ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὐνῇ.  
 αἰθ' ὄφελος σὺ μὲν αὖθι μετ' ἀθανάτης ἀλγίσσι  
 ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.

85

νῦν δ' ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη  
 παιδὸς ἀποφθιμένοιο, τὸν οὐχ ὑποδέξαι αὖτις  
 οἴκαδε νοστήσαντ', ἐπεὶ οὐδ' ἐμὲ θυμὸς ἄνωγε  
 ζῶειν οὐδ' ἄνδρεςσι μετέμμεναι, αἷ κε μὴ Ἔκτωρ  
 πρῶτος ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσση,  
 Πατρόκλοιο δ' ἔλωρα Μενoitιάδεω ἀποτίσῃ." 90

Τὸν δ' αὖτε προσέειπε Θέτις κατὰ δάκρυ χέουσα·  
 "ὠκύμορος δὴ μοι, τέκος, ἔσσεαι, οἶ' ἀγορεύεις" 95  
 αὐτίκα γάρ τοι ἔπειτα μεθ' Ἔκτορα πότμος ἐτοῖμος."

Τὴν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

"αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρ' ἐμελλον ἐταίρῳ  
 κτεινομένῳ ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης  
 ἔφθιτ', ἐμείο δὲ δῆσεν ἄρης ἀλκτῆρα γενέσθαι." 100

νῦν δ' ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαίαν,  
 οὐδέ τι Πατρόκλῳ γενόμενῳ φάος οὐδ' ἐτάροισι  
 τοῖς ἄλλοις, οἳ δὴ πολέες δάμεν Ἔκτορι δίῳ, 3<sup>rd</sup> 101  
 ἀλλ' ἦμαι παρὰ νηυσὶν ἐτώσιον ἄχθος ἀρούρης,  
 τοῖος ἐὼν οἷος οὗ τις Ἀχαιῶν χαλκοχιτώνων 105

ἐν πολέμῳ· ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.  
 ὥς ἕρις ἕκ τε θεῶν ἕκ τ' ἀνθρώπων ἀπόλοιτο,  
 καὶ χόλος, ὅς τ' ἐφέηκε πολύφρονά περ χαλεπῆναι, stuneth  
 ὅς τε πολὺν γλυκίων μέλιτος καταλειβομένοιο 106  
 ἀνδρῶν ἐν στήθεσσι ἀέξεται ἥντε καπνός· 3<sup>rd</sup> 110

ὥς ἐμὲ νῦν ἐχόλωσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.  
 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχυνύμενοί περ,  
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη·  
 νῦν δ' εἴμ', ὄφρα φίλης κεφαλῆς ὀλετῆρα κιχέω,  
 Ἔκτορα· κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δὴ 115  
 Ζεὺς ἐθέλῃ τελέσαι ἡδ' ἀθάνατοι θεοὶ ἄλλοι.

οὐδὲ γὰρ οὐδὲ βίῃ Ἡρακλῆος φύγε κῆρα,  
 ὅς περ φίλτατος ἔσκε Διὶ Κρονίῳνι ἄνακτι·  
 ἀλλὰ ἐμοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἡρῆς. 116

needed me  
to ward off  
death.



ὥς καὶ ἐγών, εἰ δὴ μοι ὁμοίῃ μοῖρα τέτυκται, 120  
 κείσομ' ἐπεὶ κε θάνω· νῦν δὲ κλέος ἐσθλὸν ἀροίμην,  
 καὶ τινα Τρωϊάδων καὶ Δαρδανίδων βαθυκόλπων  
 ἀμφοτέρησιν χερσὶ παρειάων ἀπαλάων  
 δάκρυ' ὁμορξαμένην ἄδινον στοναχῆσαι ἐφείην,  
 γνοίην δ' ὥς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι· 125  
 μηδέ μ' ἔρυκε μάχης φιλέουσά περ· οὐδέ με πείσεις."

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·  
 "ναὶ δὴ ταῦτά γε, τέκνον, ἐτήτυμον οὐ κακὸν ἐστι,  
 τειρομένοις ἐτάροισιν ἀμυνέμεν αἰπὺν ὄλεθρον.  
 ἀλλὰ τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται, 130  
 χάλκεα μαρμαίροντα· τὰ μὲν κορυθαίολος Ἔκτωρ  
 αὐτὸς ἔχων ὥμοισιν ἀγάλλεται· οὐδὲ ἔ φημι  
 δηρὸν ἐπαγλαϊεῖσθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ.  
 ἀλλὰ σὺ μὲν μὴ πω καταδύσειο μῶλον Ἄρηος,  
 πρὶν γ' ἐμέ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδῃαι· 135  
 ἡῶθεν γὰρ νεῦμαι ἄμ' ἡελίφ ἀνιόντι  
 τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἄνακτος."

ᾧς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἐοῖο,  
 καὶ στρεφθεῖς ἀλίησι κασιγνήτησι μετηῦδα·  
 "ὕμεῖς μὲν νῦν δῶτε θαλάσσης εὐρέα κόλπον, 140  
ὀψόμεναί τε γέρονθ' ἄλιον καὶ δώματα πατρός, *to visit (fut. partic.)*  
 καὶ οἱ πάντ' ἀγορεύσατ'· ἐγὼ δ' ἐς μακρὸν Ὀλυμπον  
 εἶμι παρ' Ἡφαιστον κλυτοτέχνην, αἴ κ' ἐθέλῃσιν  
 νιεῖ ἐμῷ δόμεναι κλυτὰ τεύχεα παμφανόωντα."

ᾧς ἔφαθ', αἰ δ' ὑπὸ κῦμα θαλάσσης αὐτίκ' ἔδυσαν· 145  
 ἣ δ' αὖτ' Οὐλυμπόνδε θεὰ Θέτις ἀργυρόπεζα  
 ἦεν, ὅφρα φίλῳ παιδί κλυτὰ τεύχε' ἐνείκαι.  
 Τὴν μὲν ἄρ' Οὐλυμπόνδε πόδες φέρον· αὐτὰρ Ἀχαιοὶ  
 θεσπεσίῳ ἀλαλητῷ ὑφ' Ἑκτορος ἀνδροφόνοιο  
 φεύγοντες νῆας τε καὶ Ἑλλήσποντον ἵκοντο. 150  
 οὐδέ κε Πάτροκλόν περ ἔϋκνήμιδες Ἀχαιοὶ

ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλῆος·  
 αὖτις γὰρ δὴ τὸν γε κίχον λαός τε καὶ ἵπποι  
 Ἔκτωρ τε Πριάμοιο πάϊς, φλογὶ εἵκελος ἀλκῇ.  
 τρὶς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἔκτωρ 155  
 ἐλκόμεναι μεμαῶς, μέγα δὲ Τρώεσσιν ὁμόκλα·  
 τρὶς δὲ δὴ Αἴαντες, θοῦριν ἐπιειμένοι ἀλκῇ,  
 νεκροῦ ἀπεστυφέλιξαν· ὁ δ' ἐμπεδον ἀλκὶ πεποιθὼς  
 ἄλλοτ' ἐπαΐσασκε κατὰ μόθον, ἄλλοτε δ' αὖτε  
 στάσκε μέγα ἰάχων· ὀπίσω δ' οὐ χάζετο πάμπαν.  
 ὥς δ' ἀπὸ σώματος οὐ τι λέοντ' αἰθῶνα δύνανται  
 ποιμένες ἄγραυλοι μέγα πεινῶντα δῖεσθαι,  
 ὥς ῥα τὸν οὐκ ἐδύναντο δῦω Αἴαντε κορυστὰ  
 Ἔκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίζεσθαι.  
 καὶ νῦν κεν εἴρωσέν τε καὶ ἄσπετον ἦρατο κῦδος, 165  
 εἰ μὴ Πηλεΐωνι ποδῆνεμος ὠκέα Ἴρις  
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι,  
 κρύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἦκέ μιν Ἥρη.  
 ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·  
 “ὄρσεο, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν” 170  
 Πατρόκλῳ ἐπάμυνον, οὗ εἵνεκα φύλοπις αἰνὴ  
 ἔστηκε πρὸ νεῶν· οἱ δ' ἀλλήλους ὀλέκουσιν  
 οἱ μὲν ἀμννόμενοι νέκνους πέρι τεθυηῶτος,  
 οἱ δὲ ἐρύσσασθαι ποτὶ Ἴλιον ἡνεμόεσσαν  
 Τρῶες ἐπιθύνουσι· μάλιστα δὲ φαίδιμος Ἔκτωρ 175  
 ἐλκόμεναι μέμονεν· κεφαλὴν δὲ ἐ θυμὸς ἀνώγει  
 πῆξαι ἀνὰ σκολόπεσσι ταμόνθ' ἀπαλῆς ἀπὸ δειρῆς.  
 ἀλλ' ἄνα, μῆδ' ἔτι κείσο· σέβας δέ σε θυμὸν ἰκέσθω  
 Πάτροκλον Τρωῆσι κυσὶν μέλπηθρα γενέσθαι·  
 σοὶ λῶβη, αἶ κέν τι νέκνυς ἤσχυρμένος ἔλθῃ.”  
 Τὴν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·  
 “Ἴρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἦκε;”  
 Τὸν δ' αὖτε προσέειπε ποδῆνεμος ὠκέα Ἴρις·

make  
 efforts

shall be  
 brought in  
 dishonoured

if he go  
 down a  
 dishon  
 among the dead

“Ἡρῃ με προέηκε, Διὸς κυδρὴ παράκοιτις·  
οὐδ’ οἶδε Κρονίδης ἡμίονος οὐδέ τις ἄλλος  
ἀθανάτων, οἳ Ὀλυμπον ἀγάννιφον ἀμφινέμονται.”

Τὴν δ’ ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“πῶς τ’ ἄρ’ ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχεα κείνοι·

μήτηρ δ’ οὗ με φίλη πρίν γ’ εἶα θωρήσσεσθαι,

πρίν γ’ αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἰδῶμαι·

στεῦτο γὰρ Ἠφαίστοιο πάρ’ οἰσέμεν ἔντεα καλά.

ἄλλου δ’ οὗ τεν οἶδα τεῦ ἂν κλυτὰ τεύχεα δύω,

εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.

ἀλλὰ καὶ αὐτὸς ὃ γ’, ἔλπομ’, ἐνὶ πρώτοισιν ὀμιλεῖ,

ἔγχεϊ δηϊόων περὶ Πατρόκλοιο θανόντος.”

Τὸν δ’ αὖτε προσέειπε ποδὴνεμος ὠκέα Ἴρις·

“εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι κλυτὰ τεύχε’ ἔχονται·

ἀλλ’ αὕτως ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι,

αἷ κέ σ’ ὑποδείσαντες ἀπόσχονται πολέμοιο

Τρώες, ἀναπνεύσῃσι δ’ Ἀρήϊοι νῆες Ἀχαιῶν

τειρόμενοι· ὀλίγη δέ τ’ ἀνάπνευσις πολέμοιο.”

Ἡ μὲν ἄρ’ ὥς εἰποῦσ’ ἀπέβη πόδας ὠκέα Ἴρις,

αὐτὰρ Ἀχιλλεὺς ὤρτο δίφιλος· ἀμφὶ δ’ Ἀθῆνῃ

ὤμοις ἰφθίμοισι βάλ’ αἰγίδα θυσσανόεσσαν,

ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεῶων

χρῦσεον, ἐκ δ’ αὐτοῦ δαῖε φλόγα παμφανόωσαν.

ὥς δ’ ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ’ ἵκηται,

τηλόθεν ἐκ νήσου, τὴν δῆϊοι ἀμφιμάχωνται,

οἳ τε πανημέριοι στυγερῶ κρίνονται Ἀρηϊ

ἄστεος ἐκ σφετέρου· ἅμα δ’ ἠελίφ καταδύντι

πυρσοί τε φλεγέθουσιν ἐπήτριοι, ὑψόσε δ’ αὐγὴ

γίγνεται αἴσσουσα περικτιόνεσσιν ἰδέσθαι,

αἷ κέν πως σὺν νηυσὶν ἀρῆς ἀλκτῆρες ἵκωνται·

ὥς ἀπ’ Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ’ ἵκανε·

στῇ δ’ ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ’ ἐς Ἀχαιοὺς

185

190

195

200

205

210

215

associative ang

*regarded.*

μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζετ' ἐφετμήν.  
 ἔνθα στὰς ἦυσ', ἀπάτερθε δὲ Παλλὰς Ἀθήνη  
 φθέγγεατ'· ἀτὰρ Τρῶεσσιν ἐν ἄσπετον ὥρσε κυδοιμόν.

220

ὥς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ  
 ἄστν περιπλομένων δηῖων ὑπο θυμοραϊστέων,  
 ὥς τότε ἀριζήλη φωνὴ γένετ' Αἰακίδαο.

οἱ δ' ὥς οὖν αἶον ὅπα χάλκεον Αἰακίδαο,  
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ καλλίτριχες ἵπποι

ἄψ ὄχεα τρόπεον· ὄσσοντο γὰρ ἄλγεα θυμῷ.

ἡνίοχοι δ' ἐκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ

δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος

δαιόμενον· τὸ δὲ δαΐε θεὰ γλαυκῶπις Ἀθήνη.

τρὶς μὲν ὑπὲρ τάφρου μεγάλ' ἴαχε δῖος Ἀχιλλεύς,

τρὶς δὲ κυκλήθησαν Τρῶες κλειτοὶ τ' ἐπίκουροι.

ἔνθα δὲ καὶ τότε ὄλοντο δυνώδεκα φῶτες ἄριστοι

ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοὶ

ἀσπασίως Πάτροκλον ὑπὲκ βελέων ἐρύσαντες

κάτθεσαν ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἑταῖροι

μυρόμενοι· μετὰ δέ σφι ποδώκης εἶπετ' Ἀχιλλεύς

δάκρυα θερμὰ χέων, ἐπεὶ εἴσιδε πιστὸν ἑταῖρον

κείμενον ἐν φέρτρῳ δεδαῖγμένον ὀξείῃ χαλκῷ,

τόν ρ' ἦ τοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν

εἰς πόλεμον, οὐδ' αὖτις ἐδέξατο νοστήσαντα.

Ἥελιον δ' ἀκάμαντα βοῶπις πότνια Ἥρῃ

πέμψεν ἐπ' Ὠκεανοῖο ροὰς ἀέκοντα νέεσθαι·

ἥελιος μὲν ἔδν, παύσαντο δὲ δῖοι Ἀχαιοὶ

φυλόπιδος κρατερῆς καὶ ὁμοῖτον πολέμοιο.

Τρῶες δ' αὖθ' ἐτέρωθεν ἀπὸ κρατερῆς ὑσμίνης

χωρήσαντες ἔλυσαν ὑφ' ἄρμασιν ὠκέας ἵππους,

εἰς δ' ἀγορὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι.

ὀρθῶν δ' ἐσταότων ἀγορὴ γένετ', οὐδέ τις ἔτλη

ἔζεσθαι· πάντας γὰρ ἔχε τρόμος, οὐνεκ' Ἀχιλλεύς

245



ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.  
 τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν  
 Πανθοίδης· ὁ γὰρ οἶος ὄρα πρόσσω καὶ ὀπίσσω· 250  
 "Ἐκτορι δ' ἦεν ἐταῖρος, ἱὴ δ' ἐν νυκτὶ γένοντο,  
 ἀλλ' ὁ μὲν ἄρ' μύθοισιν, ὁ δ' ἔγχεϊ πολλὸν ἐνίκα·  
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·  
 " ἀμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἐγὼ γε 255  
 ἄστυδε νῦν ἰέναι, μὴ μίμνειν ἧῶ δι' αὖ  
 ἐν πεδίῳ παρὰ νηυσὶν· ἐκὰς δ' ἀπὸ τείχεός εἰμιν. *εἶμιν*  
 ὄφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μῆνιε δίφω,  
 τόφρα δὲ ῥήϊτεροι πολεμίζειν ἦσαν Ἀχαιοί· *to fight with*  
 χαίρεσκον γὰρ ἐγὼ γε θεῆς ἐπὶ νηυσὶν ἰαύων, *sleep*  
 ἐλπόμενος νῆας αἰρησέμεν ἀμφιελίσσας. 260  
 νῦν δ' αἰνῶς δεῖδοικα ποδῶκεα Πηλεΐωνα·  
 οἶος κείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει  
 μίμνειν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ  
 ἐν μέσῳ ἀμφοτέροι μένος Ἄρῃος δατέονται, *spirit*  
 ἀλλὰ περὶ πτόλιός τε μαχήσεται ἡδὲ γυναικῶν. 265  
 ἀλλ' ἴομεν προτὶ ἄστυ, πίθεσθέ μοι· ὦδε γὰρ ἔσται·  
 νῦν μὲν νῦξ ἀπέπαυσε ποδῶκεα Πηλεΐωνα  
 ἀμβροσίῃ· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἐόντας  
 αὔριον ὀρμηθεῖς σὺν τεύχεσιν, εἴ νύ τις αὐτὸν  
 γνῶσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρὴν 270  
 ὅς κε φύγῃ, πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται  
 Τρώων· αἱ γὰρ δὴ μοι ἀπ' οὔατος ὦδε γένοιτο.  
 εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα κηδόμενοί περ, *shall keep in reserve*  
 νύκτα μὲν εἰν ἀγορῇ σθένος ἔξομεν, ἄστυ δὲ πύργοι *our strength.*  
 ὑψηλαί τε πύλαι σανίδες τ' ἐπὶ τῆς ἀραρυΐαι 275  
 μακραὶ ἐϋξέστοι ἐξευγμέναι εἰρύσσονται· *mixed*  
 πρῶϊ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες  
 στησόμεθ' ἄμ' πύργους· τῷ δ' ἄλγιον, αἱ κ' ἐθέλῃσιν  
 ἐλθὼν ἐκ νηῶν περὶ τείχεος ἄμμι μάχεσθαι. *for*

ἀψ' ἄλιν εἰς' ἐπὶ νῆας, ἐπεὶ κ' ἐριαύχενας ἵππους 280  
παντοίου δρόμου ἄσῃ, ὑπὸ πτόλιν ἡλασκάων.  
εἴσω δ' οὐ μιν θυμὸς ἐφορμηθῆναι ἑάσει,  
οὐδέ ποτ' ἐκπέρσει· πρὶν μιν κύνες ἀργοὶ ἔδονται."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ·  
"Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις, 285  
ὃς κέλεαι κατὰ ἄστυ ἀλήμεναι αὐτίς ἰόντας.

ἦ οὐ πω κεκόρησθε ἐελμένοι ἐνδοθι πύργων;  
πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι  
πάντες μυθέσκοντο πολύχρυσον πολὺχαλκον·  
νῦν δὲ δὴ ἑξαπόλῳλε δόμων κειμήλια καλά, 290

πολλὰ δὲ δὴ Φρυγίην καὶ Μηονίην ἐρατεινὴν  
κτῆματα περνάμεν' ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεὺς.  
νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνον παῖς ἀγκυλομήτεω  
κῦδος ἀρέσθ' ἐπὶ νηυσί, θαλάσσῃ τ' ἔλσαι Ἀχαιοὺς,  
νῆπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δήμῳ· 295  
οὐ γάρ τις Τρώων ἐπιπίεσεται· οὐ γὰρ ἑάσω.

ἀλλ' ἄγεθ' ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.  
νῦν μὲν δόρπον ἔλεσθε κατὰ στρατὸν ἐν τελέεσσι,  
καὶ φυλακῆς μνήσασθε, καὶ ἐγρήγορθε ἕκαστος·  
Τρώων δ' ὃς κτεάτεσσιν ὑπερφιάλως ἀνιάζει, 300

συνλέξας λαοῖσι δότῳ καταδημοβορῆσαι·  
τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν ἢ περ Ἀχαιοὺς.  
πρῶϊ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες  
νηυσὶν ἔπι γλαφυρῇσιν ἐγείρομεν ὄξυν Ἀρηα.

εἰ δ' ἔτεδον παρὰ ναῦφιν ἀνέστη δῖος Ἀχιλλεύς, 305  
ἄλγιον, αἶ κ' ἐθέλῃσι, τῷ ἔσσεται· οὐ μιν ἐγὼ γε  
φεύξομαι ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην  
στήσομαι, ἥ κε φέρῃσι μέγα κράτος, ἥ κε φεροίμην.  
ξυνὸς Ἐνυάλιος, καὶ τε κτανέοντα κατέκτα."

Ἄς Ἐκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδῃσαν, 310  
νῆπιοι· ἐκ γάρ σφεων φρένας εἴλετο Παλλὰς Ἀθήνη,

Ἕκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιώοντι,  
 Πουλυδάμαντι δ' ἄρ' οὐ τις, ὃς ἐσθλὴν φράζετο βουλήν.  
 δόρπον ἔπειθ' εἶλοντο κατὰ στρατόν· αὐτὰρ Ἀχαιοὶ  
 παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες. 315  
 τοῖσι δὲ Πηλεΐδης ἄδινου ἐξῆρχε γόοιο, *loud*  
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἑταίρου,  
 πυκνὰ μάλα στενάχων ὥς τε λῖς ἠϋγένειος,  
 ᾧ ῥά θ' ὑπὸ σκύμνους ἐλαφηβόλος ἀρπάσῃ ἀνὴρ  
 ὕλης ἐκ πυκινῆς· ὁ δέ τ' ἄχυνται ὕστερος ἐλθὼν, 320  
 πολλὰ δέ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἵχνι' ἐρευνῶν,  
 εἴ ποθεν ἐξεύροι· μάλα γὰρ δριμύς χόλος αἰρεῖ·  
 ὥς ὁ βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν·  
 “ὦ πόποι, ἦ ῥ' ἄλιον ἔπος ἐκβαλον ἡματι κείνῳ  
 θαρσύνων ἥρωα Μενοίτιον ἐν μεγάροισι· 325  
 φῆν δέ οἱ εἰς Ὀπόεντα περικλυτὸν υἱὸν ἀπάξειν  
 Ἴλιον ἐκπέρσαντα, λαχόντα τε ληΐδος αἶσαν.  
 ἀλλ' οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾷ·  
 ἄμφω γὰρ πέπρωται ὁμοίην γαίαν ἐρεῦσαι *willen*  
 αὐτοῦ ἐνὶ Τροίῃ, ἐπεὶ οὐδ' ἐμὲ νοστήσαντα 330  
 δέξεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεὺς  
 οὐδὲ Θέτις μήτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει.  
 νῦν δ' ἐπεὶ οὖν, Πάτροκλε, σέυ ὕστερος εἰμ' ὑπὸ γαίαν,  
 οὐ σε πρὶν κτεριῶ, πρὶν γ' Ἕκτορος ἐνθάδ' ἐνείκαι  
 τεύχεα καὶ κεφαλὴν, μεγαθύμου σοῖο φονῆος· 335  
 δώδεκα δὲ προπάραιθε πυρῆς ἀποδειροτομήσω  
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθεῖς.  
 τόφρα δέ μοι παρὰ νηυσὶ κορωνίσσι κείσεται αὐτως,  
 ἀμφὶ δὲ σὲ Τρῳαὶ καὶ Δαρδανίδες βαθύκολποι  
 κλαύσονται νύκτας τέ καὶ ἡματα δάκρυ χέουσai, 340  
 τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῶ,  
πιείρας πέρθοντε πόλεις μερόπων ἀνθρώπων.”  
 ὧς εἰπὼν ἐτάροισιν ἐκέκλετο ἰδὸς Ἀχιλλεὺς

ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα τάχιστα

Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα.

οἱ δὲ λοετροχόον τρίποδ' ἴστασαν ἐν πυρὶ κηλέω,  
ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλόντες.

γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θερμετο δ' ὕδωρ.

αὐτὰρ ἐπεὶ δὴ ζέσσειεν ὕδωρ ἐνὶ ἥνωπι χαλκῷ,

καὶ τότε δὴ λούσαν τε καὶ ἤλειψαν λίπ' ἐλαίῳ,

ἐν δ' ὠτειλὰς πλήσαν ἀλείφατος ἐννεώροιο.

ἐν λεχέεσσι δὲ θέντες ἐανῶ λιτὴ κάλυψαν

ἔς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρεϊ λευκῷ.

παννύχιοι μὲν ἔπειτα πόδας ταχὺν ἀμφ' Ἀχιλῆα

Μυρμιδόνες Πάτροκλον ἀνεστενάρηοντο γοῶντες.

Ζεὺς δ' Ἥρην προσέειπε κασιγνήτην ἄλοχόν τε.

“ἔπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρη,

ἀνστήσας Ἀχιλῆα πόδας ταχύν· ἦ ῥά νυ σείο

ἐξ αὐτῆς ἐγένοντο κάρη κομόωντες Ἀχαιοί.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη.

“αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.

καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,

ὅς περ θνητός τ' ἐστὶ καὶ οὐ τόσα μῆδεα οἶδε.

πῶς δὴ ἐγὼ γ', ἣ φημι θεάων ἔμμεν ἀρίστη,

ἀμφοτέρων, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις

κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,

οὐκ ὄφελον Τρώεσσι κοτεσσεαμένη κακὰ ῥάφαι;”

“Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.

Ἥφαιστου δ' ἔκανε δόμον Θέτις ἀργυρόπεζα

ἄφθιτον ἀστερόεντα, μεταπρεπέ' ἀθανάτοισι,

χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο κυλλοποδίῳ.

τὸν δ' εὖρ' ἰδρώοντα ἐλίσσόμενον περὶ φύσας

σπεύδοντα· τρίποδας γὰρ ἑξέκοσι πάντας ἔτευχεν

ἐστάμεναι περὶ τοῖχον ἐϋσταθέος μεγάροιο,

χρύσεα δὲ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκεν,

in wh water  
was boiled

345-  
burning

1. my 350  
2. mature

soft

355

at length

very &  
inclined

360

wisdom

365

in my wrath

370

8 crook-footed  
wheeling about

wheels

375



marriage Aphrodite & Hephaestus unknown to Homer.

18. ΙΛΙΑΔΟΣ Σ.

133

ὄφρα οἱ αὐτόματοι <sup>δύω.</sup>θεῖον <sup>assembly</sup>δυσαΐας <sup>handed</sup>ἀγῶνα  
ἦδ' αὖτις πρὸς δῶμα νεοίατο, θαῦμα ιδέσθαι.  
οἱ δ' ἦ τοι τόσσον μὲν ἔχον τέλος, οὐατα δ' οὐ πω  
δαιδάλεα προσέκειτο· τὰ ῥ' ἤρτυε, κόπτε δὲ δεσμούς.  
ὄφρ' ὃ γε ταῦτ' ἐπονείτο ιδυήσι πραπίδεσσι, <sup>intent</sup>  
τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.

380

τὴν δὲ ἶδε προμολοῦσα Χάρις λιπαροκρήδεμνος  
καλή, τὴν ὥπυιε περικλυτὸς ἀμφιγυήεις·  
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' <sup>clapped her hand</sup>ὀνόμαζε  
“τίπτε, Θέτι ταυῦπεπλε, <sup>in dress</sup>ἰκάνεις ἡμέτερον δῶ  
αἰδοίη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίζεις. <sup>resort</sup>  
ἀλλ' ἔπεο προτέρω, ἵνα τοι παρ ξείνια θείω.”

385

ἌΩς ἄρα φωνήσασα πρόσω ἄγε διὰ θεάων.  
τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροήλου  
καλοῦ δαιδαλέον· ὑπὸ δὲ θρήνυς ποσὶν ἦεν· <sup>footstool</sup>  
κέκλετο δ' Ἥφαιστον κλυτοτέχνην εἰπέ τε μῦθον·  
“Ἥφαιστε, πρόμολ' ὦδε· Θέτις νύ τι σείο χατίζει.”  
τὴν δ' ἡμέιβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·

390

“ἦ ῥά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον,  
ἦ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῆλε πεσόντα  
μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἦ μ' ἐθέλησε <sup>ill-will</sup>  
κρύψαι χωλὸν ἐόντα· τότε ἂν πάθον ἄλγεα θυμῷ,  
εἰ μή μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,  
Εὐρυνόμη, θυγάτηρ ἀψορρόου Ὠκεανοῖο. -

395

τῇσι παρ' εἰνάετες <sup>spiral armbands</sup>χάλκεον δαίδαλα πολλά,  
πόρπας τε γναμπτάς θ' ἑλικας κάλυκας τε καὶ ὄρμους <sup>necklaces</sup>  
ἐν σπῆϊ γλαφυρῷ· <sup>ear-rings</sup>περὶ δὲ ῥόος Ὠκεανοῖο  
ἀφρῷ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος  
ἦδεεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,  
ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἶ μ' ἐσάωσαν.  
ἦ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεώ  
πάντα Θέτι καλλιπλοκάμφ ζωάγρια <sup>reward</sup>τίνειν.

405

for saving  
a life

ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήϊα καλά,  
 ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὄπλα τε πάντα." <sup>1. παντῶν</sup>  
*stily.* Ἦ, καὶ ἀπ' ἀκμοθέσιοι πέλωρ αἶητον ἀνέστη <sup>2. giant</sup> 410  
 χωλεύων· ὑπὸ δὲ κνήμαι ῥώνοντο ἀραιαί. *slender*  
 φύσας μὲν ῥ' ἀπάνευθε τίθει πυρός, ὄπλα τε πάντα  
 λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονεῖτο·  
 σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπομόργνυ  
 αὐχένα τε στιβαρόν καὶ στήθεα λαχνήεντα, 415  
 δῦ δὲ χιτῶν', ἔλε δὲ σκῆπτρον παχύ, βῆ δὲ θύραζε  
 χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώνοντο ἄνακτι  
 χρύσειαι, ζῳῆσι νεήνισιν εἰοικυῖαι.  
 τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδὴ <sup>voice</sup>  
 καὶ σθένος, ἀθανάτων δὲ θεῶν ἀπο ἔργα ἴσασιν. 420  
 αἱ μὲν ὑπαιθα ἄνακτος ἐποίπνυν· αὐτὰρ ὁ ἔρρων <sup>smat</sup>  
 πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνου ἴζε φαεινοῦ, <sup>moved</sup>  
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζε·  
 “τίπτε, Θέτι ταυύπεπλε, ἰκάνεις ἡμέτερον δῶ  
 αἰδοίῃ τε φίλῃ τε; πάρος γε μὲν οὐ τι θαμίζεις. 425  
 αὐδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,  
 εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.”  
 Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·  
 “Ἥφαιστ', ἧ ἄρα δὴ τις, ὅσαι θεαί εἰς' ἐν Ὀλύμπῳ,  
 τοσσάδ' ἐνὶ φρεσὶν ᾗσιν ἀνέσχετο κήδεα λυγρά, 430  
 ὅσος' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν;  
 ἐκ μὲν μ' ἀλλάων ἀλιάων ἀνδρὶ δάμασσειν,  
 Αἰακίδῃ Πηληϊῇ, καὶ ἔτλην ἀνέρος εὐνὴν  
 πολλὰ μάλ' οὐκ ἐθέλουσα. ὁ μὲν δὴ γήραϊ λυγρῷ  
*burdened* κεῖται ἐνὶ μεγάροις ἀρημέγος, ἄλλα δέ μοι νῦν· 435  
 υἷδον ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε,  
 ἔξοχον ἡρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·  
 τὸν μὲν ἐγὼ θρέψασα φυτὸν ὥς γουνῶ ἀλωῆς,  
 νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω

Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὐτῖς 440  
οἴκαδε νοστήσαντα δόμον Πηληϊὸν εἴσω.

ὄφρα δέ μοι ζῶει καὶ ὄρᾳ φάος ἡελίοιο,  
ἄχυνται, οὐδέ τί οἱ δύναμαι χραισμήσαι ἰούσα.  
κούρην ἦν ἄρα οἱ γέρας ἔξελον ὕϊες Ἀχαιῶν,  
τὴν ἄψ' ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων. 445

ἦ τοι ὁ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς  
Τρῶες ἐπὶ πρύμνησιν εἴϊλεον, οὐδὲ θύραζε  
εἶων ἐξιέναι· τὸν δὲ λίσσονται γέροντες

Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον.  
ἔνθ' αὐτὸς μὲν ἔπειτ' ἠγαίνετο λοιγὸν ἀμῦναι, 450  
αὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἅ τεύχεα ἔσσε,

πέμπε δέ μιν πόλεμόνδε, πολὺν δ' ἅμα λαὸν ὅπασσε.  
πάν δ' ἡμαρ μάρναντο περὶ Σκαίῃσι πύλῃσι·  
καὶ νύ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων  
πολλὰ κακὰ ῥέξαντα Μενoitίου ἄλκιμον υἱὸν 455

ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκε.  
τοῦνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἶ κ' ἐθέλησθα  
υἱεὶ ἐμῷ ὠκυμόρφ' δόμεν ἄσπινδα καὶ τρυφάλειαν *helmet*  
καὶ καλὰς κνημῖδας ἐπισφυρίοις ἀραρυίας, *ankle-chaps*  
καὶ θώρηχ'· ὁ γὰρ ἦν οἱ ἀπώλεσε πιστὸς ἐταῖρος 460  
Τρωσὶ δαμείς· ὁ δὲ κείμενος ἐπὶ χθονὶ θυμὸν ἀχεύων."

Τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·  
"θάρσει· μὴ τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.  
αἶ γάρ μιν θανάτοιο δυσηχέος ᾧδε δυναίμην *loud-roaring surely*  
νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἱκάνοι, 465  
ὥς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὔτε  
ἀνθρώπων πολέων θαυμάσσεται, ὅς κεν ἴδῃται."

Ὡς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας·  
τὰς δ' ἐς πῦρ ἔτρεψε κέλευσέ τε ἐργάζεσθαι.  
φῦσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων, 470  
παντοίην εὐπρηστον αὐτμὴν ἐξανιείσαι,

ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὖτε,

ὅπως Ἕφαιστός τ' ἐθέλοι καὶ ἔργον ἄνοιτο.

χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε

καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα

475

θήκεν ἐν ἄκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ

ῥαισστήρα κρατερήν, ἐτέρηφι δὲ γέντο πυράγρην.

Ποίει δὲ πρῶτιστα σάκος μέγα τε στιβαρόν τε

πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινὴν

τρίπλακα μαρμαρέην, ἐκ δ' ἀργύρεον τελαμώνα.

480

πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πύχες· αὐτὰρ ἐν αὐτῷ

ποίει δαίδαλα πολλὰ ἰδυίησι πραπίδεσσιν.

Ἐν μὲν γαίαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν,

ἡέλιόν τ' ἀκάμαντα σελήνην τε πλήθουσιν,

ἐν δὲ τὰ τείρεα πάντα, τά τ' οὐρανὸς ἐστεφάνωται,

485

Πληϊάδας θ' Ὑάδας τε τό τε σθένος Ὠρίωνος

Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησὶν καλέουσιν,

ἥ τ' αὐτοῦ στρέφεται καὶ τ' Ὠρίωνα δοκεύει,

οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.

Ἐν δὲ δῶα ποίησε πόλεις μερόπων ἀνθρώπων

490

καλὰς. ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπῖναι τε,

νύμφας δ' ἐκ θαλάμων δαΐδων ὑπο λαμπομενάων

ἡγίνεον ἀνὰ ἄστυ, πολλὺς δ' ὑμέναιος ὀρώρει·

κοῦροι δ' ὀρχηστήρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν

αὐλοὶ φόρμιγγές τε βοῇν ἔχον· αἱ δὲ γυναῖκες

495

ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάστη.

λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἐνθα δὲ νεῖκος

ὠρώρει, δύο δ' ἄνδρες ἐνεῖκεον εἵνεκα ποινῆς

ἀνδρὸς ἀποφθιμένον· ὁ μὲν εὔχετο πάντ' ἀποδοῦναι

δῆμῳ πιφαύσκων, ὁ δ' ἀναινέτο μηδὲν ἐλέσθαι.

ἄμφω δ' ἰέσθην ἐπὶ ἱστορί πέῖραρ ἐλέσθαι.

λαοὶ δ' ἀμφοτέροισιν ἐπήτυον, ἀμφὶς ἀρωγοί·

κήρυκες δ' ἄρα λαὸν ἐρήτουν· οἱ δὲ γέροντες

500



u. these staves. (bad GK.).

506 the perhaps

18. ΙΛΙΑΔΟΣ Σ.

passage refers to  
litigants 137 But Judges  
cannot attend their case

ἦατ' ἐπὶ ξεστοῖσι λίθοις ἱερῶ ἐνὶ κύκλῳ,  
σκήπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἡεροφώνων  
τοῖσιν ἔπειτ' ἦισσον, ἄμοιβηδὶς δὲ δίκασον.

505

κεῖτο δ' ἄρ' ἐν μέσσοισι δύω χρυσοῖο τάλαντα,  
τῷ δόμεν ὅς μετὰ τοῖσι δίκην ἰθύντατα εἴποι.

1. sh<sup>d</sup> give t fairest  
judgment  
2. sh<sup>d</sup> plead his cause  
best.

Τὴν δ' ἐτέρην πόλιν ἀμφὶ δύω στρατοὶ ἦατο λαῶν

τεύχεσι λαμπόμενοι· δίχα δὲ σφισιν ἦνδανε βουλή, 510

ἥ δὲ διαπραθείην ἢ ἄνδιχα πάντα δάσασθαι,

κτῆσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἔργεν·

οἱ δ' οὐ πω πείθοντο, λόχῳ δ' ὑπεθωρήσονται.

armed themselves  
to meet (t foe)

τεῖχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα

ῥύατ' ἐφεσταότες, μετὰ δ' ἄνδρες οὓς ἔχε γῆρας·

515

οἱ δ' ἴσαν· ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,

ἄμφω χρυσεῖω, χρύσεια δὲ εἴματα ἔσθην,

καλῶ καὶ μεγάλῳ σὺν τεύχεσιν, ὥς τε θεῶ περ,

ἀμφὶς ἀριζήλῳ· λαοὶ δ' ὑπολίζοντες ἦσαν.

οἱ δ' ὅτε δὴ ῥ' ἴκανον ὅθι σφίσιν εἴκε λοχῆσαι,

was fit  
for

520

ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἦν πάντεσσι βοτοῖσιν,

ἐνθ' ἄρα τοί γ' ἴζοντ' εἰλυμένοι αἶθοπι χαλκῷ.

τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ ἦατο λαῶν,

δέγμενοι ὁππότε μῆλα ἰδοῖατο καὶ ἔλικας βοῦς.

οἱ δὲ τάχα προγένοντο, δύω δ' ἄμ' ἔποντο νομῆς

525

τερπόμενοι σύριγξιν· δόλον δ' οὐ τι προνόησαν.

making merry

οἱ μὲν τὰ προϋδόντες ἐπέδραμον, ὦκα δ' ἔπειτα

τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πῶεα καλὰ

cut off

ἀργεννέων οἴων, κτεῖνον δ' ἐπὶ μηλοβοτῆρας.

οἱ δ' ὥς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσίν·

530

εἰράων προπάροιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων

βάντες ἀερσιπόδων μετεκίαθον, αἶψα δ' ἴκοντο.

στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας,

βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν.

ἐν δ' Ἔρις ἐν δὲ Κυδοιμὸς ὀμίλεον, ἐν δ' ὀλοή Κῆρ, 535

\* 54. This line seems to mean that t besiegers  
offered t settle the altern. giving 1/2 their g<sup>d</sup>s or being  
sacked.

ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,  
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν·  
 εἶμα δ' ἔχ' ἄμφ' ὤμοισι δαφινεὸν αἵματι φωτῶν.  
 ὠμίλειν δ' ὥς τε ζωοὶ βροτοὶ ἡδ' ἐμάχοντο,  
 νεκρούς τ' ἀλλήλων ἔρυνον κατατεθνηῶτας.

Ἐν δ' ἐτίθει νειὸν μαλακὴν, πείραν ἄρουραν,  
 εὐρείαν τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ  
 ζεύγεα διενέοντες ἐλάστρεον ἔνθα καὶ ἔνθα.  
 οἱ δ' ὁπότε στρέψαντες ἰκοίατο τέλσον ἀρούρης,  
 τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἶνου  
 δόσκειν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,  
 ἰέμενοι νειοῖο βαθείης τέλσον ἰκέσθαι.  
 ἡ δὲ μελαίνειτ' ὀπισθεν, ἀρηρομένη δὲ ἑῴκει,  
 χρυσεῖη περ ἐοῦσα· τὸ δὴ πέρι θαῦμα τέτυκτο.

Ἐν δ' ἐτίθει τέμενος βασιλήϊον· ἔνθα δ' ἔριθοι  
 ἡμῶν ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.  
 δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτον ἔραζε,  
 ἄλλα δ' ἀμαλλοδετῆρες ἐν ἐλλεδανοῖσι δέοντο.  
 τρεῖς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὀπισθε  
 παῖδες δραγμαεύοντες, ἐν ἀγκαλίδεσσι φέροντες,  
 ἀσπερχὲς παρέχον· βασιλεὺς δ' ἐν τοῖσι σιωπῇ  
 σκῆπτρον ἔχων ἐσθήκει ἐπ' ὄγμου γηθόσυνος κῆρ.  
 κήρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοντο,  
 βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες  
 δεῖπνον ἐρίθοισιν λεύκ' ἄλφιστα πολλὰ πάλυνον.

Ἐν δ' ἐτίθει σταφυλῇσι μέγα βρίθουνσαν ἀλῶν  
 καλὴν χρυσεῖν· μέλανε δ' ἀνὰ βότρυες ἦσαν,  
 ἐσθήκει δὲ κάμαξι διαμπερὲς ἀργυρέησιν.  
 ἀμφὶ δὲ κνανέην κάπετον, περὶ δ' ἔρκος ἔλασσε  
 κασσιτέρου· μία δ' οἷα ἀταρπιτὸς ἦεν ἐπ' αὐτήν,  
 τῇ νίσοντο φορῆς, ὅτε τρυγῶφεν ἀλῶν.  
 παρθενικαὶ δὲ καὶ ἡίθεοι ἀταλὰ φρονέοντες

πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπόν.

τοῖσιν δ' ἐν μέσσοισι πάϊς φόρμιγγι λιγέῃ

ἱμερόεν κιθάριζε, λίνον δ' ὑπὸ καλὸν αἶιδε

λεπταλέῃ φωνῇ· τοὶ δὲ ρήσσοντες ἀμαρτῇ

μολπῇ τ' λυγμῷ τε ποσὶ σκαίροντες ἔποντο.

Ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραϊράων·

αἱ δὲ βόες χρυσοῖο τέτεύχατο κασσιτέρου τε,

μυκηθμῷ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε

πὰρ ποταμὸν κελάδοντα, παρὰ ροδανὸν δονακῆα.

χρῦσειοι δὲ νομῆες ἅμ' ἐστιχώντο βόεσσι

τέσσαρες, ἐννέα δὲ σφι κύνες πόδας ἀργοὶ ἔποντο.

σμερδαλέω δὲ λέοντε δύ' ἐν πρώτῃσι βόεσσι

ταῦρον ἐρύγμηλον ἐχέτην· ὁ δὲ μακρὰ μεμυκῶς

ἔλκετο· τὸν δὲ κύνες μετεκίαθον ἥδ' αἰζήοι.

τὼ μὲν ἀναρρήξαντε βοὸς μέγαλοιο βοεῖην

ἔγκατα καὶ μέλαν αἶμα λαφύσσετον· οἱ δὲ νομῆες

αὐτῶς ἐνδῖεσαν ταχέας κύνας ὀτρύνοντες.

οἱ δ' ἦ τοι δακέειν μὲν ἀπετρωπῶντο λεόντων,

ἰστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἐκ τ' ἀλέοντο.

Ἐν δὲ νομὸν ποίησε περικλυτὸς ἀμφιγυήεις

ἐν καλῇ βήσση μέγαν οἶων ἀργεννάνων,

σταθμούς τε κλισίας τε κατρεφέας ἰδὲ σηκούς.

Ἐν δὲ χορὸν ποίκιλλε περικλυτὸς ἀμφιγυήεις,

τῷ ἴκελον οἶόν ποτ' ἐνὶ Κνωσῷ εὐρείῃ

Δαίδαλος ἥσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.

ἔνθα μὲν ἡΐθεοι καὶ παρθένοι ἀλφεσίβοιαι

ὠρχεῦντ', ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.

τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας

εἶατ' ἐϋννήτους, ἦκα στίλβοντας ἐλαίῳ·

καὶ ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας

εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.

οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσσι

↓ apparently used in prep. stuff.

ρεία μάλ', ὥς ὅτε τις τροχὸν ἄρμενον ἐν <sup>hands</sup> παλάμῃσιν 600  
 ἐζόμενος κεραμεὺς πειρήσεται, αἶ κε θέῃσιν·  
 ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισι. *in lines.*  
 πολλὸς δ' ἱμερόεντα χορὸν περίσταθ' ὄμιλος  
 τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς  
 φορμίζων· δοιὼ δὲ κυβιστητῆρε κατ' αὐτοὺς 605  
 μολπῆς ἐξάρχοντος ἐδίνενον κατὰ μέσσους.

Ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὀκεανοῖο *strongly*  
 ἄντυγα παρ πυμάτην σάκεος πύκα ποιητοῖο.

Αὐτὰρ ἐπεὶ δὴ τεύξε σάκος μέγα τε στιβαρόν τε, 610  
 τεύξ' ἄρα οἱ θώρηκα φαεινότερον πυρὸς αὐγῆς,  
 τεύξε δέ οἱ κόρυθα βριαρὴν κροτάφοις ἀραρυῖαν, *brass*  
 καλὴν δαιδαλέην, ἐπὶ δὲ χρύσειον λόφον ἤκε,  
 τεύξε δέ οἱ κνημίδας ἑανοῦ κασσιτέροιο. *(gold / iron) (strongly)*

Αὐτὰρ ἐπεὶ πάνθ' ὅπλα κάμῃ κλυτὸς ἀμφιγυήεις, *strongly*  
 μητρὸς Ἀχιλλῆος θῆκε προπάραιθεν αἰείρας. 615  
 ἣ δ' ἔρηξ ὥς ἄλτο κατ' Οὐλύμπου νιφόεντος,  
 τεύχεα μαρμαίροντα παρ' Ἑφαίστοιο φέρουσα.



## ΙΛΙΑΔΟΣ Τ.

### Μήνιδος ἀπόρρησις.

Ἦὼς μὲν κροκόπεπλος ἀπ' Ὠκεανοῖο ῥοάων  
ῶρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσιν·  
ἢ δ' ἔς νῆας ἵκανε θεοῦ πάρα δῶρα φέρουσα.  
εὗρε δὲ Πατρόκλῳ περικείμενον ὄν φίλον νιόν,  
κλαίοντα λιγέως· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι 5  
μύρονθ'· ἢ δ' ἐν τοῖσι παρίστατο δῖα θεάων,  
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
“ τέκνον ἐμόν, τοῦτον μὲν ἔασομεν ἀχνύμενοί περ  
κεῖσθαι, ἐπεὶ δὴ πρῶτα θεῶν ἰότητι δαμάσθη·  
τύνη δ' Ἡφαίστοιο πάρα κλυτὰ τεύχεα δέξο, 10  
καλὰ μάλ', οἷ' οὗ πώ τις ἀνὴρ ὥμοισι φόρησεν.”  
Ὡς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκε *rang loudly*  
πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.  
Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδέ τις ἔτλη  
ἄντην εἰσιδέειν, ἀλλ' ἔτρεσαν. αὐτὰρ Ἀχιλλεὺς 15  
ὥς εἶδ', ὥς μιν μᾶλλον ἔδν χόλος, ἐν δέ οἱ ὅσσε *at 10*  
δεινὸν ὑπὸ βλεφάρων ὥς εἰ σέλας ἔξεφάανθεν·  
τέρπετο δ' ἐν χεῖρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.  
αὐτὰρ ἐπεὶ φρεσὶν ἦσι τετάρπετο δαίδαλα λεύσσων,  
αὐτίκα μητέρα ἦν ἔπεα πτερόεντα προσηύδα· 20  
“ μήτερ ἐμή, τὰ μὲν ὅπλα θεὸς πόρεν οἷ' ἐπιεικὲς  
ἔργ' ἔμεν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι.  
νῦν δ' ἦ τοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ' αἰνῶς

δεῖδω μή μοι τόφρα Μενoitίου ἄλκιμον υἱὸν  
 μυῖαι καδδῦσαι κατὰ χαλκοτύπους ὥτειλās

25

εὐλās ἐγγείωνται, ἀεικίσσωσι δὲ νεκρόν—

ἐκ δ' αἰὼν πέφαται—κατὰ δὲ χρóa πάντα σαπήν·”

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·

“τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων. +

τῷ μὲν ἐγὼ πειρήσω ἀλαλκεῖν ἄγρια φῦλα,

30

μυῖας, αἱ ρά τε φῶτας ἀρῆϊφάτους κατέδουσιν·

*slain in fight*

ἦν περ γὰρ κῆταί γε τελεσφόρον εἰς ἐνιαυτόν,

αἰεὶ τῷ γ' ἔσται χρῶς ἔμπεδος, ἥ καὶ ἀρείων.

ἀλλὰ σύ γ' εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς,

μῆνιν ἀποειπὼν Ἀγαμέμνωνι, ποιμένι λαῶν,

35

αἶψα μάλ' ἐς πόλεμον θωρήσσεο, δύσεο δ' ἀλκὴν·”

Ὡς ἄρα φωνήσασα μένος πολυθαρσὲς ἐνῆκε,

Πατρόκλῳ δ' αὖτ' ἀμβροσίην καὶ νέκταρ ἐρυθρὸν

στάξε κατὰ ῥινῶν, ἵνα οἱ χρῶς ἔμπεδος εἴη.

Αὐτὰρ ὁ βῆ παρὰ θῖνα θαλάσσης δῖος Ἀχιλλεὺς

40

σμερδαλέα ἰάχων, ὦρσεν δ' ἥρωας Ἀχαιοὺς.

καὶ ῥ' οἱ περ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,

οἱ τε κυβερνῆται καὶ ἔχον οἰήϊα νηῶν

*steu age*

καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοιο δοτῆρες,

καὶ μὴν οἱ τότε γ' εἰς ἀγορὴν ἴσαν, οὐνεκ' Ἀχιλλεὺς

45

ἔξεφάνη, δηρὸν δὲ μάχης ἐπέπαντ' ἀλεγεινῆς.

τῷ δὲ δύω σκάζοντε βάτην Ἀρεος θεράποντε,

Τυδεΐδης τε μενεπτόλεμος καὶ δῖος Ὀδυσσεύς,

ἔγχει ἐρειδομένω· ἔτι γὰρ ἔχον ἔλκεα λυγρά·

καδ δὲ μετὰ πρώτῃ ἀγορῇ ἴζοντο κιόντες.

50

αὐτὰρ ὁ δεύτατος ἦλθεν ἄναξ ἀνδρῶν Ἀγαμέμνων,

ἔλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμίνῃ

οὔτα Κόων Ἀντηνορίδης χαλκήρεϊ δουρί.

αὐτὰρ ἐπεὶ δὴ πάντες ἀολλίσθησαν Ἀχαιοί,

τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὥκεις Ἀχιλλεὺς·

55

*to life is  
slain out  
him.*

*κῆταί*

“Ἀτρείδῃ, ἣ ἄρ τι τόδ’ ἀμφοτέροισιν ἄρειον  
 ἔπλετο, σοὶ καὶ ἐμοί, ὃ τε νῶϊ περ ἀχυνμένῳ κῆρ  
 θυμοβόρῳ ἔριδι μενεήναμεν εἵνεκα κούρης;  
 τὴν ὄφελ’ ἐν νήεσσι κατακτάμεν.” Ἀρτεμις ἰῶ,  
 ἡματι τῷ ὅτ’ ἐγὼν ἐλόμην Λυρνησὸν ὀλέσσας·  
 τῷ κ’ οὐ τόσσοι Ἀχαιοὶ ὁδὰξ ἔλον ἄσπετον οὐδας  
 δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομνήσαντος.

1. when  
 2 in that

60

“Ἐκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς  
 δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι οἶω.

ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχυνέμενοί περ,  
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκῃ·

65

νῦν δ’ ἣ τοι μὲν ἐγὼ παύω χόλον, οὐδέ τί με χρῆ  
 ἀσκελέως αἰεὶ μενεαινέμεν· ἀλλ’ ἄγε θάσσον

implacably

ὄτρυνον πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς,  
 ὄφρ’ ἔτι καὶ Τρώων πειρήσομαι ἀντίον ἐλθών,

70

αἶ κ’ ἐθέλωσ’ ἐπὶ νηυσὶν ἱαύειν· ἀλλὰ τιν’ οἶω  
 ἀσπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγησι  
 δῆϊον ἐκ πολέμοιο ὑπ’ ἔγχεος ἡμετέροιο.”

next

“Ὡς ἔφαθ’, οἱ δ’ ἐχάρησαν ἐϋκνήμιδες Ἀχαιοὶ  
 μῆνιν ἀπειπόντος μεγαθύμου Πηλεΐωνος.

75

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
 [αὐτόθεν ἐξ ἔδρης, οὐδ’ ἐν μέσσοισιν ἀναστάς].

“ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρης,  
 ἑσταότος μὲν καλὸν ἀκούειν, οὐδὲ ἔοικεν

ὑββάλλειν· χαλεπὸν γὰρ ἐπισταμένῳ περ ἔόντι.  
 ἀνδρῶν δ’ ἐν πολλῷ ὁμάδῳ πῶς κέν τις ἀκούσαι

80

in company

ἦ εἴποι; βλάβεται δὲ λιγύς περ ἐὼν ἀγορητής.  
 Πηλεΐδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι

σύνθεσθ’ Ἀργεῖοι, μῦθόν τ’ εὖ γινώτε ἕκαστος.  
 πολλάκι δὴ μοι τοῦτον Ἀχαιοὶ μῦθον ἔειπον,

give heed

85

καὶ τέ με νεικέεσκον· ἐγὼ δ’ οὐκ αἰτιός εἰμι,  
 ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἡεροφοῖτις Ἐρινύς,

οἳ τέ μοι εἰν ἀγορῇ φρεσὶν ἔμβαλον ἄγριον ἄτην,  
 ἥματι τῷ ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.  
 ἀλλὰ τί κεν ῥέξαιμι; θεὸς διὰ πάντα τελευτᾷ. 90

πρέσβα Διὸς θυγάτηρ Ἄτη, ἣ πάντας ἀᾶται,  
 οὐλομένη· τῇ μὲν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ' οὐδὲι  
*goeth* πίλινται, ἀλλ' ἄρα ἥ γε κατ' ἀνδρῶν κράτα βαίνει *entangleth*  
 βλάπτουσ' ἀνθρώπους· κατὰ δ' οὖν ἕτερόν γε πέδῃσε.

καὶ γὰρ δὴ νῦ ποτε Ζεὺς ἄσατο, τὸν περ ἄριστον 95

ἀνδρῶν ἠδὲ θεῶν φασ' ἔμμεναι· ἀλλ' ἄρα καὶ τὸν

Ἥρῃ θῆλυς ἐοῦσα δολοφροσύνης ἀπάτησεν,

ἥματι τῷ ὅτ' ἔμελλε βίην Ἡρακληεῖν

Ἀλκμήνῃ τέξεσθαι ἐϋστεφάνῳ ἐνὶ Θήβῃ.

ἦ τοι ὃ γ' εὐχόμενος μετέφη πάντεσσι θεοῖσι· 100

‘κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαί τε θέαιναι,

ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι ἀνώγει.

σήμερον ἄνδρα φώωσδε μογοστόκος Εἰλείθνια

ἐκφανεῖ, ὃς πάντεσσι περικτιόνεσσιν ἀνάξει,

τῶν ἀνδρῶν γενεῆς οἳ θ' αἵματος ἐξ ἐμεῦ εἰσὶ· 105

τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρῃ·

‘ψευστήσεις, οὐδ' αὖτε τέλος μύθῳ ἐπιθήσεις.

εἰ δ' ἄγε νῦν μοι ὅμοσον, Ὀλύμπιε, καρτερὸν ὄρκον,

ἣ μὲν τὸν πάντεσσι περικτιόνεσσιν ἀνάξιν,

ὃς κεν ἐπ' ἥματι τῷδε πέσῃ μετὰ ποσσὶ γυναικὸς 110

τῶν ἀνδρῶν οἳ σῆς ἐξ αἵματος εἰσι γενέθλης·

ὥς ἔφατο· Ζεὺς δ' οὐ τι δολοφροσύνην ἐνόησεν,

ἀλλ' ὅμοσεν μέγαν ὄρκον, ἔπειτα δὲ πολλὸν ἀάσθη.

Ἥρῃ δ' αἰξασα λίπεν ρίον Οὐλύμποιο,

καρπαλίμως δ' ἵκετ' Ἄργος Ἀχαιϊκόν, ἐνθ' ἄρα ἦδη 115

ἰφθίμην ἄλοχον Σθενέλου Περσηϊάδαο.

ἣ δ' ἐκύει φίλον υἱόν, ὃ δ' ἔβδομος ἐστήκει μείς·

ἐκ δ' ἄγαγε πρὸ φώωσδε καὶ ἡλιτόμνηνον ἐόντα, *made up told*

Ἀλκμήνης δ' ἀπέπαυσε τόκον, σχέθε δ' Εἰλειθυίας.

*will be  
deceive*

*peak*



αὐτὴ δ' ἀγγελεύουσα Δία Κρονίωνα προσηύδα·  
 'Ζεῦ πάτερ ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ θήσω·  
 ἤδη ἀνὴρ γέγον' ἐσθλός, ὅς 'Αργείοισιν ἀνάξει,  
 Εὐρυσθεύς, Σθενέλοιο πάϊς Περσηϊάδαο,  
 σὸν γένος· οὐ οἱ ἀεικὲς ἀνασσέμεν 'Αργείοισιν·  
 ὥς φάτο, τὸν δ' ἄχος ὄξυν κατὰ φρένα τύψε βαθεῖαν·  
 αὐτίκα δ' εἶλ' "Αθην κεφαλῆς λιπαροπλοκάμοιο  
 χωόμενος φρεσὶν ἦσι, καὶ ὤμοσε καρτερόν ὄρκον  
 μή ποτ' ἐς Οὐλυμπόν τε καὶ οὐρανὸν ἀστερόεντα  
 αὖτις ἐλεύσεσθαι "Αθην, ἣ πάντας ἀᾶται.  
 ὥς εἰπὼν ἔρριπεν ἀπ' οὐρανοῦ ἀστερόεντος  
 χειρὶ περιστρέψας· τάχα δ' ἵκετο ἔργ' ἀνθρώπων.  
 τὴν αἰεὶ στενάχεςχ', ὅθ' ἐὼν φίλον υἷὸν ὀρώτο  
 ἔργον ἀεικὲς ἔχοντα ὑπ' Εὐρύσθηος ἀέθλων.  
 ὥς καὶ ἐγών, ὅτε δὴ αὖτε μέγας κορυθαίολος "Εκτωρ  
 'Αργείους ὀλέκεσκεν ἐπὶ πρύμνησι νέεσσιν,  
 οὐ δυνάμην λελαθέσθ' "Ατῆς, ἥ πρῶτον ἀάσθη.  
 ἀλλ' ἐπεὶ ἀασάμην καὶ μεν φρένας ἐξέλετο Ζεὺς,  
ἄν ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι' ἄποινα·  
 ἀλλ' ὄρσευ πόλεμόνδε, καὶ ἄλλους ὄρνυθι λαούς.  
 δῶρα δ' ἐγὼν ὅδε πάντα παρασχέμεν, ὅσσα τοι ἐλθὼν  
 χθιζὸς ἐνὶ κλισίῃσιν ὑπέσχετο δῖος 'Οδυσσεύς.  
 εἰ δ' ἐθέλεις, ἐπίμεινον ἐπειγόμενός περ "Αρης,  
 δῶρα δέ τοι θεράποντες ἐμῆς παρὰ νηὸς ἐλόντες  
 οἴσουσ', ὅφρα ἴδῃαι ὅ τοι μενοεικέα δώσω."

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς 'Αχιλλεύς·  
 "'Ατρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν 'Αγάμεμνον,  
 δῶρα μὲν αἶ κ' ἐθέλησθα παρασχέμεν, ὥς ἐπιεικές,  
 ἣ τ' ἐχέμεν παρὰ σοί· νῦν δὲ μνησώμεθα χάρμης  
 αἶψα μάλ'· οὐ γὰρ χρὴ κλοτοπέυειν ἐνθάδ' ἐόντας  
 οὐδὲ διατρίβειν· ἔτι γὰρ μέγα ἔργον ἄρεκτον·  
 ὥς κέ τις αὐτ' 'Αχιλῆα μετὰ πρῶτοισιν ἴδῃται

120

125

130

135

141

146

150

*whirling**tasks**make amends**waste time in  
subtles**wander*

ἔγχεϊ χαλκείῳ Τρώων δλέκοντα φάλαγγας.  
ὦδὲ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
“ μὴ δὴ οὕτως ἀγαθὸς περ ἐών, θεοείκελ' Ἀχιλλεῦ, 155

*fasting*  
*(Odysseus's discharges function of the Chorus)*  
νῆστιας ὄτρυνε προτὶ Ἴλιον νῆας Ἀχαιῶν  
Τρωσὶ μαχησομένους, ἐπεὶ οὐκ ὀλίγον χρόνον ἔσται  
φύλοπις, εὖτ' ἂν πρῶτον ὁμιλήσωσι φάλαγγες  
ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέροισιν.

ἀλλὰ πάσασθαι ἄνωχθι θοῆς ἐπὶ νηυσὶν Ἀχαιοὺς 160  
σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.

*fasting*  
οὐ γὰρ ἀνὴρ πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα·  
ἄκμηνος σίτοιο δυνήσεται ἅντα μάχεσθαι·  
εἴ περ γὰρ θυμῷ γε μενοινάᾳ πολεμίζειν,  
ἀλλὰ τε λάθρη γυῖα βαρύνεται, ἥδὲ κιχάνει 165

*fail*  
δίψα τε καὶ λιμός, βλάβεται δέ τε γούνατ' ἰόντι.  
ὅς δέ κ' ἀνὴρ οἴνοιο κορεσσάμενος καὶ ἔδωδῆς

ἄνδράσι δυσμενέεσσι πανημέριος πολεμίζει,  
θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσίν, οὐδέ τι γυῖα  
πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμοιο. 170

ἀλλ' ἄγε λαὸν μὲν σκέδασον καὶ δεῖπνον ἄνωχθι  
ὄπλεσθαι· τὰ δὲ δῶρα ἄναξ ἀνδρῶν Ἀγαμέμνων  
οἰσέτω ἐς μέσσην ἀγορήν, ἵνα πάντες Ἀχαιοὶ  
ὀφθαλμοῖσιν ἴδωσι, σὺ δὲ φρεσὶ σῆσιν ἱανθῆς.  
ὁμνυέτω δέ τοι ὄρκον ἐν Ἀργείοισιν ἀναστάς, 175

μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἥδὲ μιγῆναι·  
[ἡ θέμις ἐστίν, ἄναξ, ἢ τ' ἀνδρῶν ἢ τε γυναικῶν.]

καὶ δὲ σοὶ αὐτῷ θυμὸς ἐνὶ φρεσὶν ἴλαος ἔστω.  
αὐτὰρ ἔπειτά σε δαιτὶ ἐνὶ κλισίῃς ἀρεσάσθω  
πιεῖρη, ἵνα μή τι δίκης ἐπιδευὲς ἔχῃσθα. 180

Ἀτρεΐδῃ, σὺ δ' ἔπειτα δικαιότερος καὶ ἐπ' ἄλλῳ  
ἔσσεαι. οὐ μὲν γάρ τι νεμεσσητὸν βασιλῆα  
ἄνδρ' ἀπαρέσσεσθαι, ὅτε τις πρότερος χαλεπήνῃ.”

(Odysseus's discharges function of the Chorus)

or to the practical man

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
 “χαίρω σεῦ, Λαερτιάδη, τὸν μῦθον ἀκούσας” 185  
 ἐν μοίρῃ γὰρ πάντα διίκεο καὶ κατέλεξας.

ταῦτα δ' ἐγὼν ἐθέλω ὁμόσαι, κέλεται δέ με θυμός,  
 οὐδ' ἐπιорκήσω πρὸς δαίμονος. αὐτὰρ Ἀχιλλεὺς  
 μιννέτω αὐτόθι τῆς ἐπειγόμενός περ Ἄρηος. *before for a time*  
 μίμνετε δ' ἄλλοι πάντες ἀολλέες, ὅφρα κε δῶρα 190  
 ἐκ κλισίης ἔλθῃσι καὶ ὄρκια πιστὰ τάμωμεν. *make oath w sacrifice.*  
 σοὶ δ' αὐτῷ τόδ' ἐγὼν ἐπιτέλλομαι ἡδὲ κελεύω·

κρινάμενος κούρητας ἀριστῆας Παναχαιῶν  
 δῶρα ἐμῆς παρὰ νηὸς ἐνεικέμεν, ὅσσ' Ἀχιλῆϊ  
 χθιζὸν ὑπέστημεν δώσειν, ἀγέμεν τε γυναῖκας. 195  
 Ταλθύβιος δέ μοι ὦκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
 κάπρον ἐτοιμασάτω, ταμέειν Δίί τ' Ἡελίῳ τε.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 ἄλλοτὲ περ καὶ μᾶλλον ὀφέλλετε ταῦτα πένεσθαι, 200

ὅπποτε τις μεταπαυσωλὴ πολέμοιο γένηται *pause*  
 καὶ μένος οὐ τόσον ἦσιν ἐνὶ στήθεσσιν ἐμοῖσι.  
 νῦν δ' οἱ μὲν κέεται δεδαῖγμένοι, οὓς ἐδάμασσαν

Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκέν,  
 ὑμεῖς δ' ἐς βρωτὺν ὀτρύνετον· ἦ τ' ἂν ἐγὼ γε 205  
 νῦν μὲν ἀνώγοιμι πτολεμίζειν νῆας Ἀχαιῶν

νῆστιας ἀκμήνους, ἅμα δ' ἠελίῳ καταδύντι  
 τεύξεσθαι μέγα δόρπον, ἐπὴν τισαίμεθα λώβην.  
 πρὶν δ' οὗ πῶς ἂν ἔμοιγε φίλον κατὰ λαιμὸν ἰεῖν  
 οὐ πόσις οὐδὲ βρώσις, ἐταίρου τεθνηῶτος, 210

ὅς μοι ἐνὶ κλισίῃ δεδαῖγμένος ὀξείῃ χαλκῷ  
 κεῖται ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ' ἐταῖροι  
 μύρονται· τό μοι οὐ τι μετὰ φρεσὶ ταῦτα μέμηλεν,  
 ἀλλὰ φόνος τε καὶ αἷμα καὶ ἀργαλέος στόνος ἀνδρῶν.” *w his ft tow. t door.*

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ’ Ἀχαιῶν, 216

*thou art* κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ  
ἔγχει, ἐγὼ δέ κε σεῖο νοήματί γε προβαλοίμην  
πολλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.

τῷ τοι ἐπιτλήτω κραδίη μύθοισιν ἐμοῖσιν. 220

αἰψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,  
ἧς τε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχενεν, *shew*

*harvest* ἄμῆτος δ’ ὀλίγιστος, ἐπὴν κλίνῃσι τάλαντα  
Ζεὺς, ὅς τ’ ἀνθρώπων τὰμῆς πολέμοιο τέτυκται.

*by fasting* γαστέρι δ’ οὐ πως ἔστι νέκυν πενθήσαι Ἀχαιούς· 225

λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἡματα πάντα  
πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο ;

*for a day* ἀλλὰ χρὴ τὸν μὲν καταθάπτειν ὅς κε θάνῃσι,

*for a day* νηλέα θυμὸν ἔχοντας, ἐπ’ ἡματι δακρύσαντας·  
ὅσσοι δ’ ἂν πολέμοιο περὶ στυγεροῖο λίπωνται, 230

μεμνῆσθαι πόσιος καὶ ἐδητύος, ὅφρ’ ἔτι μᾶλλον  
ἀνδράσι δυσμενέεσσι μαχώμεθα νωλεμὲς αἰεὶ,

ἑσσάμενοι χροὶ χαλκὸν ἀτειρέα. μηδέ τις ἄλλην  
λαῶν ὀτρυντὺν ποτιδέγμενος ισχανάσθω. *hold back*

ἦδε γὰρ ὀτρυντὺς κακὸν ἔσσεται ὅς κε λίπηται 235

νηυσὶν ἐπ’ Ἀργείων· ἀλλ’ ἀθρόοι ὀρμηθέντες

Τρωσὶν ἐφ’ ἱπποδάμοισιν ἐγείρομεν ὄξυν Ἄρῃα.”

*take w him* Ἡ, καὶ Νέστορος νῆας ὀπάσσατο κυδαλίμοιο,

Φυλείδην τε Μέγητα Θόαντά τε Μηριόνην τε

καὶ Κρειοντιάδην Λυκομήδεα καὶ Μελάνιππον· 240

βᾶν δ’ ἵμεν ἐς κλισίην Ἀγαμένονος Ἀτρεΐδαο.

αὐτίκ’ ἐπειθ’ ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον·

ἐπὶ τὰ μὲν ἐκ κλισίης τρίποδας φέρον, οὓς οἱ ὑπέστη,

αἰθῶνας δὲ λέβητας ἑεῖκοσι, δώδεκα δ’ ἵππους·

ἐκ δ’ ἄγον αἶψα γυναικάς ἀμύμονα ἔργα ἰδυίας 245

ἔπτ’, ἀτὰρ ὀγδοάτην Βρισηΐδα καλλιπάρηον.

*weighed* χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαντα



ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν.  
καὶ τὰ μὲν ἐν μέσση ἀγορῇ θέσαν, ἂν δ' Ἀγαμέμνων  
ἵστατο· Ταλθύβιος δὲ θεῷ ἐναλγίκιος αὐδὴν 250  
κάπρον ἔχων ἐν χερσὶ παρίστατο ποιμένι λαῶν.

Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,  
ἣ οἱ πὰρ ξίφεος μέγα κουλεὸν αἶεν ἄωρτο, *scabbard*  
κάπρου ἀπὸ τρίχας ἀρξάμενος, Διὶ χεῖρας ἀνασχὼν *cut off*  
εὖχετο· τοὶ δ' ἄρα πάντες ἐπ' αὐτόφιν ἦτο σιγῇ *255 by themselves*  
Ἀργεῖοι κατὰ μοῖραν, ἀκούοντες βασιλῆος. *duly*  
εὐξάμενος δ' ἄρα εἶπεν ἰδὼν εἰς οὐρανὸν εὐρύν·

“ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὑπάτος καὶ ἄριστος,  
Γῇ τε καὶ Ἥελιος καὶ Ἑρινύες, αἱ θ' ὑπὸ γαῖαν *take vengeance on*  
ἀνθρώπους τίννυνται, ὅτις κ' ἐπλόρκον ὁμόσση, 260  
μὴ μὲν ἐγὼ κούρη Βρισηΐδι χεῖρ' ἐπενείκai,  
οὔτ' εὐνῆς πρόφασιν κεκρημένος οὔτε τευ ἄλλου.  
ἀλλ' ἔμεν' ἀπρ<sup>ο</sup>τίμαστος ἐνὶ κλισίῃσιν ἐμῇσιν. *untouched*  
εἰ δέ τι τῶνδ' ἐπλόρκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν  
πολλὰ μάλ', ὅσσα διδοῦσιν ὅτις σφ' ἀλίτῃται ὁμόσσας.” 265

Ἦ, καὶ ἀπὸ στόμαχον κάπρου τάμε νηλεΐ χαλκῷ.  
τὸν μὲν Ταλθύβιος πολιῆς ἀλὸς ἐς μέγα λαῖτμα *wash*  
ῥίψ' ἐπιδιμήσας, βόσιν ἰχθύσιν· αὐτὰρ Ἀχιλλεὺς  
ἀνστὰς Ἀργεῖοισι φιλοπτολέμοισι μετηύδα·

“Ζεῦ πάτερ, ἣ μεγάλας ἄτας ἀνδρεσσι διδοῖσθα· 270  
οὐκ ἂν δὴ ποτε θυμὸν ἐνὶ στήθεσσι ἐμοῖσιν  
Ἀτρεΐδης ὦριε διαμπερές, οὐδέ κε κούρη  
ἦγεν ἐμεῦ ἀέκοντος ἀμήχανος· ἀλλὰ ποθι Ζεὺς  
ἦθελ' Ἀχαιοῖσιν θάνατον πολέεσσι γενέσθαι.  
νῦν δ' ἔρχεσθ' ἐπὶ δειπνον, ἵνα ξυνάγωμιν Ἀργα.” 275

Ὡς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψήρην. *irresistible*  
οἱ μὲν ἄρ' ἐσκίδναντο ἐῖν ἐπὶ νῆα ἕκαστος, *let so that it*  
δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο, *broke up you self*  
βὰν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο. *speedily*  
*took up*

καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθισαν δὲ γυναῖκας, 280  
ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγανοί.

Βρισηΐς δ' ἄρ' ἔπειτ', ἱκέλη χρυσῇ Ἀφροδίτῃ,  
ὥς ἰδὲ Πάτροκλον δεδαϊγμένον ὀξείῃ χαλκῷ,  
ἀμφ' αὐτῷ χυμένη λίγ' ἐκέκνε, χερσὶ δ' ἄμυσσε *lou*  
στήθεά τ' ἠδ' ἀπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα. 285

Pattus of  
Homer.

*waits  
(see note)*

εἶπε δ' ἄρα κλαίουσα γυνὴ εἰκυῖα θεῇσι·  
“ Πάτροκλέ μοι δειλῇ πλείστον κεχαρισμένε θυμῷ,  
ζῶν μὲν σε ἔλειπον ἐγὼ κλισίῃθην ἰούσα,  
νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,  
ἄψ' ἀνιούσ'. ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί. 290  
ἄνδρα μὲν, ᾧ ἔδοσαν με πατὴρ καὶ πότνια μήτηρ,  
εἶδον πρὸ πτόλιος δεδαϊγμένον ὀξείῃ χαλκῷ,  
τρέϊς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,  
κηδείους, οἳ πάντες ὀλέθριον ἦμαρ ἐπέσπον.  
οὐδὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὦκὺς Ἀχιλλεὺς 295  
ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος,  
κλαίειν, ἀλλὰ μ' ἔφασκες Ἀχιλλῆος θείοιο  
κουριδίην ἄλοχον θήσειν, ἄξειν τ' ἐνὶ νηυσὶν  
ἐς Φθίην, δαΐσειν δὲ γάμον μετὰ Μυρμιδόνεσσι.  
τῷ σ' ἄμοτον κλαίω τεθνηῶτα, μέλιχον αἰεί.” 300

*fast  
continually*

“Ὡς ἔφατο κλαίονσ', ἐπὶ δὲ στενάχοντο γυναῖκες,  
Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἐκάσθη.  
αὐτὸν δ' ἀμφὶ γέροντες Ἀχαιῶν ἠγερέθοντο  
λίσσόμενοι δειπνήσαι· ὁ δ' ἠρνεῖτο στεναχίζων·  
“ λίσσομαι, εἴ τις ἐμοὶ γε φίλων ἐπιπιθέθ' ἐταίρων, 305  
μή με πρὶν σίτοιο κελεύετε μηδὲ ποτῆτος  
ἄσασθαι φίλον ἦτορ, ἐπεὶ μ' ἄχος αἰνὸν ἱκάνει·  
δύντα δ' ἐς ἥελιον μενέω καὶ τλήσομαι ἐμπης.” *continually*

“Ὡς εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆας,  
δοιῶ δ' Ἀτρεΐδα μενέτην καὶ δῖος Ὀδυσσεύς, 310  
Νέστωρ Ἰδομενεὺς τέ γέρων θ' ἱππηλάτα Φοῖνιξ,

τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ  
 τέρπετο, πρὶν πολέμον στόμα δύνειν αἱματόεντος· *(and I was so)*  
 μνησάμενος δ' ἀδινῶς ἀγρευεῖκατο φώνησέν τε *heavily sighed &*  
 “ἦ ῥά νῦ μοι ποτε καὶ σύ, δυσάμμορε, φίλταθ' ἐταίρων, 315  
 αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔθηκας  
 αἶψα καὶ δτραλέως, ὁπότε σπερχοῖατ' Ἀχαιοὶ *savoury*  
 Τρῳσὶν ἐφ' ἱπποδάμοισι φέρειν πολὺδακρυν Ἄρῃα. *readily*  
 νῦν δὲ σὺ μὲν κεῖσαι δεδαῖγμένος, αὐτὰρ ἐμὸν κῆρ  
 ἄκμηνον πόσιος καὶ ἐδῆτύος, ἔνδον ἐόντων, 320  
 σῇ ποθῇ· οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι,  
 οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην,  
 ὅς πού νῦν Φθίῃφι τέρεν κατὰ δάκρυον εἴβει  
χήτεϊ τοιοῦδ' υἱός· ὁ δ' ἀλλοδαπῷ ἐνὶ δῆμῳ  
 εἵνεκα ρίγεδανῆς Ἑλένης Τρῳσὶν πολεμίζω· *for loss*  
 ἥε τὸν ὅς Σκύρῳ μοι ἔνι τρέφεται φίλος υἱός, *baleful*  
 εἴ πού ἔτι ζῶει γε Νεοπτόλεμος θεοειδής.  
 πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσι ἐώλπει  
 οἶον ἐμὲ φθίσεσθαι ἀπ' Ἀργεὸς ἱπποβότοιο 330  
 αὐτοῦ ἐνὶ Τροίῃ, σὲ δέ τε Φθίῃνδε νέεσθαι,  
 ὥς ἂν μοι τὸν παῖδα θοῇ ἐνὶ νηὶ μελαίνῃ  
 Σκυρόθεν ἐξαγάγοις καὶ οἱ δείξιαις ἕκαστα,  
 κτήσιν ἐμὴν δμῳάς τε καὶ ὑψερεφὲς μέγα δῶμα.  
 ἦδ' ἂν Πηληϊά γ' οἶτομαι ἢ κατὰ πάμπαν *dead & gone*  
τεθνάμεν, ἢ πού τυτθὸν ἔτι ζῶοντ' ἀκάχησθαι 335  
 γῆραί τε στυγερῷ, καὶ ἐμὴν ποτιδέγμενον αἰεὶ  
 λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθεται.”  
 ὣς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο γέροντες,  
 μνησάμενοι τὰ ἕκαστος ἐνὶ μεγάροισιν ἔλειπον·  
 μυρομένους δ' ἄρα τοὺς γε ἰδὼν ἐλέησε Κρονίων, 340  
 αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·  
 “τέκνον ἐμόν, δὴ πάμπαν ἀποίχεται ἀνδρὸς ἔηος.  
 ἦ νῦ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ' Ἀχιλλεύς ; *melancholy*

κείνος ὃ γε προπάροιθε νεῶν ὀρθοκραιράων  
 ἦσται ὀδυρόμενος ἔταρον φίλον· οἱ δὲ δὴ ἄλλοι 345  
 οἴχονται μετὰ δεῖπνον, ὃ δ' ἄκμηνος καὶ ἄπαστος.  
 ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν  
 στάξον ἐνὶ στήθεσσ', ἵνα μή μιν λιμὸς ἵκηται."

ᾧ εἰπὼν ὥτρυνε πάρος μεμανῖαν Ἀθήνην·

*false on* ἢ δ' ἄρπη ἐῦκνῖα ταυρυπτέρυγι λιγυφώνῃ 350  
 οὐρανοῦ ἐκ κατεπάλτο δι' αἰθέρος. αὐτὰρ Ἀχαιοὶ  
 αὐτίκα θωρήσσοντο κατὰ στρατόν· ἢ δ' Ἀχιλλῆϊ  
 νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν  
 στάξ', ἵνα μή μιν λιμὸς ἀτερπῆς γούναθ' ἵκοιτο·

αὐτὴ δὲ πρὸς πατρὸς ἐρισθενέος πυκινὸν δῶ 355  
 ᾧ ἔχετο, τοὶ δ' ἀπάνευθε νεῶν ἐχέοντο θοάων.

*thick* ὥς δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται, 360  
ψυχραὶ, ὑπὸ ῥιπῆς αἰθρηγενέος Βορέας, *born in the upper air*  
 ὥς τότε ταρφειαὶ κόρυθες λαμπρὸν γανόωσαι  
 νηῶν ἐκφορέοντο καὶ ἀσπίδες ὀμφαλόεσσαι  
 θώρηκές τε κραταιγύαιοι καὶ μέλινα δοῦρα. *strong-plated*

αἶγλη δ' οὐρανὸν ἵκε, γέλασσε δὲ πᾶσα περὶ χθῶν  
 χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὥρνυτο ποσσὶν  
 ἀνδρῶν· ἐν δὲ μέσοισι κορύσσετο δῖος Ἀχιλλεύς.

[τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε, τῷ δὲ οἱ ὅσσε 365  
 λαμπέσθην ὥς εἴ τε πυρὸς σέλας, ἐν δὲ οἱ ἦτορ  
 δύν' ἄχος ἄτλητον· ὃ δ' ἄρα Τρωσὶν μενεαίνων  
 δύσετο δῶρα θεοῦ, τά οἱ Ἥφαιστος κάμε τεύχων.]

κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε  
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας· 370  
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν.

ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον  
 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε  
 εἴλετο, τοῦ δ' ἀπάνευθε σέλας γένετ' ἥντε μῆνης.

ὥς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναύτησι φανήη 375



καιομένοιο πυρός· τὸ δὲ καίεται ὑψόθ' ὄρεσφι  
 σταθμῷ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄελλαι  
 πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·  
 ὥς ἀπ' Ἀχιλλῆος σάκεος· σέλας αἰθέρ', ἵκανε  
 καλοῦ δαιδαλέου· περὶ δὲ τρυφάλειαν αἰέρας 380

ἵππουρις τρυφάλεια, περισσεύοντο δ' ἔθειραι  
 χρύσειαι, ἅς Ἥφαιστος ἔει λόφον ἀμφὶ θαμειάς.  
 πειρήθη δ' ἔο αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς, *ran fine*  
 εἰ οἷ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυῖα· 385

τῷ δ' εὔγε πτερὰ γίγνεται, αἶρε δὲ ποιμένα λαῶν.  
 ἐκ δ' ἄρα σύριγγος πατρῷον ἐσπάσατ' ἔγχος, *spear-case*  
 βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν

πάλλειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεύς,  
 Πηλιάδα μελίνην, τὴν πατρὶ φίλῳ πόρε Χείρων 390

Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἡρώεσσιν·  
 ἵππους δ' Αὐτομέδων τε καὶ Ἀλκιμος ἀμφιέποντες *† heart-steps*  
 ζεύγνυνον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλινούς

γαμφηλῆς ἔβαλον, κατὰ δ' ἡνία τείναν ὀπίσσω 395

κολλητὸν ποτὶ δῖφρον· ὁ δὲ μάλιστα φαεινὴν  
 χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵπποιον ἀνόρουσεν,  
 Αὐτομέδων· ὅπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς,  
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ Ὑπερίων, *bright*

“Ξάνθε τε καὶ Βαλῖε, τηλεκλυτὰ τέκνα Ποδάργης, 400

ἄλλως δὴ φράζεσθε σωσέμεν ἡνιοχῆα  
 ἄψ· Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἔωμεν πολέμοιο,  
 μηδ' ὥς Πάτροκλον λίπετ' αὐτόθι τεθνηῶπα.”

Τὸν δ' ἄρ' ὑπὸ ζυγόφῃ προσέφη πόδας αἰόλος ἵππος *found*  
 Ξάνθος, ἄφαρ δ' ἤμυσε καρῆατι· πᾶσα δὲ χαίτη 405  
 ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὐδας ἵκανε·  
 αὐδήεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη·

“καὶ λίην σ’ ἔτι νῦν γε σαώσομεν, ὄβριμ’ Ἀχιλλεῦ·  
 ἀλλὰ τοι ἐγγύθεν ἡμαρ ὀλέθριον· οὐδέ τοι ἡμεῖς  
 αἴτιοι, ἀλλὰ θεός τε μέγας καὶ Μοῖρα κραταιή. 410  
 οὐδὲ γὰρ ἡμετέρῃ βραδυτῇτί τε νῶχελίῃ τε *hedgeless*  
 Τρῶες ἀπ’ ὤμοιιν Πατρόκλου τεύχε’ ἔλοντο·  
 ἀλλὰ θεῶν ὤριστος, ὃν ἡὔκομος τέκε Λητῷ,  
 ἔκταν’ ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκε.  
 νῶϊ δὲ καί κεν ἄμα πνοιῇ Ζεφύροιο θέοιμεν, 415  
 ἣν περ ἐλαφροτάτην φάσ’ ἔμμεναι· ἀλλὰ σοὶ αὐτῷ  
 μόρσιμόν ἐστι θεῷ τε καὶ ἀνέρι ἱφι δαμῆναι.”

Ὡς ἄρα φωνήσαντος Ἑρινύες ἔσχεθον αὐδὴν.  
 τὸν δὲ μέγ’ ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “Ξάνθε, τί μοι θάνατον μαντεύεαι; οὐδέ τί σε χρή. 420  
 εἴ νυ τὸ οἶδα καὶ αὐτὸς ὅ μοι μόρος ἐνθάδ’ ὀλέσθαι,  
 νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπης  
 οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.”

Ἡ ῥα, καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

## ΙΛΙΑΔΟΣ Υ.

### Θεομαχία.

Ὡς οἱ μὲν παρὰ νηυσὶ κορωνίσι θωρήσσοντο  
 ἀμφὶ σέ, Πηλέος υἱέ, μάχης ἀκόρητον Ἀχαιοί, *hungry*  
 Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο· *high ground* ✕  
 Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι  
 κρατὸς ἀπ' Οὐλύμποιο πολυπτύχον· ἢ δ' ἄρα πάντη 5  
 φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι.  
 οὔτε τις οὖν ποταμῶν ἀπέην, νόσφ' Ὀκεανοῖο, *save*  
 οὔτ' ἄρα νυμφάων, αἳ τ' ἄλσεα καλὰ νέμονται  
 καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα. *meadows*  
 ἐλθόντες δ' ἐς δῶμα Διὸς νεφεληγερέταο 10  
 ξεστῆς αἰθούσῃσιν ἐνίζανον, ἅς Διὶ πατρὶ  
 Ἥφαιστοςποίησεν ἰδυίῃσι πραπίδεσσιν.

Ὡς οἱ μὲν Διὸς ἔνδον ἀγηγέρατ'· οὐδ' ἐνοσίχθων  
 νηκούστησε θεᾶς, ἀλλ' ἐξ ἀλὸς ἦλθε μετ' αὐτούς,  
 ἰζε δ' ἄρ' ἐν μέσσοισι, Διὸς δ' ἐξείρετο βουλήν· *was headless*  
 “τίπτ' αὐτ', ἀργικέραυνε, θεοὺς ἀγορήνδε κάλεσσας;  
 ἦ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις;  
 τῶν γὰρ νῦν ἄγχιστα μάχη πόλεμός τε δέδηκε.” *inquired ab* 15

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 “ἔγνως, ἐννοσίγαιε, ἐμὴν ἐν στήθεσι βουλήν, 20  
 ὦν ἔνεκα ξυνάγειρα· μέλουσί μοι ὀλλύμενοί περ.  
 ἀλλ' ἦ τοι μὲν ἐγὼ μενέω πτυχὶ Οὐλύμποιο  
 ἦμενος, ἐνθ' ὁρώων φρένα τέρψομαι· οἱ δὲ δὴ ἄλλοι

ἔρχεσθ' ὄφρ' ἂν ἵκησθε μετὰ Τρῶας καὶ Ἀχαιοῦς,  
ἀμφοτέροισι δ' ἀρήγεθ', ὅπη νόος ἐστὶν ἐκάστου.

25

εἰ γὰρ Ἀχιλλεὺς οἶος ἐπὶ Τρώεσσι μαχεῖται,  
οὐδὲ μίνυνθ' ἔξουσι ποδώκεα Πηλεΐωνα.

καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέεσκον ὀρώντες·  
νῦν δ' ὅτε δὴ καὶ θυμὸν ἐταίρου χῶεται αἰνῶς,  
δεῖδω μὴ καὶ τείχος ὑπέρμορον ἐξαλαπάξῃ."

30

Ὡς ἔφατο Κρονίδης, πόλεμον δ' ἀλῖαστον ἔγειρε. *incessant*  
βὰν δ' ἵμεναι πόλεμόνδε θεοί, δίχα θυμὸν ἔχοντες·

Ἥρη μὲν μετ' ἀγῶνα νεῶν καὶ Παλλὰς Ἀθήνη  
ἠδὲ Ποσειδάων γαίηοχος ἠδ' ἐριούνης

*bring - back*

Ἑρμείας, ὃς ἐπὶ φρεσὶ πευκαλίμησι κέκασται·

35

Ἥφαιστος δ' ἅμα τοῖσι κίε σθένει βλεμεαίνων,  
χωλεύων, ὑπὸ δὲ κνήμαι ῥώνοντο ἀραιαί.

ἐς δὲ Τρῶας Ἄρης κορυθαίολος, αὐτὰρ ἅμ' αὐτῷ  
Φοῖβος Ἀкерσεκόμης ἠδ' Ἀρτεμις ἰοχέαιρα  
Λητώ τε Ξάνθος τε φιλομμειδῆς τ' Ἀφροδίτη.

40

Ἦος μὲν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,  
τῆος Ἀχαιοὶ μὲν μέγα κύδαρον, οὐνεκ' Ἀχιλλεὺς  
ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαντ' ἀλεγεινῆς·

Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον,  
δειδιότας, ὅθ' ὀρώντο ποδώκεα Πηλεΐωνα

45

τεύχεσι λαμπόμενον, βροτολοιγῷ ἴσον Ἀρηϊ.

αὐτὰρ ἐπεὶ μεθ' ὁμίλον Ὀλύμπιοι ἦλυθον ἀνδρῶν,  
ᾧρτο δ' Ἔρις κρατερὴ λαοσσόος, αὔε δ' Ἀθήνη,

στᾶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,  
ἄλλοτ' ἐπ' ἀκτάων ἐριδούπων μακρὸν αὔτει.

50

αὔε δ' Ἄρης ἐτέρωθεν, ἐρεμνῇ λαίλαπι ἴσος,  
ὀξὺ κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων,  
ἄλλοτε παρ Σιμόεντι θέων-ἐπὶ-Καλλικολώνῃ.

Ὡς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες  
σύμβalon, ἐν δ' αὐτοῖς ἔριδα ῥήγγυντο βαρεΐαν·

55

*matched them**caused to  
break out**wise  
Pythinos**bring**loudly  
sounding  
loud and*



Ἀρης ἡλίο  
Ἀχιλλεύς  
Ἀρτεμις  
Ἀφροδίτη

20. ΙΛΙΑΔΟΣ Υ.

greek  
Poseidon  
Hera  
Athena  
Hermes  
Zeus

157

δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε

ὑψόθεν· αὐτὰρ νέρθε Ποσειδάων ἐτίναξε

γαῖαν ἀπειρεσίην ὁρέων τ' αἰπεινὰ κάρηνα.

πάντες δ' ἐσσεύοντο πόδες πολυπίδακος Ἴδης

καὶ κορυφαί, Τρώων τε πόλις καὶ νῆες Ἀχαιῶν.

ἔδεισεν δ' ὑπένερθεν ἄναξ ἐνέρων Ἀἰδωνεύς, *those below*

δείσας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε, μή οἱ ὑπερθε *He would not*

γαῖαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων,

*called Aidoneus.*

οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη

*would only*

σμερδαλέ· εὐρώεντα, τά τε στυγέουσι θεοί περ·

65

τόσσος ἄρα κτύπος ὦρτο θεῶν ἔριδι ξυνιόντων.

ἦ τοι μὲν γὰρ ἔναντα Ποσειδάωνος ἄνακτος

ἵστατ' Ἀπόλλων Φοῖβος, ἔχων ἰὰ πτερόεντα,

ἅντα δ' Ἐνναλίοιο θεὰ γλαυκῶπις Ἀθήνη·

Ἥρη δ' ἀντέστη χρυσηλάκατος κελαδεινῇ

70

Ἄρτεμις ἰοχέαιρα, κασιγνήτη ἐκάτοιο·

Λητοῖ δ' ἀντέστη σῶκος ἐριούνιος Ἑρμῆς, *strong*

ἅντα δ' ἄρ' Ἠφαίστοιο μέγας ποταμὸς βαθυδίνης,

ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.

Ὡς οἱ μὲν θεοὶ ἅντα θεῶν ἴσαν· αὐτὰρ Ἀχιλλεύς *75*

Ἐκτορος ἅντα μάλιστα λιλαίετο δῦναι ὄμιλον

Πριαμίδεω· τοῦ γάρ ῥα μάλιστά ἐ θυμὸς ἀνώγει

αἵματος ἄσαι Ἄρῃα ταλαύρινον πολεμιστήν. *he shield - tough*

Αἰνείαν δ' ἰθὺς λαοσσόος ὥρσεν Ἀπόλλων

*bull's hide*

ἀντία Πηλεΐωνος, ἐνῆκε δέ οἱ μένος ἡϋ·

80

υἱέϊ δὲ Πριάμοιο Λυκάονι εἵσατο φωνήν·

τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·

“Αἰνεία, Τρώων βουληφόρε, ποῦ τοι ἀπειλαί,

ὡς Τρώων βασιλεῦσιν ὑπίσχεο οἶνοποτάζων,

Πηλεΐδεω Ἀχιλῆος ἐναντίβιον πολεμίζειν ;”

85

Τὸν δ' αὖτ' Αἰνείας ἀπαμειβόμενος προσέειπε·

“Πριαμίδη, τί με ταῦτα καὶ οὐκ ἐθέλοντα κελεύεις,

ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι ;  
 οὐ μὲν γὰρ νῦν πρῶτα ποδῶκεος ἄντ' Ἀχιλλῆος  
 στήσομαι, ἀλλ' ἤδη με καὶ ἄλλοτε δουρὶ φόβησεν 90  
 ἐξ Ἰδης, ὅτε βουσὶν ἐπήλυθεν ἡμετέρησι,  
 πέρσε δὲ Λυρνησσοῖν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς  
 εἰρύσαθ', ὅς μοι ἐπῶρσε μένος λαιψηρά τε γούνα.  
 ἦ κ' ἐκάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,  
 ἦ οἱ πρόσθεν ἰούσα τίθει φάος ἡδ' ἐκέλευεν 95  
 ἔγχεϊ χαλκείῳ Λέλεγας καὶ Τρῶας ἐναίρειν.  
 τῷ οὐκ ἔστ' Ἀχιλλῆος ἐναντίον ἄνδρα μάχεσθαι·

† αἰεὶ γὰρ πάρα εἰς γε θεῶν, ὅς λαιγὸν ἀμύνει.  
 καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτετ', οὐδ' ἀπολήγει  
 πρὶν χροὸς ἀνδρομέοιο διελθέμεν· εἰ δὲ θεὸς περ 100  
 ἴσους τείνειεν πολέμου τέλος, οὗ κε μάλα ρέα  
 νικήσει', οὐδ' εἰ παγχάλκεος εὖχεται εἶναι."

Τὸν δ' αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·  
 “ἦρως, ἀλλ' ἄγε καὶ σὺ θεοῖς αἰειγενέτησιν  
 εὖχεο· καὶ δὲ σέ φασι Διὸς κούρης Ἀφροδίτης 105  
 ἐκγεγάμεν, κείνος δὲ χερείονος ἐκ θεοῦ ἐστίν·  
 ἡμὲν γὰρ Διὸς ἐσθ', ἡ δ' ἐξ ἀλίοιο γέροντος.  
 ἀλλ' ἰθὺς φέρει χαλκὸν ἀτειρέα, μηδέ σε πάμπαν  
 λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ.”

“Ὡς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν, 110  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ.  
 οὐδ' ἔλαθ' Ἀγχίσαιο πᾶσι λευκώλενον Ἥρην  
 ἀντία Πηλεΐωνος ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν·  
 ἡ δ' ἄμυδις στήσασα θεοὺς μετὰ μῦθον ἔειπε·  
 “φράζεσθον δὴ σφῶϊ, Προσεΐδαον καὶ Ἀθήνη, 115  
 ἐν φρεσὶν ὑμετέρησιν, ὅπως ἔσται τάδε ἔργα.  
 Αἰνείας ὃδ' ἔβη κεκορυθμένος αἶθοπι χαλκῷ  
 ἀντία Πηλεΐωνος, ἀνῆκε δὲ Φοῖβος Ἀπόλλων.  
 ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρωπώμεν ὀπίσσω·

*feeling that*

αὐτόθεν· ἢ τις ἔπειτα καὶ ἡμείων Ἀχιλῆϊ  
 παρσταιή, δοίῃ δὲ κράτος μέγα, μηδέ τι θυμῷ  
 δενέσθω, ἵνα εἰδῇ ὃ μιν φιλέουσιν ἄριστοι  
 ἀθανάτων, οἳ δ' αὖτ' ἀνεμῳαῖοι οἳ τὸ πάρος περ  
 Τρῳσὶν ἀμύνουσιν πόλεμον καὶ δηϊοτήτα.

120

*good for naught  
(let windy)*

πάντες δ' Οὐλύμποιο κατήλθομεν ἀντιόωντες  
 τῆσδε μάχης, ἵνα μή τι μετὰ Τρώεσσι πάθῃσι  
 σήμερον· ὕστερον αὖτε τὰ πείσεται ἄσσα οἱ Αἴσα  
 γιγνομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκε μήτηρ.

125

*encountering going  
in quest*

εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὁμφῆς,  
 δεῖσεται· ἔπειθ', ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ  
 ἐν πολέμῳ· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς."

130

*allotted is 1st  
thread*

Τὴν δ' ἡμέμβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·  
 "Ἡρῃ, μὴ χαλέπαινε παρὲκ νόον· οὐδέ τί σε χρή.

*are dangerous  
in the spect. &  
appearing.*

οὐκ ἂν ἐγὼ γ' ἐθέλοιμι θεοὺς ἔριδι ξυνελάσσαι  
 [ἡμέας τοὺς ἄλλους, ἐπεὶ ἡ πολὺν φέρτεροί εἰμεν].

135

ἀλλ' ἡμεῖς μὲν ἔπειτα καθεζώμεσθα κιόντες  
 ἐκ πάτων ἐς σκοπὴν, πόλεμος δ' ἀνδρεσσι μελήσει.

*path  
reach*

εἰ δέ κ' Ἀρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων,  
 ἢ Ἀχιλῆ' ἴσχωσι καὶ οὐκ εἰῶσι μάχεσθαι,

αὐτίκ' ἔπειτα καὶ ἄμμι παρ' αὐτόθι νείκος ὀρεῖται  
 φυλόπιδος· μάλα δ' ὦκα διακρινθέντας οἶω,

140

*be parted*

ἅψ' ἵμεν Οὐλυμπόνδε θεῶν μεθ' ὁμήγυριν ἄλλων,  
 ἡμετέρης ὑπὸ χερσὶν ἀναγκαίῃφι δαμέντας."

Ὡς ἄρα φωνήσας ἠγήσατο κυανοχαίτης

145

*thrown up round*

τείχος ἐς ἀμφίχυτον Ἡρακλῆος θείοιο,  
 ὑψηλόν, τό· ῥά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη  
 ποίεον, ὄφρα τὸ κῆτος ὑπεκπροφυγῶν ἀλέαιτο,  
 ὁππότε μιν σεύαιτο ἀπ' ἡϊόνος πεδίουνδε.

ἔνθα Ποσειδάων κατ' ἄρ' ἔζετο καὶ θεοὶ ἄλλοι,  
 ἀμφὶ δ' ἄρ' ἄρρηκτον νεφέλην ὥμοισιν ἔσαντο·

150

οἳ δ' ἐτέρωσε καθίζον ἐπ' ὀφρύσι Καλλικολώνης

+

ἀμφὶ σέ, ἥϊε Φοῖβε, καὶ Ἄρῃα πτολίπορθον.

Ἔως οἱ μὲν ῥ' ἐκάτερθε καθήατο μητιόωντες  
βουλὰς· ἀρχέμεναι δὲ δυσηλεγέος πολέμοιο  
ᾧ κνεον ἀμφοτέρω, Ζεὺς δ' ἤμενος ὕψι κέλευε.

155

Τῶν δ' ἅπαν ἐπλήσθη πεδίου καὶ λάμπετο χαλκῷ,  
ἀνδρῶν ἠδ' ἵππων· κάρκαιρε δὲ γαῖα πόδεσσιν  
ὀρνυμένων ἄμυδις. δύο δ' ἀνέρες ἔξοχ' ἄριστοι  
ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι,  
Αἰνεΐας τ' Ἀγχισιδάδης καὶ δῖος Ἀχιλλεύς.

160

Αἰνεΐας δὲ πρῶτος ἀπειλήσας ἐβεβήκει,  
νευστάζων κόρυθι βριαρῇ· ἀτὰρ ἀσπίδα θοῦριν  
πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.

Πηλεΐδης δ' ἐτέρωθεν ἐναντίον ᾠρτο λέων ὥς  
σίντης, ὃν τε καὶ ἄνδρες ἀποκτάμεναι μεμάασιν

165

ἀγρόμενοι πᾶς δῆμος· ὁ δὲ πρῶτον μὲν ἀτίζων  
ἔρχεται, ἀλλ' ὅτε κέν τις ἀρηϊθίων αἰζηῶν  
δοῦρὶ βάλλῃ, ἑάλη τε χανών, περί τ' ἀφρὸς ὀδόντας  
γίγνεται, ἐν δέ τέ οἱ κραδίῃ στένει ἄλκιμον ἦτορ.

οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν  
μαστίεται, ἐξ δ' αὐτὸν ἐποτρύνει μαχέσασθαι,

γλαυκίῳ δ' ἰθὺς φέρεται μένει, ἣν τινα πέφνη  
ἀνδρῶν, ἣ αὐτὸς φθίεται πρώτῳ ἐν ὀμίλῳ·

ὥς Ἀχιλῆ' ᾧ τρυνε μένος καὶ θυμὸς ἀγῆνωρ  
αὐτίον ἐλθέμεναι μεγαλήτορος Αἰνεΐαο.

175

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·

“ Αἰνεΐα, τί σὺν τόσσον ὀμίλῳ πολλὸν ἐπελθὼν  
ἔσσης; ἢ σέ γε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει  
ἐλπόμενον Τρώεσιν ἀνάξειν ἵπποδάμοισι

180

τιμῆς τῆς Πριάμου; ἀτὰρ εἴ κεν ἔμ' ἐξεναρίξῃς,  
οὐ τοι τοῦνεκά γε Πρίαμος γέρας ἐν χερὶ θήσει·  
εἰσὶν γάρ οἱ παῖδες, ὁ δ' ἔμπεδος οὐδ' ἀεσίφρων.

1. something in mind  
2. light-minded



ἦ νύ τί τοι Τρῶες τέμενος τάμον ἔξοχον ἄλλων,  
 καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμῃαι, *σεχιδ.* 185  
 αἶ κεν ἐμὲ κτείνῃς; χαλεπῶς δέ σ' ἔολπα τὸ ρέξειν. *comfort myself*  
 ἤδη μὲν σέ γέ φημι καὶ ἄλλοτε δουρὶ φοβῆσαι.  
 ἦ οὐ μέμνη ὅτε πέρ σε βοῶν ἄπο μούνου ἐόντα  
 σεῦα κατ' Ἰδαίων ὀρέων ταχέεσσι πόδεσσι  
 καρπαλίμως; τότε δ' οὐ τι μετατροπαλίζεο φεύγων. 190  
 ἔνθεν δ' ἐς Λυρνησσὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τὴν  
 πέρσα μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρί,  
ληϊάδας δὲ γυναικας ἐλεύθερον ἡμᾶρ ἀπούρας *captive*  
 ἦγον· ἀτὰρ σέ Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι.  
 ἀλλ' οὐ νῦν σε ρύεσθαι ὀίομαι, ὥς ἐνὶ θυμῷ 195  
 βάλλεαι· ἀλλὰ σ' ἐγὼ γ' ἀναχωρήσαντα κελεύω  
 ἐς πληθὺν ἰέναι, μῆδ' ἀντίος ἵστασ' ἐμείο,  
 πρίν τι κακὸν παθείην· ρεχθὲν δέ τε νήπιος ἔγνω."

Τὸν δ' αὖτ' Αἰνείας ἀπαμείβετο φώνησέν τε·  
 "Πηλεΐδῃ, μὴ δὴ μ' ἐπέεσσὶ γε νηπύτιον ὥς 200  
 ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς  
 ἡμὲν κερτομίας ἦδ' αἴσυλα μυθήσασθαι. *unseemly*  
 ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας,  
πρόκλυτ' ἀκούοντες ἔπεα θνητῶν ἀνθρώπων· *famous*  
 ὄψει δ' οὐτ' ἄρ πω σὺ ἐμὸν ἴδες οὐτ' ἄρ' ἐγὼ σούς. 205  
 φασὶ σέ μὲν Πηλῆος ἀμύμονος ἔκγονον εἶναι,  
 μητρὸς δ' ἐκ Θέτιδος καλλιπλοκάμου Ἀλοσούδης· *child 't see*  
 αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀγχίσαο  
 εὐχομαι ἐκγεγάμεν, μήτηρ δέ μοι ἐστ' Ἀφροδίτη·  
 τῶν δὴ νῦν ἕτεροὶ γε φίλον παῖδα κλαύσονται 210  
 σήμερον· οὐ γάρ φημ' ἐπέεσσὶ γε νηπυτίοισιν  
 ᾧδε διακριθέντε μάχης ἔξ ἀπονέεσθαι.  
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὅφρ' εὖ εἰδῇς  
 ἡμετέρεην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασι·  
 Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα Ζεὺς, 215

κτίσσε δὲ Δαρδανίην, ἐπεὶ οὐ πω Ἴλιος ἱρὴ  
ἐν πεδίῳ πεπόλιστο, πόλις μερόπων ἀνθρώπων,  
*fert.* ἀλλ' ἔθ' ὑπωρείας ᾧκεον πολυπίδακος Ἰδης.

Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,  
ὃς δὴ ἀφνειότατος γένετο θνητῶν ἀνθρώπων

220

τοῦ τρισχίλια ἵπποι ἔλος κάτα βουκολέοντο  
θήλειαι, πώλοισιν ἀγαλλόμεναι ἀταλῇσι.

*tender*

τάων καὶ Βορέης ἡράσματο βοσκομενῶν,  
ἵππῳ δ' εἰσάμενος παρελέξατο κυανοχαίτη·  
αἱ δ' ὑποκυσάμεναι ἔτεκον δυοκαίδεκα πώλους.

225

*fruitful*  
*asphodel*  
*surf*  
αἱ δ' ὅτε μὲν σκιρτῶεν ἐπὶ ζείδωρον ἄρουραν,  
ἄκρον ἐπ' ἀνθερίκων καρπὸν θεὸν οὐδὲ κατέκλων·  
ἀλλ' ὅτε δὴ σκιρτῶεν ἐπ' εὐρέα νῶτα θαλάσσης,  
ἄκρον ἐπὶ ῥηγμῖνος ἀλὸς πολιοῖο θέεσκον.

Τρῶα δ' Ἐριχθόνιος τέκετο Τρώεσσι νῆακτα·

230

Τρῶος δ' αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,

Ἴλος τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης,

ὃς δὴ κάλλιστος γένετο θνητῶν ἀνθρώπων·

τὸν καὶ ἀνερείψαντο θεοὶ Διὶ οἶνοχοεῦειν

κάλλεος εἵνεκα οἴο, ἵν' ἀθανάτοισι μετείη.

235

Ἴλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα·

Λαομέδων δ' ἄρα Τιθωνὸν τέκετο Πρίαμόν τε

Λάμπον τε Κλυτίον θ' Ἰκετάονά τ', ὄξον Ἀρηος·

Ἀσσάρακος δὲ Κάπυν, ὃ δ' ἄρ' Ἀγχίσην τέκε παῖδα·

αὐτὰρ ἔμ' Ἀγχίσης, Πρίαμος δ' ἔτεχ' Ἑκτορα δῖον.

240

ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.

Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μινύθει τε,

ὅππως κεν ἐθέλῃσιν· ὃ γὰρ κάρτιστος ἀπάντων.

ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα νηπύτιοι ὥς,

ἔσταότ' ἐν μέσση ὑσμίνῃ δηϊότητος.

245

ἔστι γὰρ ἀμφοτέροισιν ὀνείδεα μυθήσασθαι

πολλὰ μάλ', οὐδ' ἂν νηὺς ἐκατόζυγος ἄχθος ἄροιτο.

στρεπτή δὲ γλῶσσ' ἐστὶ βροτῶν, πολέες δ' ἐνὶ μῦθοι  
παντοῖοι, ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα. *portion*  
ὀπποῖόν κ' εἴπησθα ἔπος, τοῖόν κ' ἐπακούσῃς. 250

ἀλλὰ τίη ἔριδας καὶ νείκεα νῶϊν ἀνάγκη  
νεικεῖν ἀλλήλοισιν ἐναντίον, ὥς τε γυναῖκας,  
αἷ τε χολωσάμεναι ἔριδος πέρι θυμοβόροιο  
νεικεῦσ' ἀλλήλησι μέσσην ἐς ἄγνιαν ἰοῦσαι, *true*  
πόλλ' ἐτέα τε καὶ οὐκί· χόλος δέ τε καὶ τὰ κελεύει. 255  
ἀλκῆς δ' οὐ μ' ἐπέεσσιν ἀποτρέψεις μεμαῶτα  
πρὶν χαλκῷ μαχέσασθαι ἐναντίον· ἀλλ' ἄγε θᾶσσον  
γενεσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείησιν."

Ἡ ῥά, καὶ ἐν δεινῷ σάκει ἤλασεν ὄβριμον ἔγχος,  
σμερδαλέῳ· μέγα δ' ἀμφὶ σάκος μύκε δουρὸς ἀκωκῇ. 260  
Πηλεΐδης δὲ σάκος μὲν ἀπὸ ἔο χειρὶ παχείῃ  
ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιον ἔγχος  
ῥέα διελεύσεσθαι μεγαλήτορος Αἰνείαιο,  
νῆπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν  
ὥς οὐ ῥῆϊδι' ἐστὶ θεῶν ἐρικυδέα δῶρα 265

ἀνδράσι γε θνητοῖσι δαμήμεναι οὐδ' ὑποείκειν.  
οὐδὲ τότε Αἰνείαιο δαΐφρονος ὄβριμον ἔγχος  
ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·  
ἀλλὰ δύω μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς  
ἦσαν, ἐπεὶ πέντε πτύχας ἤλασε κυλλοποδίων, 270  
τὰς δύο χαλκείας, δύο δ' ἐνδοθι κασσιτέροιο,  
τὴν δὲ μίαν χρυσέην, τῇ ῥ' ἔσχετο μείλινον ἔγχος.

Δεύτερος αὖτ' Ἀχιλεὺς προΐει δολιχόσκιον ἔγχος,  
καὶ βάλεν Αἰνείαιο κατ' ἀσπίδα πάντοσ' εἴσσην,  
ἄντυγ' ὑπο πρῶτην, ἣ λεπτότατος θέε χαλκός, *outermost.*  
λεπτοτάτῃ δ' ἐπέην ῥινὸς βοός· ἣ δὲ διαπρὸ  
Πηλιδᾶς ἦϊξεν μελίη, λάκε δ' ἀσπὶς ὑπ' αὐτῆς.  
Αἰνείας δ' ἐάλη καὶ ἀπὸ ἔθεν ἀσπὶδ' ἀνέσχε  
δείσας· ἐγχείῃ δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ 275

*in its  
eager course.*

ἔσθῃ ἱεμένη, διὰ δ' ἀμφοτέρους ἔλε κύκλους  
 ἀσπίδος ἀμφιβρότης· ὁ δ' ἀλευάμενος δόρυ μακρὸν  
 ἔσθῃ, κὰδ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσι,  
 ταρβήσας ὃ οἱ ἄγχι πάγῃ βέλος. αὐτὰρ Ἀχιλλεὺς  
 ἐμμεμαῶς ἐπόρουσεν ἐρυσσάμενος ξίφος ὀξύ,  
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ  
 Αἰνείας, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,  
 οἷοι νῦν βροτοὶ εἰς· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.  
 ἔνθα κεν Αἰνείας μὲν ἐπεσσύμενον βάλε πέτρῳ  
 ἣ κόρυθ' ἥε σάκος, τό οἱ ἤρκεσε λυγρὸν ὄλεθρον,  
 τὸν δέ κε Πηλεΐδης σχεδὸν ἄορι θυμὸν ἀπηύρα,  
 εἰ μὴ ἄρ' ὀξύ νόησε Ποσειδάων ἐνοσίχθων·  
 αὐτίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν·  
 “ὦ πόποι, ἣ μοι ἄχος μεγαλήτορος Αἰνείαιο,  
 ὃς τάχα Πηλεΐωνι δαμείς Ἀϊδόσδε κάτεισι,  
 πειθόμενος μύθοισιν Ἀπόλλωνος ἑκάτοιο,  
 νῆπιος, οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον.  
 ἀλλὰ τίη νῦν οὗτος ἀναίτιος ἄλγεα πάσχει,  
 μὰψ' ἔνεκ' ἀλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ  
 δῶρα θεοῖσι δίδωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;  
 ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ὑπὲρ θανάτου ἀγάγωμεν,  
 μή πως καὶ Κρονίδης κεχολώσεται, αἶ κεν Ἀχιλλεὺς  
 τόνδε κατακτείνῃ· μόριμον δέ οἱ ἔστ' ἀλέασθαι,  
 ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος ὄληται  
 Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παίδων,  
 οἳ ἔθεν ἐξεγένοντο γυναικῶν τε θνητῶν.  
 ἦδη γὰρ Πριάμου γενεὴν ἤχθηρε Κρονίων·  
 νῦν δὲ δὴ Αἰνείαιο βίη Τρώεσσιν ἀνάξει  
 καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται.”

280

285

*we have  
warded  
off*  
290

295

*welcome*

300

*has come to hate*  
305

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρῃ·  
 “ἐννοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῇσι νόησον  
 Αἰνείαν, ἣ κέν μιν ἐρύσσειαι, ἣ κεν ἐάσῃς

310



[Πηλεΐδῃ Ἀχιλῆϊ δαμήμεναι, ἐσθλὸν ἔοντα].

ἦ τοι μὲν γὰρ νῶϊ πολέας ὠμόσσαμεν ὄρκους  
 πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,  
 μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσῃν κακὸν ἡμαρ,  
 μηδ' ὁπότ' ἂν Τροίῃ μαλερῷ πυρὶ πᾶσα δάηται  
 καιομένη, καίωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν."

*by many witnesses*

315

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,  
 βῆ ῥ' ἔμην ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,  
 ἔξε δ' ὄθ' Αἰνείας ἦδ' ὁ κλυτὸς ἦεν Ἀχιλλεύς.

320

αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλὺν,  
 Πηλεΐδῃ Ἀχιλῆϊ· ὁ δὲ μελίην εὐχαλκον  
 ἀσπίδος ἐξέρυσεν μεγαλήτορος Αἰνείαο·

καὶ τὴν μὲν προπάροιθε ποδῶν Ἀχιλῆος ἔθηκεν,  
 Αἰνείαν δ' ἔσσευεν ἀπὸ χθονὸς ὑψόσ' αἰείρας.

πολλὰς δὲ στίχας ἡρώων, πολλὰς δὲ καὶ ἵππων  
 Αἰνείας ὑπερᾶλτο θεοῦ ἀπὸ χειρὸς ὀρούσας,

*(ὀρούσας)  
 darting fms. fr  
 to miss in t war*

ἔξε δ' ἐπ' ἐσχατιὴν πολυαῖκος πολέμοιο,  
 ἔνθα δὲ Καύκωνες πόλεμον μέτα θωρήσσοντο.

τῷ δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων,

330

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ Αἰνεία, τίς σ' ὦδε θεῶν ἀτέοντα κελεύει  
 ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι,

*playing t madman*

ὃς σεῦ ἅμα κρείσσων καὶ φίλτερος ἀθανάτοισιν;

ἀλλ' ἀναχωρῆσαι, ὅτε κεν συμβλήσῃαι αὐτῷ,

335

μὴ καὶ ὑπὲρ μοῖραν δόμον Ἀἴδος εἰσαφίκηαι.

αὐτὰρ ἐπεὶ κ' Ἀχιλλεύς θάνατον καὶ πότμον ἐπίσπῃ,

θαρσήσας δὴ ἔπειτα μετὰ πρῶτοισι μάχεσθαι·

οὐ μὲν γάρ τίς σ' ἄλλος Ἀχαιῶν ἐξεναρίζει.”

ὧς εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα.

340

αἶψα δ' ἔπειτ' Ἀχιλῆος ἀπ' ὀφθαλμῶν σκέδασ' ἀχλὺν

θεσπεσίην· ὁ δ' ἔπειτα μέγ' ἐξίδεν ὀφθαλμοῖσιν,

ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

“ὦ πόποι, ἦ μέγα θαῦμα τόδ’ ὀφθαλμοῖσιν ὀρώμαι·  
 ἔγχος μὲν τόδε κείται ἐπὶ χθονός, οὐδέ τι φῶτα 345  
 λεύσσω, τῷ ἐφέηκα κατακτάμεναι μενεαίνων. *Caused.*  
 ἦ ῥα καὶ Αἰνείας φίλος ἀθανάτοισι θεοῖσιν *his charge is:*  
 ἦεν· ἀτάρ μιν ἔφην μὰν αὐτῶς εὐχετάσθαι. *merely an*  
 ἔρρέτω· οὗ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι *idle boast*  
 ἔσσεται, ὃς καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο. 350  
 ἀλλ’ ἄγε δὴ Δαναοῖσι φιλοπτολέμοισι κελεύσας  
 τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἐλθών.”

Ἦ, καὶ ἐπὶ στίχας ἄλτο, κέλευε δὲ φωτὶ ἐκάστω·  
 “μηκέτι νῦν Τρώων ἐκὰς ἕστατε, δῖοι Ἀχαιοί,  
 ἀλλ’ ἄγ’ ἀνὴρ ἄντ’ ἀνδρὸς ἵτω, μεμάτω δὲ μάχεσθαι. 355  
 ἀργαλέον δέ μοι ἐστί καὶ ἰφθίμῳ περ ἐόντι  
 τοσσούσδ’ ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι  
 οὐδέ κ’ Ἀρης, ὃς περ θεὸς ἄμβροτος, οὐδέ κ’ Ἀθήνη *with fate.*  
 τοσσῆσδ’ ὑσμίνης ἐφέποι στόμα καὶ πονέοιτο· *do*  
 ἀλλ’ ὅσσον μὲν ἐγὼ δύναμαι χερσίν τε ποσίν τε 360  
 καὶ σθένει, οὗ μὲ τί φημι μεθησέμεν οὐδ’ ἡβαιόν,  
 ἀλλὰ μάλα στιχὸς εἰμι διαμπερές, οὐδέ τιν’ οἷω  
 Τρώων χαιρήσειν, ὃς τις σχεδὸν ἔγχεος ἔλθῃ.”

ἌΩς φάτ’ ἐποτρύνων· Τρώεσσι δὲ φαίδιμος Ἔκτωρ  
 κέκλεθ’ ὁμοκλήσας, φάτο δ’ ἵμεναι ἄντ’ Ἀχιλῆος· 365  
 “Τρῶες ὑπέρθυμοι, μὴ δείδετε Πηλεΐωνα.  
 καὶ κεν ἐγὼν ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·  
 ἔγχεϊ δ’ ἀργαλέον, ἐπεὶ ἦ πολὺν φέρτεροί εἰσιν.  
 οὐδ’ Ἀχιλεὺς πάντεσσι τέλος μύθοις ἐπιθήσει, *will leave*  
 ἀλλὰ τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὺν κολουέει. *unfulfilled* 370  
 τῷ δ’ ἐγὼ ἀντίος εἵμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,  
 εἰ πυρὶ χεῖρας ἔοικε, μένος δ’ αἰθῶνι σιδήρῳ.”

ἌΩς φάτ’ ἐποτρύνων, οἱ δ’ ἀντίοι ἔγχε’ ἄειραν  
 Τρῶες· τῶν δ’ ἄμυδρις μίχθη μένος, ὦρτο δ’ αὐτή. 374  
 καὶ τότε ἄρ’ Ἔκτορα εἶπε παραστὰς Φοῖβος Ἀπόλλων·

“Ἐκτορ, μηκέτι πάμπαν Ἀχιλλῆϊ προμάχιζε, *fight as champion*  
 ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο, *press w.*  
 μή πῶς σ' ἡὲ βάλη ἡὲ σχεδὸν ἄορι τύψη.” *await his onset.*

ᾧς ἔφαθ', Ἐκτωρ δ' αὖτις ἐδύσετο οὐλαμὸν ἀνδρῶν *throng*  
 ταρβήσας, ὅτ' ἄκουσε θεοῦ ὅπα φωνήσαντος. 380

ἐν δ' Ἀχιλεὺς Τρώεσσι θόρε φρεσὶν εἰμένος ἀλκὴν,  
 σμερδαλέα ἰάχων, πρῶτον δ' ἔλεν Ἴφιτίωνα,  
 ἐσθλὸν Ὀτρυντεΐδην, πολέων ἡγήτορα λαῶν,  
 ὃν νύμφη τέκε νηῖς Ὀτρυντῇι πτολιπόρθῳ *naiad*

Τμῶλφ ὕπο νιφόεντι, ὕδης ἐν πίονι δήμῳ *x* 385  
 τὸν δ' ἰθὺς μεμαῶτα βάλ' ἔγχεϊ δῖος Ἀχιλλεὺς

μέσσην κακ κεφαλὴν· ἡ δ' ἀνδιχα πᾶσα κεάσθη,  
 δούπησεν δὲ πεσών, ὁ δ' ἐπεύξατο δῖος Ἀχιλλεὺς·

“κείσαι, Ὀτρυντεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν·  
 ἐνθάδε τοι θάνατος, γενεῇ δέ τοί ἐστ' ἐπὶ λίμνῃ *birth* 390

Γυγαίῃ, ὅθι τοι τέμενος πατρώϊόν ἐστιν,  
 Ὕλλῳ ἐπ' ἰχθυόεντι καὶ Ἑρμῷ δινηέντι.”

ᾧς ἔφατ' εὐχόμενος, τὸν δὲ σκότος ὅσσε κάλυψε.  
 τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις δατέοντο *slave around w their over him tires*  
 πρώτη ἐν ὑσμίνῃ· ὁ δ' ἐπ' αὐτῷ Δημολέοντα, 395  
 ἐσθλὸν ἀλεξητῆρα μάχης, Ἀντήνορος υἱόν, *stemmen*

νύξε κατὰ κρόταφον, κυνέης διὰ χαλκοπαρήῳ.  
 οὐδ' ἄρα χαλκείῃ κόρυς ἐσχεθεν, ἀλλὰ δι' αὐτῆς  
 αἰχμὴ ἱεμένη ρῆξ' ὀστέον, ἐγκέφαλος δὲ *w= scattered*  
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα. 400

Ἴπποδάμαντα δ' ἔπειτα καθ' ἵππων αἶξαντα,  
 πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρί.  
 αὐτὰρ ὁ θυμὸν αἰσθε καὶ ἥρυγεν, ὥς ὅτε ταῦρος *lord's Heri...*  
 ἥρυγεν ἐλκόμενος Ἑλικώνιον ἀμφὶ ἄνακτα *round to altar*  
 κούρων ἐλκόντων· γάνυται δέ τε τοῖς ἐνοσίχθων· 405

ὥς ἄρα τόν γ' ἐρυγόντα λίπ' ὀστέα θυμὸς ἀγήνωρ·  
 αὐτὰρ ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον

Πριαμίδην. τὸν δ' οὐ τι πατὴρ εἶασκε μάχεσθαι,  
οὐνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνιοι, *youngest born*  
καὶ οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἐνίκα· 410

δὴ τότε νηπιέησι ποδῶν ἀρετὴν ἀναφαίνων  
θῦνε διὰ προμάχων, ἥος φίλον ὤλεσε θυμόν.  
τὸν βάλε μέσσον ἄκοντι ποδάρκης δῖος Ἀχιλλεύς  
νῶτα παραΐσσοντος, ὅθι ζωστήρος ὀχῆες *buckles overlapped*  
χρῦσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ· 415  
ἀντικρὺ δὲ διέσχε παρ' ὀμφαλὸν ἔγχεος αἰχμῇ,  
γνῦξ δ' ἔριπ' οἰμώξας, νεφέλη δέ μιν ἀμφεκάλυψε·  
κυανέη, προτὶ οἷ δ' ἔλαβ' ἔντερα χερσὶ λιασθείς. *smelt*

Ἐκτωρ δ' ὥς ἐνόησε κασίγνητον Πολύδωρον  
ἔντερα χερσὶν ἔχοντα, λιαζόμενον ποτὶ γαίῃ, 420  
κάρ ῥά οἱ ὀφθαλμῶν κέχυτ' ἀχλὺς· οὐδ' ἄρ' ἔτ' ἔτλη  
δηρὸν ἐκὰς στρωφᾶσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλλῆϊ  
ὀξὺ δόρυ κραδᾶων, φλογὶ εἵκελος· αὐτὰρ Ἀχιλλεύς  
ὥς εἶδ', ὥς ἀνεπᾶλτο, καὶ εὐχόμενος ἔπος ἤυδα· *smitten deeply*  
“ ἐγγὺς ἀνὴρ ὃς ἐμόν γε μάλιστ' ἐσεμάσματο θυμόν, 425  
ὅς μοι ἐταῖρον ἔπεφνε τετιμένον· οὐδ' ἂν ἔτι δὴν  
ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας.”

Ἦ, καὶ ὑπόδρα ἰδὼν προσεφώνεεν Ἐκτορα δῖον·  
“ ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἱκται.” *goal*

Τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἐκτωρ· 430  
“ Πηλεΐδῃ, μὴ δὴ μ' ἐπέεσσὶ γε νηπύτιον ὥς  
ἔλπεο δειδύξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς  
ἡμὲν κερτομίας ἡδ' αἴσυλα μυθήσασθαι.

οἶδα δ' ὅτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθεν πολὺ χεῖρων.  
ἀλλ' ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται, 435  
αἶ κέ σε χειρότερός περ ἐὼν ἀπὸ θυμόν ἔλωμαι  
δουρὶ βαλὼν, ἐπεὶ ἢ καὶ ἐμόν βέλος ὀξὺ πάροιθεν.”

Ἦ ῥα, καὶ ἀμπεπαλὼν προῖει δόρυ, καὶ τό γ' Ἀθήνη  
πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,



*breathing*

ἦκα μάλα ψύξασα· τὸ δ' ἂψ ἴκεθ' Ἑκτορα δῖον, 440  
 αὐτοῦ δὲ προπάροιθε ποδῶν πέσεν. αὐτὰρ Ἀχιλλεὺς  
 ἐμμεμαῶς ἐπόρουσε κατακτάμεναι μενεαίνων,  
 σμερδαλέα ἰάχων· τὸν δ' ἐξήρπαξεν Ἀπόλλων  
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ.  
 τρὶς μὲν ἔπειτ' ἐπόρουσε ποδάρκης δῖος Ἀχιλλεὺς 445  
 ἔγχει χαλκείῳ, τρὶς δ' ἠέρα τύψε βαθείαν.

ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,  
 δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·  
 “ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι  
 ἦλθε κακόν· νῦν αὖτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων, 450  
 ᾧ μέλλεις εὐχέσθαι ἰὼν ἐς δοῦπον ἀκόντων.

ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, *will slay*  
 εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστι.  
 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὅν κε κιχέω.” *fut. ἰπιείμι.*

ᾧ εἰπὼν Δρύοπ' οὐτα κατ' αὐχένα μέσσον ἄκοντι· 455

ἦριπε δὲ προπάροιθε ποδῶν· ὁ δὲ τὸν μὲν ἔασε,  
 Δημοῦχον δὲ Φιλητορίδην, ἧῦν τε μέγαν τε,  
 καὶ γόνυ δουρὶ βαλὼν ἠρύκακε. τὸν μὲν ἔπειτα  
 οὐτάζων ξίφει μέγαλῳ ἐξαίνυντο θυμόν·

αὐτὰρ ὁ Λαόγονον καὶ Δάρδανον, υἱε Βίαντος, 460

ἄμφω ἐφορμηθεὶς ἐξ ἵππων ὥσε χαμᾶζε,  
 τὸν μὲν δουρὶ βαλὼν, τὸν δὲ σχεδὸν ἄορι τύψας.

Τρῶα δ' Ἀλαστορίδην,—ὁ μὲν ἀντίος ἦλυθε γούνων,  
 εἴ πὼς εὖ πεφίδοιτο λαβὼν καὶ ζῶν ἀφείη,

μηδὲ κατακτείνειεν ὁμηλικὴν ἐλεήσας, 465

νήπιος, οὐδὲ τὸ ἦδη, ὃ οὐ πείσεσθαι ἔμελλεν·

οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν οὐδ' ἀγανόφρων,  
 ἀλλὰ μάλ' ἐμμεμαῶς· ὁ μὲν ἦπτετο χεῖρεσι γούνων  
 ἰέμενος λίσσεσθ', ὁ δὲ φασγάνῳ οὐτα καθ' ἦπαρ·  
 ἐκ δέ οἱ ἦπαρ ὄλισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ 470  
 κόλπον ἐνέπλησεν· τὸν δὲ σκότος ὅσσε κάλυψε

swooning

θυμοῦ δευόμενον· ὁ δὲ Μούλιον οὔτα παραστὰς  
 δουρὶ κατ' οὖς· εἴθαρ δὲ δι' οὔατος ἦλθ' ἑτέροιο  
 αἰχμὴ χαλκείη· ὁ δ' Ἀγήνορος υἱὸν Ἑχεκλον  
 μέσσην κὰκ κεφαλὴν ξίφει ἤλασε κωπήεντι, 475

πάν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε  
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.  
 Δευκαλίωνα δ' ἔπειθ', ἵνα τε ξυνέχουσι τένοντες  
 ἀγκῶνος, τῇ τόν γε φίλης διὰ χειρὸς ἔπειρεν  
 αἰχμὴ χαλκείη· ὁ δέ μιν μένε χεῖρα βαρυνθείς, 480

back-bone

πρόσθ' ὁρώων θάνατον· ὁ δὲ φασγάνῳ αὐχένα θείνας  
 τῇλ' αὐτῇ πῆληκι κάρη βάλε· μυελὸς αὐτε  
 σφονδυλίων ἔκπαλθ', ὁ δ' ἐπὶ χθονὶ κείμε τανυσθείς.  
 αὐτὰρ ὁ βῆ ῥ' ἵεναι μετ' ἀμύμονα Πείρῳ υἱόν,  
 ῥίγμον, ὃς ἐκ Θρήκης ἐριβόλακος εἰληλούθει· 485

τὸν βάλε μέσσον ἄκοντι, πάγη δ' ἐν νηδύϊ χαλκός,  
 ἥριπε δ' ἐξ ὀχέων· ὁ δ' Ἀρηϊθοῖον θεράποντα  
 ἄψ ἵππους στρέψαντα μετάφρενον ὀξείῳ δουρὶ  
 νύξ', ἀπὸ δ' ἄρματος ὦσε· κυκλήθησαν δέ οἱ ἵπποι.

rageth  
parched  
dripping

ᾧ δ' ἀναμυαίει βαθέ' ἄγkea θεσπιδαῖς πῦρ 490  
 οὔρεος ἀξαλέοιο, βαθεῖα δὲ καλεται ὕλη,  
 πάντη τε κλονέων ἄνεμος φλόγα εἰλυφάζει, *roll along*  
 ὥς ὃ γε πάντη θῦνε σὺν ἐγχεῖ daίμονι ἴσος,  
 κτεινομένους ἐφέπων· ῥέε δ' αἵματι γαῖα μέλαινα.

pressing  
hard on

ὥς δ' ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους. 495

it is  
trampled out

τριβέμεναι κρὶ λεγκὸν ἐϋκτιμένη ἐν ἀλῶνι, *lept*  
 ῥίμφα τε *lept* ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων,  
 ὥς ὑπ' Ἀχιλλῆος μεγαθύμον μώνυχες ἵπποι

trampled

στεῖβον ὁμοῦ νέκνās τε καὶ ἀσπίδας· αἵματι δ' ἄξων  
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἰ περὶ δίφρον, 500

hoofs  
blood-drops  
goes

ἄς ἄρ' ἀφ' ἱππέων ὀπλέων ραθάμιγγες ἔβαλλον  
 αἶ τ' ἀπ' ἐπισώτρων· ὁ δὲ ἵετο κῦδος ἀρέσθαι  
 Πηλεΐδης, λύθρω δὲ παλάσσετο χεῖρας ἀάπτους.

## ΙΛΙΑΔΟΣ Φ.

### Μάχη παραποτάμιος.

Ἄλλ' ὅτε δὴ πόρον ἴξον ἐϋρρεῖος ποταμοῖο,  
Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,  
ἔνθα διατμήξας τοὺς μὲν πεδίονδε δίωκε  
πρὸς πόλιν, ἧ περ Ἀχαιοὶ ἀτυζόμενοι φοβέοντο  
ἡματι τῷ προτέρῳ, ὅτε μαίνεται φαίδιμος Ἑκτωρ·  
τῇ ῥ' οἷ γε προχέοντο πεφυζότες, ἡέρα δ' Ἥρη <sup>5</sup> *in flight*  
πίτνα πρόσθε βαθεῖαν ἐρυκέμεν· ἡμίσεες δὲ  
ἐς ποταμὸν εἰλεῦντο βαθύρροον ἀργυροδίην,  
ἐν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' αἰπὰ ρέεθρα, *channel*  
ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον· οἱ δ' ἀλαλητῶ <sup>10</sup>  
ἔννεον ἔνθα καὶ ἔνθα, ἐλίσσόμενοι περὶ δίνας.  
ὥς δ' ὅθ' ὑπὸ ῥιπῆς πυρὸς ἀκρίδες ἡερέθονται *flutter up*  
φευγέμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματον πῦρ  
ὄρμενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ·  
ὥς ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινήεντος <sup>15</sup>  
πλήτο ρόος κελάδων ἐπιμῖξ ἵππων τε καὶ ἀνδρῶν.  
Αὐτὰρ ὁ διογενὴς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθῃ  
κεκλιμένον μυρίκησιν, ὁ δ' ἔσθορε δαίμονι ἴσος,  
φάσγανον οἶον ἔχων, κακὰ δὲ φρεσὶ μήδετο ἔργα,  
τύπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' αἰεὶκῃς <sup>20</sup> *turning about*  
ἄορι θεινομένων, ἐρυθαίνεται δ' αἵματι ὕδωρ.  
ὥς δ' ὑπὸ δελφίνος μεγακίτεος ἰχθύες ἄλλοι  
φεύγοντες πιμπλᾷσι μυχοὺς λιμένους εὐόρμου, *great-bellied fairhaired bay*

# The story of Lycan

172

21. ΙΛΙΑΔΟΣ Φ.

δειδιότες· μάλα γάρ τε κατεσθίει ὃν κε λάβησιν·

ὥς Τρῶες ποταμοῖο κατὰ δεινοῖο ῥέεθρα

25

πτῶσπον ὑπὸ κρημνούς. ὁ δ' ἐπεὶ κάμε χεῖρας ἐναίρων,

ζωὺς ἐκ ποταμοῖο δυνώδεκα λέξατο κούρους,

ποινὴν Πατρόκλοιο Μενoitιάδαο θανόντος.

τοὺς ἐξῆγε θύραζε τεθηπότας ἤϋτε νεβρούς,

|| δῆσε δ' ὀπίσσω χεῖρας ἑυτμήτοισιν ἱμάσι,

τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσι,

δῶκε δ' ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.

αὐτὰρ ὁ ἄψ ἐπόρουσε δαιζέμεναι μενεαίων·

Ἐνθ' οὖν Πριάμοιο συνήντετο Δαρδανίδαο

ἐκ ποταμοῦ φεύγοντι, Λυκάονι, τὸν ῥά ποτ' αὐτὸς

35

ἦγε λαβὼν ἐκ πατρὸς ἀλωῆς οὐκ ἐθέλοντα,

ἐννύχιος προμολών. ὁ δ' ἐρινεδν ὀξεί χαλκῷ

τάμνε νέους ὄρπηκας, ἵν' ἄρματος ἄντυγες εἶεν

τῷ δ' ἄρ' ἀνώϊστον κακὸν ἦλυθε δῖος Ἀχιλλεύς.

καὶ τότε μὲν μιν Λῆμνον ἑυκτιμένην ἐπέρασσε

νηυσὶν ἄγων, ἀτὰρ υἱὸς Ἰήσονος ῶνον ἔδωκε·

κεῖθεν δὲ ξεῖνός μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,

Ἰμβριος Ἡετίων, πέμψεν δ' ἐς δῖαν Ἀρίσβην·

ἐνθεν ὑπεκπροφυγὼν πατρώϊον ἵκετο δῶμα.

ἐνδεκα δ' ἡματα θυμὸν ἐτέρπετο οἷσι φίλοισιν

ἐλθὼν ἐκ Λῆμνοιο· δυνωδεκάτη δὲ μιν αὖτις

χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὅς μιν ἔμελλε

πέμψειν εἰς Ἀΐδαο καὶ οὐκ ἐθέλοντα νέεσθαι.

τὸν δ' ὥς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς

γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδ' ἔχεν ἔγχος, 50

ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τεῖρε γὰρ ἰδρῶς

φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·

ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

“ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι·

ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὓς περ ἔπεφνον,

55

bank

atonement  
(no mes.)

Slowness of  
action(?)

in a  
night  
all melt  
shoots

wild  
fig. tree

unlogged  
sold for  
price

Patris of  
Homer

- Lycan.



αὖτις ἀναστήσονται ὑπὸ ζόφου ἡερόεντος,  
οἷον δὴ καὶ ὄδ' ἦλθε φυγῶν ὑπο νηλεὲς ἦμαρ,  
Λῆμνον ἐς ἡγαθήην πεπερημένος· οὐδέ μιν ἔσχε  
πόντος ἄλως πολιῆς, ὃ πολέας ἀέκοντας ἐρύκει.  
ἀλλ' ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέριοι  
γεύσεται, ὄφρα ἴδωμαι ἐνὶ φρεσὶν ἠδὲ δαείω  
ἣ ἄρ' ὁμῶς καὶ κεῖθεν ἐλεύσεται, ἣ μιν ἐρύξει  
γῆ φυσίζοος, ἣ τε κατὰ κρατερόν περ ἐρύκει."

60

ἄΩς ὥρμαινε μένων· ὁ δέ οἱ σχεδὸν ἦλθε τεθηπῶς,  
γούνων ἄψασθαι μεμαῶς, περὶ δ' ἤθελε θυμῷ  
ἐκφυγέειν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν.

65

ἣ τοι ὁ μὲν δόρυ μακρὸν ἀνέσχετο διῶς Ἀχιλλεὺς  
οὐτάμεναι μεμαῶς, ὁ δ' ὑπέδραμε καὶ λάβε γούνων  
κύψας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ  
ἔστη, ἱεμένη χροὸς ἄμεναι ἀνδρομέοιο.

take its fill  
70

αὐτὰρ ὁ τῇ ἐτέρῃ μὲν ἐλὼν ἐλλίσσεται γούνων,  
τῇ δ' ἐτέρῃ ἔχεν ἔγχος ἀκαχμένον οὐδὲ μεθίει·  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

sharp

"γουνούμαί σ', Ἀχιλεῦ· σὺν δέ μ' αἶδεο καὶ μ' ἐλέησον·  
ἀντί τοί εἰμ' ἱκέταο, διοτρεφές, αἰδοίοιο·

even as a suppliant  
75

πὰρ γὰρ σοὶ πρώτῳ πασάμην Δημήτερος ἀκτήν,

corn

ἥματι τῷ ὅτε μ' εἶλες εὐκτιμένην ἐν ἀλωῇ,

καὶ μ' ἐπέρασσας ἀνευθεν ἄγων πατρός τε φίλων τε  
Λῆμνον ἐς ἡγαθήην, ἐκατόμβοιον δέ τοι ἦλφον.

price ~ 100 oxen

νῦν δὲ λύμην τρὶς τόσσα πορών· ἥως δέ μοί ἐστιν

80

ἦδε δυωδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα

πολλὰ παθών· νῦν αὖ με τεῆς ἐν χερσὶν ἔθηκε

μοῖρ' ὀλοή· μέλλω που ἀπεχθέσθαι Διὶ πατρί,

ὅς με σοὶ αὖτις ἔδωκε· μινυνθάδιον δέ με μήτηρ

γείνατο Λαοθόη, θυγάτηρ Ἄλταο γέροντος,

85

Ἄλτεω, ὃς Λελέγεσσι φιλοπτολέμοισιν ἀνάσσει,

Πήδασον αἰπῆεσαν ἔχων ἐπὶ Σατνιόεντι.

τοῦ δ' ἔχε θυγατέρα Πριάμος, πολλὰς δὲ καὶ ἄλλας·  
τῆς δὲ δῶω γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.

foot-soldiers

ἢ τοι τὸν πρότοισι μετὰ πρυλέεσσι δάμασσας,  
ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξείῃ δουρί·

90

half delivered  
new thereto

νῦν δὲ δὴ ἐνθάδ' ἐμοὶ κακὸν ἔσσεται· οὐ γὰρ ὅτω  
σὰς χεῖρας φεύξεσθαι, ἐπεὶ ῥ' ἐπέλασσέ γε δαίμων.

born - t

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·  
μή με κτεῖν', ἐπεὶ οὐχ ὁμογαστριος Ἑκτορός εἰμι,

95

same mother

ὅς τοι ἐταῖρον ἔπεφνεν ἐννέα τε κρατερόν τε."

ἌΩς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱὸς  
λίσσόμενος ἐπέεσσιν, ἀμείλικτον δ' ὅπ' ἄκουσε·

"νήπιε, μή μοι ἄποινα πιφαύσκειο μὴδ' ἀγόρευε·

100

πρὶν μὲν γὰρ Πάτροκλον ἐπισπεῖν αἷσιμον ἦμαρ,

τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν

Τρώων, καὶ πολλοὺς ζωοὺς ἔλον ἦδ' ἐπέρασσα·

νῦν δ' οὐκ ἔσθ' ὅς τις θάνατον φύγῃ, ὃν κε θεὸς γε

Ἰλίου προπάρειθεν ἐμῆς ἐν χερσὶ βάλλησι,

καὶ πάντων Τρώων, πέρι δ' αὖ Πριάμοιό γε παίδων.

105

ἀλλὰ, φίλος, θάνε καὶ σύ· τίη ὀλοφύρεαι οὕτως ;

κάτθανε καὶ Πάτροκλος, ὃ περ σέο πολλὸν ἀμείνων.

οὐχ ὀράας οἶος καὶ ἐγὼ καλὸς τε μέγας τε ;

πατρὸς δ' εἴμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·

ἀλλ' ἔπι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιή·

110

ἔσσεται ἡ ἡὺς ἡ δείλη ἡ μέσον ἦμαρ,

ὁππότε τις καὶ ἐμεῖο Ἄρη ἐκ θυμὸν ἔλῃται,

ἢ ὅ γε δουρὶ βαλὼν ἢ ἀπὸ νευρήφιν οἴστῃ."

evening

bow-string

ἌΩς φάτο, τοῦ δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ·

ἔγχος μὲν ῥ' ἀφέηκεν, ὃ δ' ἔζετο χεῖρε πετάσσας

115

ἀμφοτέρας· Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὀξὺ

τύψε κατὰ κληῖδα παρ' αὐχένα, πᾶν δέ οἱ εἴσω

δῶ ξίφος ἀμφηκες· ὃ δ' ἄρα πρηνὴς ἐπὶ γαίῃ

κέϊτο ταθείς, ἐκ δ' αἶμα μέλαν ῥέε, δεῦε δὲ γαίαν.

τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὸς ἦκε φέρεσθαι,  
καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντ' ἀγόρευεν· 121

“ἐνταυθοῖ νῦν κείσο μετ' ἰχθύσιν, οἳ σ' ὠτειλὴν  
αἶμ' ἀπολιχμήσονται ἀκηδέες· οὐδὲ σε μήτηρ *careless*  
ἐνθεμένη λεχέεσσι γοήσεται, ἀλλὰ Σκάμανδρος  
οἴσει δινῆϊς εἴσω ἄλδος εὐρέα κόλπον. 125

θρόσκων τις κατὰ κῦμα μέλαιναν φρίχ' ὑπαίξει *ripple*  
ἰχθύς, ὅς κε φάγησι Λυκάονος ἀργέτα δημόν.  
φθειρεσθ', εἰς ὃ κεν ἄστνυ κιχείομεν Ἰλίου ἱρής,  
ὕμεῖς μὲν φεύγοντες, ἐγὼ δ' ὄπιθεν κεραΐζω.

οὐδ' ὑμῖν ποταμός περ ἑύρροος ἀργυροδίνης 130

ἀρκέσει, ᾧ δὴ δητὰ πολέας ἱερεύετε ταύρους, *Ritual of the river-*  
ζωοὺς δ' ἐν δίνησι καθίετε μώνυχας ἵππους. *god.*

ἀλλὰ καὶ ὧς ὀλέεσθε κακὸν μόρον, εἰς ὃ κε πάντες  
τίσετε Πατρόκλοιο φόνον καὶ λοιγὸν Ἀχαιῶν,  
οὓς ἐπὶ νηυσὶ θοῇσιν ἐπέφνυτε νόσφιν ἐμεῖο.” 135

“Ὡς ἄρ' ἔφη, ποταμὸς δὲ χολώσατο κηρόθι μᾶλλον,  
ὥρμηνεν δ' ἀνὰ θυμὸν ὅπως παύσειε πόνοιο  
δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.  
τόφρα δὲ Πηλέος υἱὸς ἔχων δολιχόσκιον ἔγχος  
Ἀστεροπαῖω ἐπᾶλτο κατακτάμεναι μενεαίνων, 140

υἱεῖ Πηλεγόνος· τὸν δ' Ἀξιδὸς εὐρυρέεθρος  
γείνατο καὶ Περίβοια, Ἀκεσσαμενοῖο θυγατρῶν  
πρεσβυτάτη· τῇ γάρ ῥα μίγῃ ποταμὸς βαθυδίνης.  
τῷ δ' Ἀχιλεὺς ἐπόρουσεν, ὃ δ' ἀντίος ἐκ ποταμοῖο *facing him*  
ἔστη ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκε *for the river.* 145

Ξάνθος, ἐπεὶ κεχόλωτο δαΐκταμένων αἰζήων,  
τοὺς Ἀχιλεὺς ἐδάϊξε κατὰ ῥόον οὐδ' ἐλέαιρεν.  
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·  
“τίς πόθεν εἰς ἀνδρῶν, ὃ μεν ἔτλης ἀντίος ἐλθεῖν ; 150  
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσι.” *+*

Τὸν δ' αὖ Πηλεγόνοσ προσεφώνεε φαίδιμος υἱός·

+ “ Πηλεΐδῃ μεγάθυμε, τίη γενεὴν ἐρεεῖνεις ;  
εἴμ' ἐκ Παιονίης ἐριβώλου, τηλόθ' ἐούσης,  
ΠΑΪΟΝΑΣ ἄνδρας ἄγων δολιχεγχεάς· ἦδε δέ μοι νῦν 155.  
ἥως ἐνδεκάτῃ, ὅτ' ἐς Ἴλιον εἰλήλουθα.

αὐτὰρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρὺν ῥέοντος,  
[Ἀξιοῦ, ὃς κάλλιστον ὕδωρ ἐπὶ γαίαν ἔησιν,]  
ὃς τέκε Πηλεγόνα κλυτὸν ἔγχεϊ· τὸν δ' ἐμέ φασι  
γείνασθαι· νῦν αὖτε μαχώμεθα, φαίδιμ' Ἀχιλλεῦ.” 160

“Ὡς φάτ' ἀπειλήσας, ὃ δ' ἀνέσχετο δῖος Ἀχιλλεὺς

Πηλιάδα μελίνην· ὃ δ' ἁμαρτῇ δούρασιν ἀμφὶς  
ἥρωσ' Ἀστεροπαῖος, ἐπεὶ περιδέξιος ἦεν. *ambidexter*

καὶ ῥ' ἐτέρῳ μὲν δουρὶ σάκος βάλεν, οὐδὲ διαπρὸ  
ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο· 165

τῷ δ' ἐτέρῳ μιν πῆχυν ἐπιγράβδην βάλε χειρὸς  
δεξιτερῆς, σύτο δ' αἶμα κελαινεφές· ἡ δ' ὑπὲρ αὐτοῦ

γαίῃ ἐνεστήρικτο, λιλαιομένη χροὸς ἄσαι.

δεύτερος αὖτ' Ἀχιλεὺς μελίνην ἰθυπτίωνα  
Ἀστεροπαίῳ ἐφῆκε κατακτάμεναι μενεαίνων. 170

καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὃ δ' ὑψηλὴν βάλεν ὄχθην,

+ μεσσοπαγὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μείλινον ἔγχος.

Πηλεΐδης δ' ἄορ ὄξυν ἐρυσσάμενος παρὰ μηροῦ  
ἄλτ' ἐπὶ οἱ μεμαώς· ὃ δ' ἄρα μελίνην Ἀχιλῆος

οὐ δύνατ' ἐκ κρημνοῖο ἐρύσσαι χειρὶ παχείῃ. 175

τρίς μὲν μιν πελέμιξεν ἐρύσσασθαι μενεαίνων,

τρίς δὲ μεθῆκε βίης· τὸ δὲ τέτρατον ἤθελε θυμῷ

+ ἄσαι ἐπιγνάμψας δόρυ μείλινον Αἰακίδαο,

ἀλλὰ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηύρα. 179

γαστέρα γάρ μιν τύψε παρ' ὀμφαλόν, ἐκ δ' ἄρα πᾶσαι

χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψεν

ἄσθμαίνοντ'· Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσσιν ὀρούσας

+ τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἠῦδα·

threw w  
spear from  
both hands  
at once

grazing

straight  
flying

boasted



“ κείσ’ οὕτως· χαλεπόν τοι ἐρισθενέος Κρονίωνος  
παισὶν ἐριζέμεναι ποταμοῖο περ ἐκγεγαῶτι.

185 +

φῆσθα σὺ μὲν ποταμοῦ γένος ἔμμεναι εὐρὺν ῥέοντος,

αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.

τίκτε μ’ ἀνὴρ πολλοῖσιν ἀνάσσω· Μυρμιδόνεσσι,

Πηλεὺς Αἰακίδης· ὁ δ’ ἄρ’ Αἰακὸς ἐκ Διὸς ἦεν.

τῷ κρείσσων μὲν Ζεὺς ποταμῶν ἀλιμυρήντων,

*flowing into the sea*  
190

κρείσσων αὖτε Διὸς γενεὴ ποταμοῖο τέτυκται.

καὶ γὰρ σοὶ ποταμός γε πάρα μέγας, εἰ δύναται τι

χραιομεῖν· ἀλλ’ οὐκ ἔστι Διὶ Κρονίῳ μάχεσθαι,

τῷ οὐδὲ κρείων Ἀχελώϊος ἰσοφαρίζει,

οὐδὲ βαθυρρείταιο μέγα σθένος Ὠκεανοῖο,

195

ἐξ οὗ περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα

καὶ πᾶσαι κρῆναι καὶ φρεῖατα μακρὰ νάουσιν·

ἀλλὰ καὶ ὅς δειδοίκε Διὸς μεγάλοιο κεραυνὸν

δεινὴν τε βροντὴν, ὅτ’ ἀπ’ οὐρανόθεν σμαραγήσῃ.”

Ἡ ῥα, καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος,

200 +

τὸν δὲ κατ’ αὐτόθι λείπεν, ἐπεὶ φίλον ἦτορ ἀπηύρα,

κείμενον ἐν ψαμάθοισι, δαίινε δέ μιν μέλαν ὕδωρ.

τὸν μὲν ἄρ’ ἐγχέλυνες τε καὶ ἰχθύες ἀμφεπέροντο,

*wetted, swarmed +*

δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες·

αὐτὰρ ὁ βῆ ῥ’ ἰέναι μετὰ Παίονας ἱπποκορυστάς,

*making spoil + charioted*  
205 +

οἳ ῥ’ ἔτι παρ ποταμὸν πεφοβήατο δινήεντα,

*were still in flight since*

ὥς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὑσμίνῃ

χέρσ’ ὑπο Πηλείδαο καὶ ἄορι ἱφὶ δαμέντα.

ἔνθ’ ἔλε Θερσίλοχόν τε Μύδωνά τε Ἀστύπυλόν τε

+ 210

Μυῆσόν τε Θρασίον τε καὶ Αἴνιον ἠδ’ Ὀφελέστην·

καὶ νύ κ’ ἔτι πλέονας κτάνε Παίονας ὦκὺς Ἀχιλλεύς,

εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθυδίνης,

ἀνέρι εἰσάμενος, βαθέης δ’ ἐκ φθέγξατο δίνης·

“ ὦ Ἀχιλεῦ, περὶ μὲν κρατέεις, περὶ δ’ αἰσυλα ῥέζεις

*en*

ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί.

215

εἴ τοι Τρῳᾶς ἔδωκε Κρόνου· παῖς πάντας ὀλέσσαι,  
 ἔξ ἐμέθεν γ' ἐλάσας· πεδίον κάτα μέρμερα ῥέζει. famous  
 πλήθει γὰρ δὴ μοι νεκύων ἔρατεινὰ ῥέεθρα, beds  
 οὐδέ τί πη δύναμαι προχέειν ῥόον εἰς ἄλα διὰν  
 στεινόμενος νεκύεσσι, σὺ δὲ κτείνεις αἰδῶλως. 220  
 ἀλλ' ἄγε δὴ καὶ ἕασον· ἄγῃ μ' ἔχει, ὄρχαμε λαῶν."

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “ἔσται ταῦτα, Σκάμανδρε διοτρεφές, ὥς σὺ κελεύεις.  
 Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,  
 πρὶν ἔλσαι κατὰ ἄστρῳ καὶ Ἑκτορι πειρηθῆναι 225  
 ἀντιβίην, ἣ κέν με δαμάσσεται, ἣ κεν ἐγὼ τόν.”

ἌΩς εἰπὼν Ἵρως ἐπέσσυτο δαίμονι ἴσος·  
καὶ τότε Ἀπόλλωνα προσέφη ποταμὸς βαθυδίνης·  
“ὦ πόποι, ἄργυρότοξε, Διὸς τέκος, οὐ σύ γε βουλὰς  
εἰρύσαις Κρονίωνος, ὃ τοι μάλα πόλλ’ ἐπέτελλε  
Τρωσὶ παρεστάμεναι καὶ ἀμύνειν, εἰς ὃ κεν ἔλθῃ  
δείελος ὀψὲ δύνων, σκιάσῃ δ’ ἐρίβωλον ἄρουραν.”

Η, καὶ Ἀχιλλεὺς μὲν δουρικλυτὸς ἔνθορε μέσῳ  
 κρημνοῦ ἀπαίξας· ὁ δ' ἐπέσσυτο οἴδματι θύων, *swept*  
 πάντα δ' ὄρινε ῥέεθρα κυκώμενος, ὥσε δὲ νεκροὺς *down* 235  
 πολλοὺς, οἳ ῥα κατ' αὐτὸν ἄλις ἔσαν, οὓς κτάν' Ἀχιλλεὺς·  
 τοὺς ἔκβαλλε θύραζε, μεμυκὼς ἥντε ταῦρος,  
 χέρσονδε· ζῶους δὲ σάω κατὰ καλὰ ῥέεθρα,  
 κρύπτων ἐν δόλῃσι βαθείησιν μεγάλῃσι.

δεινὸν δ' ἄμφ' Ἀχιλλῆα κυκώμενον ἵστατο κύμα, 240  
 ὦθει δ' ἐν σάκει πίπτων ῥόος· οὐδὲ πόδεσσιν  
 εἶχε στηρίξασθαι· ὃ δὲ πετέλην ἔλε χερσὶν  
κυψυνέα μεγάλην· ἥ δ' ἐκ ῥιζέων ἐριποῦσα  
 κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ῥέεθρα, *reached over*  
 ὅσοισιν πυκινούσι, γεφύρωσεν δέ μιν αὐτὸν 245  
 εἴσω πᾶσ' ἐριποῦσ'· ὃ δ' ἄρ' ἐκ δίνης ἀνορούσας  
 ἤϊξεν πεδίλοιο ποσὶ κραιπνοῖσι πέτεσθαι,

δείσας· οὐδέ τ' ἔλγηε θεὸς μέγας, ὦρτο δ' ἐπ' αὐτῷ

ἀκροκελαινιόων, ἵνα μιν παύσειε πόνοιο

δίων Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.

Πηλείδης δ' ἀπόρουσεν ὅσον τ' ἐπὶ δουρὸς ἐρωή,

αἰετοῦ οἴματ' ἔχων μέλανος, τοῦ θηρητῆρος,

ὅς θ' ἅμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν

τῷ εἰκὼς ἦίξεν, ἐπὶ στήθεσσι δὲ χαλκὸς

σμερδαλέον κονάβιζεν· ὑπαιθα δὲ τοιοῦτο λιασθεῖς

φεῦγ', ὁ δ' ὀπισθε ῥέων ἔπετο μέγαλφ ὀρυμαγδῶ.

ὥς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου.

ἅμ φυτὰ καὶ κήπους ὕδατι ῥόον ἡγεμονεύη

χερσὶ μάκελλαν ἔχων, ἀμάρης ἐξ ἔχματα βάλλων·

τοῦ μὲν τε προρέοντος ὑπὸ ψηφίδες ἅπασαι

ὀχλεῦνται· τὸ δέ τ' ὦκα κατειβόμενον κελαρύξει

χώρῳ ἐνι προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·

ὥς αἰεὶ Ἀχιλλῆα κινήσατο κύμα ῥόοιο

καὶ λαιψηρὸν ἐόντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.

ὅσσάκι δ' ὀρμήσειε ποδάρκης δῖος Ἀχιλλεύς

στῆναι ἐναντίβιον καὶ γινώμεναι εἴ μιν ἅπαντες

ἀθάνατοι φοβέουσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,

τοσσάκι μιν μέγα κύμα διιπετέος ποταμοῖο

πλάζ' ὦμους καθύπερθεν· ὁ δ' ὑψόσε ποσσὶν ἐπήδα

θυμῷ ἀνιάζων· ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα

λάβρος ὑπαιθα ῥέων, κούην δ' ὑπέρεπτε ποδοῖν.

Πηλείδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

“Ζεῦ πάτερ, ὥς οὐ τίς με θεῶν ἐλεεινὸν ὑπέστη

ἐκ ποταμοῖο σαῶσαι· ἔπειτα δὲ καί τι πάθοιμι.

ἄλλος δ' οὐ τίς μοι τόσον αἴτιος Οὐρανιώνων,

ἀλλὰ φίλη μήτηρ, ἣ με ψεύδεσσιν ἔθελγεν·

ἣ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτάων

λαιψηροῖς δλέεσθαι Ἀπόλλωνος βελέεσσιν.

ὥς μ' ὄφελ' Ἐκτωρ κτεῖναι, ὃς ἐνθάδε γ' ἔτραφ' ἄριστος·

growing black  
on t<sup>250</sup> surface.

makes  
+

beneath his  
onset

255

maker - channels

guides t<sup>260</sup> water in  
its flow

trench hindrances

260

+ murmurs

sloping

1

265

+

dashed upon  
+

270

washed away

+ to think that  
(i.e. excessive).

275

beguile

τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξε· 280

+

νῦν δέ με λευγαλέῳ θανάτῳ εἴμαρτο ἀλῶναι

ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὥς παῖδα συφορβόν, *swineherd*

ὃν ῥά τ' ἐναυλος ἀποέρση χειμῶνι περῶντα." *in a storm*

*channel  
sweep away*

ᾧς φάτο, τῷ δὲ μάλ' ὦκα Ποσειδάων καὶ Ἀθήνη

στήτην ἐγγὺς ἰόντε, δέμας δ' ἄνδρεσσιν ἔϊκτην, 285

χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσι.

τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων·

“Πηλεΐδη, μήτ' ἄρ τι λίην τρέε μήτε τι τάρβει·

+

τοίῳ γάρ τοι νῶϊ θεῶν ἐπιταρρόθω εἰμέν,

+

Ζηνὸς ἐπαινήσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη· 290

ὥς οὗ τοι ποταμῷ γε δαμήμεναι αἴσιμόν ἐστιν,

ἀλλ' ὅδε μὲν τάχα λωφήσει, σὺ δὲ εἴσεαι αὐτός·

αὐτὰρ τοι πυκινῶς ὑποθυσόμεθ', αἶ κε πίθῃαι·

μὴ πρὶν παύειν χεῖρας ὁμοίου πολέμοιο,

πρὶν κατὰ Ἰλιόφι κλυτὰ τείχεα λαὸν ἐέλσαι 295

Τρωϊκόν, ὃς κε φύγησι· σὺ δ' Ἔκτορι θυμὸν ἀπούρας

ἄψ ἐπὶ νῆας ἵμεν· δίδομεν δέ τοι εὐχος ἀρέσθαι.”

Τὼ μὲν ἄρ' ὥς εἰπόντε μετ' ἀθανάτους ἀπεβήτην·

αὐτὰρ ὁ βῆ, μέγα γάρ ῥα θεῶν ὥτρυνεν ἐφετμή,

ἐς πεδῖον· τὸ δὲ πᾶν πλήθ' ὕδατος ἐκχυνμένοιο, 300

πολλὰ δὲ τεύχεα καλὰ δαΐκταμένων αἰζηῶν

πλῶον καὶ νέκυες· τοῦ δ' ὑψόσε γούνατ' ἐπήδα

πρὸς ῥόον αἰτσοῦντος ἀν' ἰθύν, οὐδέ μιν ἴσχευ *in his course.*

εὐρὺ ῥέων ποταμός· μέγα γὰρ σθένος ἔμβαλ' Ἀθήνη.

οὐδὲ Σκάμανδρος ἔληγε τὸ ὄν μένος, ἀλλ' ἔτι μᾶλλον 305

χώετο Πηλεΐωνι, κόρυσσε δὲ κῦμα ῥόοιο

ὑψόσ' ἀειρόμενος, Σιμόεντι δὲ κέκλετ' αὔσας·

“φίλε κασίγνητε, σθένος ἀνέρος ἀμφοτέροί περ

σχῶμεν, ἐπεὶ τάχα ἄστυ μέγα Πριάμοιο ἄνακτος

ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν.

ἀλλ' ἐπάμυνε τάχιστα, καὶ ἐμπίπληθι ῥέεθρα 310

*gave him  
assurance*

*will abate*

*obtain t  
request - thy  
prayer*

*agst t  
stream*

*to avoid.*

+



ὔδατος ἐκ πηγέων, πάντας δ' ὀρόθυνον ἐναύλους,  
ἴστη δὲ μέγα κῦμα, πολὺν δ' ὀρυμαγδὸν ὄρινε  
φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα,  
ὃς δὴ νῦν κρατέει, μέμονεν δ' ὃ γε ἴσα θεοῖσι.

stra up

+  
boulders

315

φημί γὰρ οὔτε βίην χραισμησέμεν οὔτε τι εἶδος,  
οὔτε τὰ τεύχεα καλά, τὰ που μάλα νειόθι λίμνης  
κείσεθ' ὑπ' ιλύος κεκαλυμμένα· καὶ δέ μιν αὐτὸν  
εἰλύσω ψαμάθοισιν ἄλις χέραδος περιχεύας

under  
slime

silt +

320

μυρίον, οὐδέ οἱ ὅστέ' ἐπιστήσονται Ἀχαιοὶ  
ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.

+

αὐτοῦ οἱ καὶ σῆμα τετεύξεται, οὐδέ τί μιν χρεὼ  
ἔσται τυμβοχόης, ὅτε μιν θάπτωσιν Ἀχαιοί·"

+

erecting a barrow

Ἦ, καὶ ἐπῶρτ' Ἀχιλῆϊ κυκώμενος, ὑψόσε θύων,  
μορμύρων ἀφρῶ τε καὶ αἵματι καὶ νεκύεσσι.

325

πορφύρεον δ' ἄρα κῦμα διυπετέος ποταμοῖο  
ἴστατ' ἀειρόμενον, κατὰ δ' ἦρεε Πηλεΐωνα·

was ready to  
overpower

"Ἦρῃ δὲ μέγ' αὔσε περιδείσασ' Ἀχιλῆϊ,

μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης,

αὐτίκα δ' Ἦφαιστον προσεφώνεεν, ὃν φίλον υἱόν·

330

"ὄρσεο, κυλλοπόδιον, ἐμὸν τέκος· ἄντα σέθεν γάρ,

to be a match  
for

Ξάνθον δινηέντα μάχῃ ἡίσκομεν εἶναι·

We have judged you

ἀλλ' ἐπάμυνε τάχιστα, πιφαύσκει δὲ φλόγα πολλήν.

+ put forth  
clearing

αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργεστῶ Νότοιο

εἴσομαι ἐξ ἀλόθεν χαλεπὴν ὄρσουσα θύελλαν,

+

335

ἢ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κῆαι,

barrow

φλέγμα κακὸν φορέουσα· σὺ δὲ Ξάνθοιο παρ' ὄχθας

δένδρεα καὶ, ἐν δ' αὐτὸν ἵει πυρί· μηδὲ σε πάμπαν

\* plunge him  
in fire

μειλιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρεῇ·

μηδὲ πρὶν ἀπόπανε τεδὸν μένος, ἀλλ' ὅπότε ἂν δὴ

340

φθέγξομ' ἐγὼν ἰάχουσα, τότε σchein ἀκάματον πῦρ."

got ready  
furious

Ἔς ἐφαθ', Ἦφαιστος δὲ τιτύσκει θεσπιδὰς πῦρ.

πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καίε δὲ νεκροὺς

+ πολλούς, οἳ ῥα κατ' αὐτὸν ἄλις ἔσαν, οὓς κτάν' Ἀχιλλεύς·

+ πᾶν δ' ἐξηράνθη πεδίον, σχέτο δ' ἀγλαὸν ὕδωρ. 345

summer

ὥς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδέ' ἀλωήν

αἰψ' ἀγξηράνῃ· χαίρει δέ μιν ὅς τις ἐθείρη· *tends*

ὥς ἐξηράνθη πεδίον πᾶν, καὶ δ' ἄρα νεκροὺς

κῆεν· ὁ δ' ἐς ποταμὸν τρέψε φλόγα παμφανώωσαν.

+ *lotus*

καίοντο πετέλαι τε καὶ ἰτέαι ἡδὲ μυρίκαι,

*willows*  
*rush*

350

καίετο δὲ λωτός τε ἰδὲ θρύον ἡδὲ κύπειρον,

τὰ περὶ καλὰ ῥέεθρα ἄλις ποταμοῖο πεφύκει·

*jungle*

+ *teiront'* ἐγχέλυές τε καὶ ἰχθύες οἳ κατὰ δίνας,

οἳ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα

πνοῇ τειρόμενοι πολυμήτιος Ἡφαίστοιο.

355

καίετο δ' ἰς ποταμοῖο ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν·

+ “Ἡφαιστ', οὗ τις σοί γε θεῶν δύνατ' ἀντιφερίζειν,

1 οὐδ' ἂν ἐγὼ σοί γ' ὦδε πυρὶ φλεγέθοντι μαχοίμην.

λῆγ' ἔριδος, Τρῶας δὲ καὶ αὐτίκα δῖος Ἀχιλλεύς

ἄστεος ἐξελάσειε· τί μοι ἔριδος καὶ ἀρωγῆς;”

360

Φῆ πυρὶ καιόμενος, ἀνὰ δ' ἐφλυε καλὰ ῥέεθρα.

*bubbled*

ὥς δὲ λέβης ζεῖ ἔνδον ἐπειγόμενος πυρὶ πολλῷ,

κνίσην μελδόμενος ἀπαλοτρεφές σιάλοιο,

*bubbling*  
*up*

πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κείται,

*dry*

ὥς τοῦ καλὰ ῥέεθρα πυρὶ φλέγετο, ζέε δ' ὕδωρ·

365

+ οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο· τείρε δ' αὐτμῇ

Ἡφαίστοιο βίῃφι πολύφρονος. αὐτὰρ ὃ γ' Ἥρην

πολλὰ λισσόμενος ἔπεα πτερόεντα προσηύδα·

+ “Ἥρην, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν

ἐξ ἄλλων; οὐ μὲν τοι ἐγὼ τόσον αἰτίος εἰμι,

370

ὅσσον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἀρωγοί.

ἀλλ' ἦ τοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις,

πανέσθω δὲ καὶ οὗτος· ἐγὼ δ' ἐπὶ καὶ τόδ' ὁμοῦμαι,

μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσειν κακὸν ἡμάρ,

μηδ' ὀπὸτ' ἂν Τροίῃ μαλερῶ πυρὶ πᾶσα δάηται

375

καιομένη, καίωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν."

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε θεὰ λευκώλενος Ἥρη,  
αὐτίκ' ἄρ' Ἥφαιστον προσεφώνεεν, ὃν φίλον υἱόν·  
"Ἥφαιστε, σχέο, τέκνον ἀγακλεές· οὐ γὰρ ἔοικεν  
θάνατον θεὸν ὧδε βροτῶν ἔνεκα στυφελίζειν." 380

ὣς ἔφαθ', Ἥφαιστος δὲ κατέσβεσε θεσπιδαῆς πῦρ,  
ἄσφορρον δ' ἄρα κῦμα κατέσσυτο καλὰ ῥέεθρα.

Αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἱ μὲν ἔπειτα  
πανσάσθη· Ἥρη γὰρ ἐρύκακε χωομένη περ·  
ἐν δ' ἄλλοισι θεοῖσιν ἔρις πέσε βεβριθυῖα 385

ἀργαλή, δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἤτο·  
σὺν δ' ἔπεσον μέγαλ' πατάγῳ, βράχε δ' εὐρεῖα χθών,  
ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. αἶε δὲ Ζεὺς  
ἦμενος Οὐλύμπῳ· ἐγέλασσε δέ οἱ φίλον ἦτορ  
γηθοσύνη, ὅθ' ὄρατο θεοὺς ἔριδι ξυνιόντας. 390 +

ἐνθ' οἳ γ' οὐκέτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης  
ῥινοτόρος, καὶ πρῶτος Ἀθηναίη ἐπόρουσε *shield-piercing*  
χάλκεον ἔγχος ἔχων, καὶ οὐνείδειον φάτο μῦθον·  
"τίπτ' αὐτ', ὦ <sup>doz fly</sup>κυνάμνεια, θεοὺς ἔριδι ξυνελαύνεις *shameless fly*  
θάρσος ἤτην ἔχουσα, μέγας δέ σε θυμὸς ἀνῆκεν; 395 · terrible

ἢ οὐ μέμνη ὅτε Τυδεΐδην Διομήδε' ἀνῆκας  
οὐτάμεναι, αὐτὴ δὲ πανόψιον ἔγχος ἐλοῦσα 1. *in to sight - all*  
ἰθὺς ἐμεῦ ὦσας, διὰ δὲ χροά καλὸν ἔδαψας; 2. *visible*  
τῷ σ' αὖ νῦν οἴω ἀποτισμένον ὅσσα μ' ἔοργας."

ὣς εἰπὼν οὔτησε κατ' αἰγίδα θυσσανόεσσαν 400

|| σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός· - IV. B. limitation  
τῇ μιν Ἄρης οὔτησε μῖαιφονος ἔγχ' εἰ μακρῷ. of Zeus' power  
ἢ δ' ἀναχασσαμένη λίθον εἴλετο χειρὶ παχείῃ  
κείμενον ἐν πεδίῳ μέλανα, τρηχύν τε μέγαν τε,  
τόν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὔρον ἀρούρης· 405  
τῷ βάλε θοῦρον Ἄρηα κατ' αὐχένα, λῦσε δὲ γυνῖα.  
ἐπτα δ' ἐπέσχε πέλεθρα πεσών, ἐκόνισε δὲ χαίτας, *nomis*

τεύχεά τ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη,  
καὶ οἱ ἐπευχομένη ἔπεα πτερόεντα προσηύδα·

“νηπύτι, οὐδέ νύ πώ περ ἐπεφράσω ὅσπον ἀρείων 410  
εὖχομ' ἐγὼν ἔμεναι, ὅτι μοι μένος ἰσοφαρίζεις.

οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνυις, *cut*  
ἥ τοι χωομένη κακὰ μῆδεται, οὔνεκ' Ἀχαιοὺς  
κάλλιπες, αὐτὰρ Τρῶσιν ὑπερφιάλοισιν ἀμύνεις.”

ἌΩς ἄρα φωνήσασα πάλιν τρέπεν ὅσσε φαεινῷ 415

*continue ally* τὸν δ' ἄγε χειρὸς ἐλοῦσα Διὸς θυγάτηρ Ἀφροδίτη  
πυκνὰ μάλα στενάχοντα· μόγις δ' ἐσαγείρετο θυμόν.

τὴν δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,  
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·  
“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρύτων, *unwearied* 420  
καὶ δὴ αὖθ' ἡ κυνάρμια ἄγει βροτολογιγὸν Ἄρηα  
δηΐτου ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε.”

ἌΩς φάτ', Ἀθηναίη δὲ μετέσσυτο, χαίρει δὲ θυμῷ,

+ καὶ ῥ' ἐπείεσαμένη πρὸς στήθεα χειρὶ παχείῃ  
ἤλασε· τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ. 425

τὼ μὲν ἄρ' ἀμφω κείμετο ἐπὶ χθονὶ πουλυβοτείρῃ,  
ἡ δ' ἄρ' ἐπευχομένη ἔπεα πτερόεντ' ἀγόρευε·

“τοιοῦτοι νῦν πάντες, ὅσοι Τρώεσσιν ἀρωγοί,  
εἶεν, ὅτ' Ἀργείοισι μαχοίατο θωρηκτῆσιν,  
ᾧδὲ τε θαρσαλέοι καὶ τλήμονες, ὥς Ἀφροδίτη 430  
ἦλθεν Ἄρη ἐπίκουρος ἐμῷ μένει ἀντιώσασα·  
τῷ κεν δὴ πάλαι ἄμμες ἐπανσάμεθα πτολέμοιο,  
Ἰλίου ἐκπέρσαντες ἐϋκτίμενον πτολίεθρον.”

ἌΩς φάτο, μείδῃσεν δὲ θεὰ λευκώλενος Ἥρη·  
αὐτὰρ Ἀπόλλωνα προσέφη κρείων ἐνοσίχθων 435

+ “Φοῖβε, τίη δὴ νῶϊ διέσταμεν; οὐδὲ ἔοικεν  
ἀρξάντων ἐτέρων· τὸ μὲν αἷσχιον, αἶ κ' ἀμαχητὶ  
ἵομεν Οὐλυμπόνδε Διὸς ποτὶ χαλκοβατὲς δῶ.  
ἄρχε· σὺ γὰρ γενεῇφι νεώτερος· οὐ γὰρ ἔμοιγε



καλόν, ἐπεὶ πρότερος γενόμεν καὶ πλείονα οἶδα. 440

νηπύτι, ὥς ἄνοον κραδίην ἔχες· οὐδέ νυ τῶν περ

μέμνηται, ὅσα δὴ πάθομεν κακὰ Ἴλιον ἀμφὶ

μοῦνοι νῶϊ θεῶν, ὅτ' ἀγήνορι Λαομέδοντι

παρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν

μισθῷ ἐπὶ ῥήτῳ· ὁ δὲ σημαίνων ἐπέτελλεν.

ἦ τοι ἐγὼ Τρώεσσι πόλιν πέρι τείχος ἔδειμα

εὐρύ τε καὶ μάλα καλόν, ἵν' ἄρρηκτος πόλις εἴη·

Φοῖβε, σὺ δ' εἰλίποδας ἔλικας βοῦς βουκολέεσκες

Ἰδης ἐν κνημοῖσι πολυπτύχου ὑληέσσης.

ἀλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθέες ᾤραι

ἔξέφερον, τότε νῶϊ βίησατο μισθὸν ἅπαντα

Λαομέδων ἔκπαγλος, ἀπειλήσας δ' ἀπέπεμπε.

σὺν μὲν ὃ γ' ἠπείλησε πόδας καὶ χεῖρας ὑπερθε

δῆσειν, καὶ περάαν νήσων ἐπὶ τηλεδαπάων·

στεῦτο δ' ὃ γ' ἀμφοτέρων ἀπολεψέμεν οὐατα χαλκῷ. 455

νῶϊ δέ τ' ἄψορροι κίομεν κεκοτηότι θυμῷ,

μισθοῦ χωόμενοι, τὸν ὑποστὰς οὐκ ἐτέλεσσε.

τοῦ δὴ νῦν λαοῖσι φέρεις χάριν, οὐδὲ μεθ' ἡμέων

πειρᾷ ὥς κε Τρώες ὑπερφίαλοι ἀπόλωνται

πρόχυν κακῶς, σὺν παισὶ καὶ αἰδοίῃς ἀλόχοισι.”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·

“ἐννοσίγαι, οὐκ ἂν με σαόφρονα μυθήσαιο

ἔμμεναι, εἰ δὴ σοὶ γε βροτῶν ἔνεκα πτολεμίξω

δειλῶν, οἳ φύλλοισιν εἰκότες ἄλλοτε μὲν τε

ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες,

ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. ἀλλὰ τάχιστα

πανώμεσθα μάχης· οἳ δ' αὐτοὶ δηριάσθων.”

Ὡς ἄρα φωνήσας πάλιν ἐτράπετ'· αἶδετο γάρ ῥα

πατροκασιγνήτοιο μιγήμεναι ἐν παλάμῃσι.

τὸν δὲ κασιγνήτη μάλα νείκεσε, πότνια θηρῶν,

Ἄρτεμις ἀγροτέρη, καὶ οὐεΐδειον φάτο μῦθον·

t. huntress

served  
gave orders +  
445

untorned +

spurs +

450 +

+

may be brought  
460  
low (let to  
their knees)

full - fire  
465 +

lipless

belt shame

+

wild beasts  
470 +

“φεύγεις δὴ, ἐκάεργε, Ποσειδάωνι δὲ νίκην  
πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εὖχος ἔδωκας·  
νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὐτῶς;  
μή σευ νῦν ἔτι πατρὸς ἐνὶ μεγάροισιν ἀκούσω  
εὐχομένου, ὥς τὸ πρὶν ἐν ἀθανάτοισι θεοῖσιν,  
ἅντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.”

475

“Ὡς φάτο, τὴν δ’ οὐ τι προσέφη ἐκάεργος Ἀπόλλων,  
ἀλλὰ χολωσαμένη Διὸς αἰδοίῃ παράκοιτις  
νεῖκεσεν ἰοχέαιραν ὀνειδείοις ἐπέεσσιν·

480

“πῶς δὲ σὺ νῦν μέμονας, κύον ἀδεές, ἀντί’ ἐμεῖο  
στήσεσθαι; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι  
τοξοφόρῳ περ ἐούσῃ, ἐπεὶ σε λέοντα γυναιξὶ  
Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν ἦν κ’ ἐθέλῃσθα.  
ἦ τοι βέλτερόν ἐστι κατ’ οὐρεα θήρας ἐναίρειν  
ἀγροτέρας τ’ ἐλάφους ἢ κρείσσοσιν ἱφί μάχεσθαι.  
εἰ δ’ ἐθέλεις πολέμοιο δαήμεναι, ὄφρ’ εὖ εἰδῆς  
ὅσσον φερτέρῃ εἴμ’, ὅτι μοι μένος ἀντιφερίζεις.”

485

Ἦ ρά, καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτε  
σκαίῃ, δεξιτερῇ δ’ ἄρ’ ἀπ’ ὤμων αἶνυντο τόξα,  
αὐτοῖσιν δ’ ἄρ’ ἔθεινε παρ’ οὐατα μειδιόωσα  
ἐντροπαλιζομένην· ταχέες δ’ ἐκπιπτον οἷστοι.  
δακρυόεσσα δ’ ὑπαιθα θεὰ φύγεν ὥς τε πέλεια,  
ἦ ρά θ’ ὑπ’ ἱρηκος κοίλῃν εἰσέπτατο πέτρην,  
χρηράμ’ οὐδ’ ἄρα τῇ γε ἁλῶμεναι αἴσιμον ἦεν·  
ὥς ἡ δακρυόεσσα φύγεν, λίπε δ’ αὐτόθι τόξα.

490

Λητὼ δὲ προσέειπε διάκτορος Ἀργειφόντης·  
“Λητοῖ, ἐγὼ δέ τοι οὐ τι μαχήσομαι· ἀργαλέον δὲ  
πληκτίζεσθ’ ἀλόχοισι Διὸς νεφεληγερέταο·  
ἀλλὰ μάλα πρόφρασσα μετ’ ἀθανάτοισι θεοῖσιν  
εὐχεσθαι ἐμὲ νικῆσαι κρατερῇφι βίηφιν.”

500

“Ὡς ἄρ’ ἔφη, Λητὼ δὲ συναίνυντο καμπύλα τόξα  
πεπτεῶτ’ ἄλλυδις ἄλλα μετὰ στροφάλιγγι κούρης.

curved



δεΐδια γὰρ μὴ οὖλος ἀνὴρ ἐς τείχος ἄλῃται.”

*bars*

“Ὡς ἔφαθ’, οἱ δ’ ἀνεσάν τε πύλας καὶ ἀπῶσαν ὀχῆας”

αἱ δὲ πετασθεῖσαι τεῦξαν φάος· αὐτὰρ Ἀπόλλων  
ἀντίος ἐξέθορε, Τρώων ἵνα λοιγὸν ἀλάλκοι.

οἱ δ’ ἰθὺς πόλιος καὶ τείχεος ὑψηλοῖο,

540

δίψῃ καρχαλέοι, κεκονιμένοι ἐκ πεδίοιο

φεύγον· ὁ δὲ σφεδανὸν ἔφεπ’ ἔγχεϊ, λύσσα δέ οἱ κῆρ  
αἶεν ἔχε κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.

“Εὐθα κεν ὑψίπυλον Τροίην ἔλον υἷες Ἀχαιῶν,

εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκε,

545

φῶτ’ Ἀντήνορος νιδὸν ἀμύμονά τε κρατερόν τε.

ἐν μὲν οἱ κραδίη θάρσος βάλε, πὰρ δέ οἱ αὐτὸς

ἔσση, ὅπως θανάτοιο βαρείας κῆρας ἀλάλκοι,

φηγῶ κεκλιμένας· κεκάλυπτο δ’ ἄρ’ ἡέρι πολλῇ.

αὐτὰρ ὃ γ’ ὥς ἐνόησεν Ἀχιλλῆα πτολίπορθον,

550

ἔσση, πολλὰ δέ οἱ κραδίη πόρφυρε μένουσι·

*troubled*

ὀχθήσας δ’ ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

“ὦ μοι ἐγών· εἰ μὲν κεν ὑπὸ κρατεροῦ Ἀχιλλῆος

φεύγω, τῇ περ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,

αἰρήσει με καὶ ὥς, καὶ ἀνάλκιδα δειροτομήσει.

555

εἰ δ’ ἂν ἐγὼ ταύτους μὲν ὑποκλονέεσθαι ἐάσω

Πηλεΐδῃ Ἀχιλλῆϊ, ποσὶν δ’ ἀπὸ τείχεος ἄλλῃ

φεύγω πρὸς πεδῖον Ἰλῆϊον, ὅφρ’ ἂν ἴκωμαι

Ἰδῆς τε κνημοὺς κατὰ τε ῥωπήϊα δύω·

ἐσπέριος δ’ ἂν ἔπειτα λοεσσάμενος ποταμοῖο

560

ἰδρῶ ἀποψυχθεὶς προτὶ Ἴλιον ἀπονεοίμην·—

ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;

μή μ’ ἀπαειρόμενον πόλιος πεδίουδὲ νοήσῃ

καὶ με μεταίξας μάρψῃ ταχέεσσι πόδεσσιν.

οὐκέτ’ ἔπειτ’ ἔσται θάνατον καὶ κῆρας ἀλύξαι·

565

λίην γὰρ κρατερός περὶ πάντων ἔστ’ ἀνθρώπων.

εἰ δέ κέ οἱ προπάρειθε πόλεος κατεναντίον ἔλθω·

*reached  
+  
eagerly*

*be thrown  
into confusion  
flight*

*starting  
to go*



καὶ γάρ θην τούτῳ τρωτὸς χρώς ὀξεί χαλκῷ,  
ἐν δὲ ἴα ψυχὴ, θνητὸν δὲ ἔ' φασ' ἄνθρωποι  
ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάζει." 570

ὣς εἰπὼν Ἀχιλῆα ἀλεῖς μένεν, ἐν δὲ οἱ ἦτορ  
ἄλκιμον ὥρματο πολεμίζειν ἠδὲ μάχεσθαι.

ἥτε πάρδαλις εἴσι βαθείης ἐκ ξυλόχοιο *corse.*

ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ

ταρβεί οὐδὲ φοβεῖται, ἐπεὶ κεν ὑλαγμὸν ἀκούσῃ· *bayning* 575

εἷ περ γὰρ φθάμενός μιν ἦ οὐτάσῃ ἥε βάλῃσιν,

ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένῃ οὐκ ἀπολήγει

ἀλκῆς, πρὶν γ' ἥε ξυμβλήμεναι ἥε δαμῆναι· *get to close quarters*

ὥς Ἀντήνορος υἱὸς ἀγανοῦ, δῖος Ἀγῆνωρ,

οὐκ ἔθελεν φεύγειν, πρὶν πειρήσaiτ' Ἀχιλῆος, 580

ἀλλ' ὃ γ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσῃν,

ἐγχείῃ δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὐτεῖ· *aim*

“ ἦ δὴ πού μάλ' ἔολπας ἐνὶ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,

ἡματι τῷδε πόλιν πέρσειν Τρώων ἀγερώχων, *lordly*

νηπύτι· ἦ τ' ἔτι πολλὰ τετεύξεσαι ἄλγε' ἐπ' αὐτῇ. 585

ἐν γάρ οἱ πολέες τε καὶ ἄλκιμοι ἀνέρες εἰμέν,

οἱ καὶ πρόσθε φίλων τοκέων ἀλόχων τε καὶ νῶν

Ἰλιον εἰρυνόμεσθα· σὺ δ' ἐνθάδε πότμον ἐφέψεις, *meet* *+*

ὧδ' ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστής.”

Ἡ ῥα, καὶ ὀξὺν ἄκοντα βαρείης χειρὸς ἀφήκε, 590

καὶ ῥ' ἔβαλε κνήμην ὑπὸ γούνατος οὐδ' ἀφάμαρτεν. *+*

ἀμφὶ δέ μιν κνημὶς νεοτεύκτου κασσιτέροιο *+*

σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσε

βλημένου, οὐδ' ἐπέρησε, θεοῦ δ' ἠρύκακε δῶρα.

Πηλεΐδης δ' ὥρμήσατ' Ἀγῆνορος ἀντιθέοιο 595

δεύτερος· οὐδέ τ' ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,

ἀλλὰ μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἠέρι πολλῇ,

ἡσύχιον δ' ἄρα μιν πολέμου ἔκπεμπε νέεσθαι.

αὐτὰρ ὁ Πηλεΐωνα δόλῳ ἀποέργαθε λαοῦ· *+*

αὐτῷ γὰρ ἐκάεργος Ἀγήνορι πάντα ἐοικῶς 600  
 ἔστη πρόσθε ποδῶν, ὃ δ' ἐπέσσυτο ποσσὶ διώκειν.  
 ἦος ὃ τὸν πεδίοιο διώκετο πυροφόροιο, *wheat-bearing*  
 τρέψας παρ ποταμὸν βαθυδινήεντα Σκάμανδρον,  
 τυτθὸν ὑπεκπροθέοντα· δόλῳ δ' ἄρ' ἔθελγεν Ἀπόλλων,  
 ὥς αἰεὶ ἔλποιοτο κιχήσεσθαι ποσὶν οἷσι· 605  
 τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὁμίλῳ  
 ἀσπᾶσιοι προτὶ ἄστυ, πόλις δ' ἔμπλητο ἀλέντων.  
 οὐδ' ἄρα τοί γ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς  
 μεῖναι ἔτ' ἀλλήλους, καὶ γινώμεναι ὅς τε πεφεύγοι  
 ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἐσσυμένως ἐσέχυντο. 610  
 ἐς πόλιν, ὅν τινα τῶν γε πόδες καὶ γούνα σαώσαι.

## ΙΛΙΑΔΟΣ Χ.

Ἕκτορος ἀναίρεσις.

ᾧς οἱ μὲν κατὰ ἄστυ πεφυζότες ἤϊτε νεβροὶ  
 ἰδρῶ ἀπεψύχοντο πῖον τ' ἀκέοντό τε δίψαν, cooling +  
 κεκλιμένοι καλῆσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ  
 τείχεος ἄσπον ἴσαν, σάκε' ὤμοισι κλίναντες. +

Ἕκτορα δ' αὐτοῦ μέναι ὀλοὴ μοῖρ' ἐπέδθησεν 5  
 Ἰλίου προπάρειθε πυλάων τε Σκαιάων.

αὐτὰρ Πηλεΐωνα προσηύδα Φοῖβος Ἀπόλλων·  
 “τίπτε με, Πηλέος νιέ, ποσὶν ταχέεσσι διώκεις,  
 αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδέ νύ πώ με  
 ἔγνωσ ὥς θεός εἰμι, σὺ δ' ἀσπερχὲς μενεαίνεις. 10 +

ἦ νύ τοι οὐ τι μέλει Τρώων πόνος, οὓς ἐφόβησας,  
 οἳ δὴ τοι εἰς ἄστυ ἄλυν, σὺ δὲ δεῦρο λιάσθης.  
 οὐ μὲν με κτενέεις, ἐπεὶ οὐ τοι μόρσιμός εἰμι.” doomed to die

Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “ἔβλαψάς μ', ἐκάεργε, θεῶν ὀλοώτατε πάντων, 15  
 ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ  
 γαίαν οὐδ' αἶμα εἶλον πρὶν Ἰλίον εἰσαφικέσθαι. +

νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δ' ἐσάωσας  
 ῥηϊδίως, ἐπεὶ οὐ τι τίσιν γ' ἔδειςας ὀπίσσω. +  
 ἦ σ' ἂν τισαίμην, εἴ μοι δύναμις γε παρείη.” 20

ᾧς εἰπὼν προτὶ ἄστυ μέγα φρονέων ἐβεβήκει,  
 σευάμενος ὥς θ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,·  
 ὅς ῥά τε ῥεῖα θέησι τιταινόμενος πεδίοιο·

at full  
throttle

ὥς Ἀχιλεὺς λαιψήρᾳ πόδας καὶ γούνατ' ἐνώμα.

Τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἴδεν ὀφθαλμοῖσι, 25  
παμφαίνονθ' ὥς τ' ἀστέρ' ἐπεσσύμενον πεδίοιο,  
ὅς ῥά τ' ὀπώρης εἴσιν, ἀρίζηλοι δέ οἱ αὐγαὶ  
φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ·  
ὃν τε κύν' Ὠρίωνος ἐπὶ κλησιν καλέουσι.

*fiery* *\* is set heat* λαμπρότατος μὲν ὃ γ' ἐστί, κακὸν δέ τε σῆμα τέτυκται, 30  
καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν·  
ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος.

*+* ὦμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὃ γε κόψατο χερσὶν  
ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμῶξας ἐγεγώνει  
λίσσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων 35  
ἐστήκει, ἄμοτον μέμαῶς Ἀχιλῆϊ μάχεσθαι·  
τὸν δ' ὁ γέρων ἐλεεινὰ προσηύδα χεῖρας ὀρεγνύς·

“Ἐκτορ, μὴ μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτου  
οἴος ἄνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης  
Πηλεΐωνι δαμεῖς, ἐπεὶ ἦ πολὺν φέρτερός ἐστι, 40  
σχέτλιος· αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο  
ὅσσον ἐμοί· τάχα κέν ἐ κύνες καὶ γῦπες ἔδοιεν  
κείμενον· ἦ κέ μοι αἶνδον ἀπὸ πρᾶπιδων ἄχος ἔλθοι·  
ὅς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκε,  
κτείνων καὶ περνὰς νήσων ἐπὶ τηλεδαπάων. 45

καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,  
οὐ δύναμαι ἰδέειν Τρώων εἰς ἄστυ ἀλέντων,  
τούς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.  
ἀλλ' εἰ μὲν ζῶουσι μετὰ στρατῷ, ἦ τ' ἂν ἔπειτα  
χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἐστὶ γὰρ ἔνδον· 50  
πολλὰ γὰρ ὥπασε παιδὶ γέρων ὀνομάκλυτος Ἀλτης.  
εἰ δ' ἤδη τεθνᾶσι καὶ εἰν Αἶδαο δόμοισιν,  
ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοῖς τεκόμεσθα·  
λαοῖσιν δ' ἄλλοισι μιννυθαδιώτερον ἄλγος  
ἔσσεται, ἣν μὴ καὶ σὺ θάνης Ἀχιλῆϊ δαμασθεῖς. 55



ἀλλ' εἰσέρχαιο τείχος, ἐμὸν τέκος, ὄφρα σαώσῃς  
 Τρῶας καὶ Τρωάς, μηδὲ μέγα κῦδος ὀρέξῃς  
 Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερβῆς.  
 πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,  
 δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῶ  
 αἶσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόντα,  
 νῆας τ' ὀλλυμένους ἐλκηθείσας τε θύγατρας,  
 καὶ θαλάμους κεραῖζομένους, καὶ νήπια τέκνα  
 βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δηϊοτήτῃ,  
 ἐλκομένας τε νυοὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν.  
 αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν  
 ὤμῃσται ἐρύουσιν, ἐπεὶ κέ τις ὀξείῃ χαλκῶ  
 τύψας ἢ βαλὼν ρεθέων ἐκ θυμὸν ἔλῃται,  
 οὓς τρέφον ἐν μεγάροισι τραπέζῃς θυραωρούς,  
 οἳ κ' ἐμὸν αἶμα πίνοντες ἀλύσσοντες περὶ θυμῶ  
 κείσονται ἐν προθύροισι. νέω δέ τε πάντ' ἐπέοικεν  
 ἀρηϊκταμένῳ, δεδαῖγμένῳ ὀξείῃ χαλκῶ,  
 κεῖσθαι· πάντα δὲ καλὰ θανόντι περ, ὅττι φανήῃ.  
 ἀλλ' ὅτε δὴ πολιὸν τε κάρη πολιὸν τε γένειον  
 αἰδῶ τ' αἰσχύνῳσι κύνες κταμένοιο γέροντος,  
 τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν."

Ἡ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἔλκετο χερσὶ  
 τίλλων ἐκ κεφαλῆς· οὐδ' Ἔκτορι θυμὸν ἔπειθε.  
 μήτηρ δ' αὖθ' ἐτέρωθεν οὐδύρετο δάκρυ χέουσα,  
 κόλπον ἀνιεμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχε·  
 καὶ μιν δάκρυ χέουσ' ἔπεα πτερόεντα προσηύδα·  
 "Ἔκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καὶ μ' ἐλέησον  
 αὐτήν, εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον·  
 τῶν μνήσαι, φίλε τέκνον, ἄμυνε δὲ δῆϊον ἄνδρα  
 τείχεος ἐντὸς ἐών, μηδὲ πρόμος ἵστασο τούτῳ,  
 σχέτλιος· εἴ περ γάρ σε κατακτάνῃ, οὗ σ' ἔτ' ἐγὼ γε  
 κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,

*richly dowered*

+

οὐδ' ἄλοχος πολυῶδρος· ἀνευθε δέ σε μέγα νῶϊν  
 Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται.”

*hole*

Ὡς τῷ γε κλαίοντε προσαυδήτην φίλον υἱόν,  
 πολλὰ λισσομένῳ· οὐδ' Ἑκτορι θυμὸν ἔπειθον,  
 ἀλλ' ὃ γε μίμν' Ἀχιλῆα πελώριον ἄσπον ἰόντα.  
 ὥς δὲ δράκων ἐπὶ χειῇ ὀρέστερος ἄνδρα μένησι,  
 βεβρωκὼς κακὰ φάρμακ', ἔδν δέ τέ μιν χόλος αἰνός,

90

σμερδαλέον δὲ δέδορκεν ἐλίσσόμενος περὶ χειρὶ  
 ὥς Ἑκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,  
 πύργῳ ἔπι προὔχοντι φαεινὴν ἀσπίδ' ἐρείσας·  
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

95

“ὦ μοι ἐγών, εἰ μὲν κε πύλας καὶ τείχεα δύω,  
 Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει,  
 ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι  
 νύχθ' ὑπο τήνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.  
 ἀλλ' ἐγὼ οὐ πιθόμην· ἦ τ' ἂν πολὺ κέρδιον ἦεν.

100

*see Kleistness*

νῦν δ' ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμήσιν,  
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,  
 μή ποτέ τις εἴπῃσι κακώτερος ἄλλος ἐμεῖο·  
 “Ἑκτωρ ἦφι βίῃφι πιθήσας ὤλεσε λαόν.”  
 ὥς ἐρέουσιν· ἐμοὶ δὲ τότε ἂν πολὺ κέρδιον εἴη  
 ἄντην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι,

105

*sc. ἐμοι (108)*

ἢ ἐκεν αὐτῷ ὀλέσθαι εὐκλειῶς πρὸ πόλης.

110

εἰ δέ κε ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν  
 καὶ κόρυθα βριαρὴν, δόρυ δὲ πρὸς τεῖχος ἐρείσας  
 αὐτὸς ἰὼν Ἀχιλῆος ἀμύμονος ἀντίος ἔλθω  
 καὶ οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ,  
 πάντα μάλ' ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν

115

ἡγάγετο Τροίηνδ', ἦ τ' ἔπλετο νείκεος ἀρχή, *in 2 parts*  
 δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς  
 ἄλλ' ἀποδάσσεσθαι, ὅσα τε πτόλιν ἦδε κέκευθε·

+

|| Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι

μή τι κατακρύψειν, ἀλλ' ἄνδιχα πάντα δάσασθαι· 120  
[κτῆσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἔργει·]

ἀλλὰ τί μοι ταῦτα φίλος διελέξατο θυμός;   
μή μιν ἐγὼ μὲν ἴκωμαι ἰών, ὁ δέ μ' οὐκ ἐλεήσει   
οὐδὲ τί μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἔοντα   
αὐτως ὥς τε γυναῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω. 125

οὐ μὲν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης   
τῷ ὀαρίζεσθαι, ἃ τε παρθένος ἡΐθεός τε,   
παρθένος ἡΐθεός τ' ὀαρίζετον ἀλλήλοιν.   
βέλτερον αὖτ' ἔριδι ξυνελαυνέμεν ὅττι τάχιστα·   
εἶδομεν ὅπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ." 130

Ὡς ὥρμαινε μένων, ὁ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεὺς   
ἴσος Ἐνυαλίῳ, κορυθαῖκι πτολεμιστῇ,   
σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον   
δεινὴν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἴκελος αὐγῇ   
ἢ πυρὸς αἰθομένου ἢ ἡελίου ἀνιόντος. 135

Ἔκτορα δ', ὥς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη   
αὖθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς·

Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.   
ἥντε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν, lawk

ῥηϊδίως οἴμησε μετὰ τρήρωνα πέλειαν, timosoy 140

ἢ δέ θ' ὕπαιθα φοβεῖται, ὁ δ' ἐγγύθεν ὀξὺ λεληκώς +

ταρφέ· ἐπαῖσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει· often

ὥς ἄρ' ὁ γ' ἐμμεμαὸς ἰθὺς πέτετο, τρέσε δ' Ἔκτωρ

τείχος ὑπὸ Τρώων, λαιψηρὰ δὲ γούνατ' ἐνώμα. fig. 145

οἱ δὲ παρὰ σκοπιὴν καὶ ἐρινεὸν ἠνεμόεντα fig. 145

τείχεος αἰὲν ὑπὲκ κατ' ἀμαξιτὸν ἐσσεύοντο, +

κρουνὼ δ' ἴκανον καλλιρρόω· ἔνθα δὲ πηγαὶ

δοιαὶ ἀναΐσσουσι Σκαμάνδρου δινῆεντος.

ἢ μὲν γάρ θ' ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς

γίγνεται ἐξ αὐτῆς ὥς εἰ πυρὸς αἰθομένοιο· 150

ἢ δ' ἐτέρη θέρεϊ προρέει εἰκνία χαλάξῃ, +

ἢ χιόνι ψυχρῇ, ἢ ἐξ ὕδατος κρυστάλλῳ.

+  
thoughts

ἔνθα δ' ἐπ' αὐτάων πλυνοὶ εὐρέες ἐγγὺς ἔασι

καλοὶ λαῖνεοι, ὅθι εἵματα σιγαλούεντα

πλύνεσκον Τρώων ἄλοχοι καλαὶ τε θύγατρες

155

τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθειν νῆας Ἀχαιῶν.

τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὀπισθε διώκων·

πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δέ μιν μέγ' ἀμείνων

καρπαλίμως, ἐπεὶ οὐχ ιερήϊον οὐδὲ βοεῖην *sacrificial*

ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν,

160

ἀλλὰ περὶ ψυχῆς θεόν Ἐκτορος ἵπποδάμοιο.

ὥς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι

ρίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κεῖται ἄεθλον,

ἢ τρίπος ἢ γυνή, ἀνδρὸς κατατεθνηῶτος·

ὥς τὼ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην

165

καρπαλίμοισι πόδεσσι· θεοὶ δ' ἐς πάντες ὀρῶντο·

τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·

“ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεῖχος

ὀφθαλμοῖσιν ὀρῶμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ

Ἐκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρί' ἔκην

170

Ἰδὼς ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὖτε

ἐν πόλει ἀκροτάτῃ· νῦν αὖτέ ἐ δῖος Ἀχιλλεὺς

ἄστν πέρι Πριάμοιο ποσσὶν ταχέεσσι διώκει.

ἀλλ' ἄγετε φράζεσθε, θεοί, καὶ μητιάσθε

ἢ μιν ἐκ θανάτοιο σαώσομεν, ἢ μιν ἦδη

175

Πηλεΐδῃ Ἀχιλῆϊ δαμάσσομεν ἐσθλὸν ἔοντα.”

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

“ὦ πάτερ ἀργικέραυνε, κελαινεφές, οἶον ἔειπες·

ἄνδρα θνητὸν ἔοντα, πάλαι πεπρωμένον αἴσῃ,

ἂψ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι;

180

ἔρδ'· ἀτὰρ οὗτοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

“θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ



*earnest*

πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἡπιος εἶναι·  
ἔρξον ὅπῃ δὴ τοι νόος ἔπλετο, μηδὲ τ' ἐρώει.”

*do not fail*  
185

ἌΩς εἰπὼν ὥτρυνε πάρος μεμανῖαν Ἀθήνην·  
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.

*kept in hand*

Ἔκτορα δ' ἀσπερχὲς κλονέων ἔφρεπ' ὥκυν Ἀχιλλεύς.

ὥς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,  
ὄρσας ἐξ εὐνῆς, διὰ τ' ἄγκεα καὶ διὰ βήσσας·

*earnest*  
190

τὸν δ' εἴ πέρ τε λάθῃσι καταπτήξας ὑπὸ θάμνῳ,  
ἀλλὰ τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὖρῃ·  
ὥς Ἔκτωρ οὐ λῆθε ποδῶκεα Πηλεΐωνα.

ὁσσάκι δ' ὀρμήσειε πυλάων Δαρδανιάων

ἀντίον ἀΐξασθαι ἐϋδμήτους ὑπὸ πύργους,

195

εἴ πῶς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσι,

τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραφθὰς  
πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεί.

ὥς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν·

οὔτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν οὔθ' ὁ διώκειν·

200

ὥς ὁ τὸν οὐ δύνατο μάρψαι ποσίν, οὐδ' ὃς ἀλύξαι.

πῶς δέ κεν Ἔκτωρ κήρας ὑπεξέφυγεν θανάτοιο,

εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων

ἐγγύθεν, ὃς οἱ ἐπῶρσε μένος λαιψηρά τε γούνα·

λαοῖσιν δ' ἀνένευε καρήατι δῖος Ἀχιλλεύς,

205

οὐδ' ἔα ἰέμεναι ἐπὶ Ἔκτορι πικρὰ βέλεμνα,

μή τις κῦδος ἄροιτο βαλῶν, ὁ δὲ δεύτερος ἔλθοι.

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,

καὶ τότε δὴ χρύσεια πατὴρ ἐτίθεινε τάλαντα,

ἐν δ' ἐτίθει δύο κῆρε ταρηλεγέος θανάτοιο,

τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἔκτορος ἱπποδάμοιο,

ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' Ἔκτορος αἵσιμον ἥμαρ,

ῥῆκετο δ' εἰς Αἶδαο, λίπεν δέ ἐ Φοῖβος Ἀπόλλων.

Πηλεΐωνα δ' ἔκανε θεὰ γλαυκῶπις Ἀθήνη,

ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

215

*stretched*  
210  
*laying on vast at*

*sark*  
*fated*

“ νῦν δὴ νῶϊ γ’ ἔολπα, διίφιλε φαίδιμ’ Ἀχιλλεῦ,  
οἷσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,  
Ἔκτορα δηῶσαντε μάχης ἅτὸν περ ἑόντα. *insatiati*  
οὐ οἱ νῦν ἔτι γ’ ἔστι πεφυγμένον ἄμμε γενέσθαι,  
οὐδ’ εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων 220  
*+ grovelling*  
*bel.* προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.

ἀλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπνυε, τόνδε δ’ ἐγώ τοι  
οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.”  
ᾧ φάτ’ Ἀθηναίη, ὃ δ’ ἐπείθετο, χαῖρε δὲ θυμῷ,  
στῇ δ’ ἄρ’ ἐπὶ μελήης χαλκογλῶχινος ἔρεισθείς. 225  
ἥ δ’ ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ’ Ἔκτορα δῖον  
Δηϊφόβῳ ἔϊκυῖα δέμας καὶ ἀτειρέα φωνήν·  
ἀγχοῦ δ’ ἵσταμένη ἔπεα πτερόεντα προσηύδα·

*+ brother* “ ἦθεῖ, ἦ μάλα δή σε βιάζεται ὥκυνς Ἀχιλλεύς,  
ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων· 230  
ἀλλ’ ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”

Τὴν δ’ αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·  
“ Δηΐφοβ’, ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα  
*kinsmen* γνωτῶν, οὓς Ἐκάβη ἠδὲ Πριάμος τέκε παῖδας·  
νῦν δ’ ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι, 235  
ὃς ἔτλης ἐμεῦ εἵνεκ’, ἐπεὶ ἴδες ὀφθαλμοῖσι,  
τείχεος ἐξελθεῖν, ἄλλοι δ’ ἔντοσθε μένουσι.”

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
“ ἦθεῖ, ἦ μὲν πολλὰ πατὴρ καὶ πότνια μήτηρ  
λίσσουθ’ ἐξείης γουνούμενοι, ἀμφὶ δ’ ἑταῖροι, 240  
αὐθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·  
ἀλλ’ ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθεϊ λυγρῷ.  
νῦν δ’ ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων  
ἔστω φειδωλή, ἵνα εἵδομεν εἴ κεν Ἀχιλλεύς  
νῶϊ κατακτεῖνας ἔναρα βροτόεντα φέρηται 245  
νῆας ἔπι γλαφυράς, ἦ κεν σῶ δουρὶ δαμήῃ.”

ᾧ φασμένη καὶ κερδοσύνη ἠγάσας Ἀθήνη·

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἔκτωρ·  
 “οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὥς τὸ πάρος περ 250  
 τρίς περὶ ἄστῳ μέγα Πριάμου δῖον, οὐδὲ ποτ' ἔτλην  
 μείναι ἐπερχόμενον· νῦν αὐτὲ με θυμὸς ἀνῆκε  
 στήμεναι ἀντία σείο· ἔλοιμί κεν, ἢ κεν ἀλοίην.  
 ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι  
 μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων 255 +  
 οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀεικιῶ, αἶ κεν ἐμοὶ Ζεὺς *outrageously*  
 δῶη καμμουίνην, σὴν δὲ ψυχὴν ἀφέλωμαι *withstanding*  
 ἀλλ' ἐπεὶ ἄρ κέ σε σύλῃσω κλυτὰ τεύχε', Ἀχιλλεῦ,  
 νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὥς δὲ σὺν ῥέζειν.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “Ἔκτορ, μή μοι, ἀλαστε, συνημοσύνας ἀγόρευε· 261 *unforgotten*  
 ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,  
 οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,  
 ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν,  
 ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶϊν 265  
 ὄρκια ἔσσονται, πρὶν γ' ἢ ἕτερόν γε πεσόντα  
 αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.  
 παντοίης ἀρετῆς μιμνήσκεο· νῦν σε μάλα χρὴ  
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.  
 οὐ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη 270 +  
 ἔγχει ἐμῷ δαμάα· νῦν δ' ἀθρόα πάντ' ἀποτίσεις  
 κῆδ' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχεϊ θύων.”

Ἡ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος·  
 καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἔκτωρ·  
 ἔξετο γὰρ προῖδών, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275

ἐν γαίῃ δ' ἐπάγη· ἀνὰ δ' ἤρπασε Παλλὰς Ἀθήνη,  
 ἀψ δ' Ἀχιλλῆϊ δίδου, λάθε δ' Ἔκτορα, ποιμένα λαῶν.  
 Ἔκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα·  
 “ἥμβροτες, οὐδ' ἄρα πῶ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,

glit speaker  
trickster

ἐκ Διὸς ἡεΐδης τὸν ἐμὸν μόνον· ἢ τοι ἔφης γε· 280  
ἀλλὰ τις ἄρτιεπὴς καὶ ἐπὶ κλοπῆς ἔπλεο μύθων,  
ὄφρα σ' ὑποδείσας μένεος ἀλκῆς τε λάθωμαι.  
οὐ μὲν μοι φεύγουσι μεταφρένῳ ἐν δόρῳ πῆξις,  
ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφι ἔλασπον,  
εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλυναι 285  
χάλκεον· ὥς δὴ μιν σῶ ἐν χροῖ πᾶν κομίσαιο.  
καὶ κεν ἔλαφρότερος πόλεμος Τρώεσσι γένοιτο  
σεῖο καταφθιμένοι· σὺ γάρ σφισι πῆμα μέγιστον.”

glanced  
off

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 290  
καὶ βάλε Πηλεΐδαο μέσον σάκος οὐδ' ἀφάμαρτε·  
τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ· χώσατο δ' Ἐκτωρ  
ὅττι ῥά οἱ βέλος ὦκ' ἐτώσιον ἔκφυγε χειρός,  
στῆ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος.

Διτφόβον δ' ἐκάλει λευκάσπιδα μακρὸν αὔσας·  
ἦτεέ μιν δόρυ μακρόν· ὁ δ' οὐ τί οἱ ἐγγύθεν ἦεν· 295  
Ἐκτωρ δ' ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·  
“ὦ πόποι, ἦ μάλα δὴ με θεοὶ θάνατόνδε κάλεσσαν·

Διτφόβον γὰρ ἐγὼ γ' ἐφάμην ἥρωα παρεῖναι·  
ἀλλ' ὁ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.  
νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδέ τ' ἀνενθεν, 300

escape

οὐδ' ἀλέη· ἢ γάρ ῥα πάλαι τό γε φίλτερον ἦεν  
Ζηνὶ τε καὶ Διὸς νῦν ἐκηβόλῳ, οἷ μὲ πάρος γε  
πρόφρονες εἰρύατο· νῦν αὖτέ με μοῖρα κιχάνει.

+

μὴ μὰν ἀσπονδί γε καὶ ἀκλειῶς ἀπολοίμην,  
ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι.” 305

ἌΩς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,  
τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε,  
οἷμησεν δὲ ἀλὲς ὥς τ' αἰετὸς ὑψιπετῆης,  
ὅς τ' εἴσιν πεδίονδε διὰ νεφέων ἐρεβεννῶν  
ἀρπάξων ἢ ἄρ' ἀμαλὴν ἢ πτώκα λαγών· 310  
ὥς Ἐκτωρ οἷμησε τινάσσω φάσγανον ὀξύ.

sounding  
+

+

tender  
+



ὠρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν  
 ἀγρίου, πρόσθεν δὲ σάκος στέρνοιο κάλυψε  
 καλὸν δαιδάλεον, κόρυθι δ' ἐπένευε φαεινῇ  
 τετραφάλῳ· καλαὶ δὲ περισσεύοντο ἔθειραι  
 χρύσεαι, ἃς Ἥφαιστος ἔει λόφον ἀμφὶ θαμειάς.  
 οἷος δ' ἀστὴρ εἴσι μετ' ἀστράσι νυκτὸς ἀμολγῶ  
 ἔσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἵσταται ἀστήρ,  
 ὥς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς  
 πάλλεν δεξιτερῇ φρονέων κακὸν Ἑκτορι δίῳ,  
 εἰσορόων χροῖα καλόν, ὅπῃ εἴξειε μάλιστα.

τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χροῖα χάλκεα τεύχεα,  
 καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·  
 φαίνεται δ' ἢ κληῖδες ἀπ' ὦμων αὐχέν' ἔχουσι,<sup>class b</sup>  
λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος·  
 τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλασ' ἔγχεϊ διὸς Ἀχιλλεὺς,  
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἦλνθ' ἀκωκή·  
 οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,  
 ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.

ἦριπε δ' ἐν κονίῃς· ὁ δ' ἐπεύξατο διὸς Ἀχιλλεὺς·  
 “Ἑκτορ, ἀτάρ που ἔφης Πατροκλῆ' ἐξαναρίζων  
 σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεις νόσφιν ἐόντα,  
 νήπιε· τοῖο δ' ἀνευθεν ἀοσσητὴρ μέγ' ἀμείνων  
 νηυσὶν ἔπι γλαφυρῇσιν ἐγὼ μετόπισθε λελείμην,  
 ὅς τοι γούνατ' ἔλυσα· σὲ μὲν κύνες ἢ οἶωνοὶ  
 ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.”

Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἑκτωρ·  
 “λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῆων,  
 μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν,  
 ἀλλὰ σὺ μὲν χαλκόν τε ἄλις χρυσόν τε δέδεξο,  
 δῶρα τὰ τοι δώσουσι πατὴρ καὶ πότνια μήτηρ,  
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με  
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.”

4 plated

315

crest

wall-pointed

320

gullet

325

wind-pipe

330

champion

335

hideously

340

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“μή με, κύον, γούνων γουνάζεο μηδὲ τοκῶν· 345

αἶ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη  
ὦμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας,  
ὥς οὐκ ἔσθ' ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι,  
οὐδ' εἴ κεν δεκάκις τε καὶ εἰκοσινῆριτ' ἄποινα 20 times over  
στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα, (t. usual) 350

οὐδ' εἴ κέν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγοι outweigh  
Δαρδανίδης Πρίαμος· οὐδ' ὥς σέ γε πότνια μήτηρ  
ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,  
ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσονται.”

Τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἔκτωρ· 355

“ἦ σ' εὖ γινώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον  
πέσειν· ἦ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμὸς.  
φράζεο νῦν, μή τοί τι θεῶν μῆνιμα γένωμαι

ῥήματι τῷ ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων  
ἔσθλὸν ἑόντ' ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν.” 360

“Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε,  
ψυχὴ δ' ἐκ ρεθέων παμένη Αἰδούσδε βεβήκει,  
ὃν πότμον γοόωσα, λιποῦσ' ἀνδροτῆτα καὶ ἥβην.  
τὸν καὶ τεθνηῶτα προσηῦδα δῖος Ἀχιλλεύς·

“τέθναθι· κῆρα δ' ἐγὼ τότε δέξομαι, ὅπποτε κεν δῇ 365  
Ζεὺς ἐθέλῃ τελέσαι ἡδ' ἀθάνατοι θεοὶ ἄλλοι.”

Ἦ ῥα, καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος,

+ καὶ τό γ' ἀνενθεν ἔθηχ', ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα  
αἱματόεντ'· ἄλλοι δὲ περιδραμον νῆες Ἀχαιῶν,

οἳ καὶ θήσαντο φυὴν καὶ εἶδος ἀγῆτον  
Ἔκτορος· οὐδ' ἄρα οἳ τις ἀγροντητί γε παρέστη. || barbarism of Greeks.  
ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον· dead w.

+ “ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάσθαι  
Ἔκτωρ ἢ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέφ.”

“Ὡς ἄρα τις εἶπεςκε καὶ οὐτήσασκε παραστάς. 375

as surely as +

+ so

foresee it

bring wrath  
down this

Heaton

prophecy

Achilles' death

without  
wounding  
him +

τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,  
 στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·  
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
 ἐπεὶ δὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,  
 ὃς κακὰ πόλλ' ἔρρεξεν, ὅσ' οὐ σύμπαντες οἱ ἄλλοι, 380  
 εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθέωμεν,  
 ὄφρα κ' ἔτι γινώμεν Τρώων νόον, ὃν τιν' ἔχουσιν,  
 ἣ καταλείψουσιν πόλιν ἄκρην τοῦδε πεσόντος,  
 ἣε μένειν μεμάاسι καὶ Ἑκτορος οὐκέτ' ἐόντος.  
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός; 385  
 κείται παρ νήεσσι νέκυς ἄκλαντος ἄθαπτος  
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἐγὼ γε  
 ζωοῖσιν μετέω καὶ μοι φίλα γούνατ' ὀρώρῃ·  
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Αἴδαο,  
 αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἐταίρου. 390  
 νῦν δ' ἄγ' αἰείδοντες παίηονα κοῦροι Ἀχαιῶν  
 νηυσὶν ἐπι γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.  
 ἡράμεθα μέγα κῦδος· ἐπέφνομεν Ἑκτορα δῖον,  
 ᾧ Τρῶες κατὰ ἄστρ' ἰθεὶς ὥς εὐχετόωντο.”  
 Ἡ ῥα, καὶ Ἑκτορα δῖον αἰεκέα μῆδετο ἔργα. 395  
 ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε  
 ἐς σφυρὸν ἐκ πτέρυγης, βοέους δ' ἐξήπτεν ἱμάντας, *thrust through*  
 ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν·  
 ἐς δίφρον δ' ἀναβὰς ἀνά τε κλυτὰ τεύχε' αἰέρας  
 μάστιξέν ῥ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην. 400  
 τοῦ δ' ἦν ἐλκομένοιο κονίσαλος, ἀμφὶ δὲ χαῖται  
 κυάνεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίησι  
 κέιτο πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσι  
 δῶκεν αἰεκίσσασθαι ἐῆ ἐν πατρίδι γαίῃ.  
 ὥς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἣ δέ νυ μήτηρ 405  
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην *veil*  
 τηλόσε, κώκυσεν δὲ μάλα μέγα παῖδ' ἐσιδοῦσα·

ᾤμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ  
κωκυτῷ τ' εἶχοντο καὶ οἴμωγῇ κατὰ ἄστυ.

τῷ δὲ μάλιστ' ἄρ' ἦν ἐναλίγκιον, ὥς εἰ ἅπαντα

410

Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.

λαοὶ μὲν ῥα γέροντα μόγισ ἔχον ἀσχαλῶντα,  
ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.

+ πάντας δ' ἐλλιτάνευσεν κυλινδόμενος κατὰ κόπρυν,  
ἐξ ὀνομακλήδην ὀνομάζων ἄνδρα ἕκαστον

415

“σχέσθε, φίλοι, καὶ μ' οἶον ἐάσατε κηδόμενοί περ  
ἐξελθόντα πόληος ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν,

λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργόν,

ἦν πως ἡλικίην αἰδέσσεται ἡδ' ἐλεήσει

γῆρας· καὶ δέ νυ τῷ γε πατὴρ τοιόσδε τέτυκται,

420

Πηλεύς, ὅς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι

Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκε.

τόσπους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·

τῶν πάντων οὐ τόσπον οἰδύρομαι ἀχνύμενός περ

ὥς ἐνός, οὐ μ' ἄχος ὀξὺν κατοίσεται Ἀῖδος εἴσω,

425

Ἔκτορος· ὥς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσι·

+ τῷ κέ κορεσσάμεθα κλαίοντέ τε μυρομένω τε,  
μήτηρ θ', ἣ μιν ἔτικτε δυσάμμορος, ἡδ' ἐγὼ αὐτός.”

Ἦς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο πολῖται·

Τρωῆσιν δ' Ἑκάβῃ ἄδινου ἐξήρχε γόοιο·

430

“τέκνον, ἐγὼ δειλὴ· τί νυ βείομαι αἰνὰ παθοῦσα,

σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμαρ

εὐχολή κατὰ ἄστυ πελέσκεο, πᾶσί τ' ὄνειαρ and

Τρωσί τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε θεὸν ὥς

δειδέχατ'· ἥ γὰρ καὶ σφι μάλα μέγα κῆδος ἔσθθα

435

ζῶδς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.”

Ἦς ἔφατο κλαίουσ', ἄλοχος δ' οὐ πώ τι πέπυστο

Ἔκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν

ἡγγεῖλ' ὅττι ῥά οἱ πόσις ἔκτοθι μίμνε πυλάων,

beetling  
chafing

arrogant  
- violent deeds

blooming

beast  
didn't spare to  
a pro  
saluted



ἀλλ' ἢ γ' ἴστων ὕφαινε μυχῶ δόμον ὑψηλοῖο + 440  
 δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσε. *double-cloak*  
 κέκλετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα *flowers embroidered*  
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα πέλοιτο  
 Ἕκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι,  
 νηπίη, οὐδ' ἐνόησεν ὃ μιν μάλα τῆλε λοετρῶν 445  
 χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.  
 κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου  
 τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς· *shook*  
 ἢ δ' αὖτις δμωῆσιν ἐϋπλοκάμοισι μετηῦδα·  
 “δεῦτε, δύω μοι ἔπεσθον, ἴδωμ' ὅτιν' ἔργα τέτυκται. 450  
 αἰδοίης ἐκυρῆς ὁπὸς ἔκλυον, ἐν δ' ἐμοὶ αὐτῇ  
 στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα +  
 πῆγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.  
 αἱ γὰρ ἀπ' οὐατος εἴη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς  
 δείδω μὴ δὴ μοι θρασὺν Ἕκτορα διὸς Ἀχιλλεὺς 455  
 μῦνον ἀποτμήξας πόλιος πεδίονδε δίηται, *have chased*  
 καὶ δὴ μιν καταπαύσῃ ἀγνηορίας ἀλεγεινῆς,  
 ἢ μιν ἔχεσκ', ἐπεὶ οὐ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν,  
 ἀλλὰ πολὺ προθέεσκε, τὸ ὃν μένεις οὐδενὶ εἴκων.” +  
 Ὡς φασμένη μεγάραιο διέσσυτο μαινάδι ἴση, 460  
 παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.  
 αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν ὄμιλον,  
 ἔστη παπτήνας· ἐπὶ τείχεϊ, τὸν δ' ἐνόησεν  
 ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι 1. w<sup>t</sup> due night's burial  
 ἔλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 2. *cruelly* 465  
 τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε,  
 ἥριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσε. *breathed forth*  
 τῆλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα, *head-band*  
 ἄμπυκα κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμην *veil*  
 κρήδεμνον θ', ὃ ρά οἱ δῶκε χρυσήν Ἀφροδίτη 470  
 ἡματι τῷ ὅτε μιν κορυθαίολος ἡγάγεθ' Ἕκτωρ

ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.

husband's sisters  
& his brothers  
+ wives  
ἀμφὶ δέ μιν γαλώω τε καὶ εἰνατέρες ἄλις ἔσταν, *stayed her from dying*  
αἱ ἔμετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.

ἢ δ' ἐπεὶ οὖν ἔμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, 475

ἀμβλῆδην γοόωσα μετὰ Τρωῆσιν ἔειπεν·

“Ἐκτορ, ἐγὼ δύστηνος· ἰὴ ἄρα γιγνόμεθ' αἶσῃ

ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,

αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῃ ὑλήεσση

ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 480

δύσμορος αἰνόμορον· ὥς μὴ ὤφελλε τεκέσθαι.

+ νῦν δὲ σὺ μὲν Ἀἶδαο δόμους ὑπὸ κεύθεσι γαίης

ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθει λείπεις

χῆρην ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὐτῶς,

ὃν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 485

ἔσσεαι, Ἐκτορ, ὄνειρα, ἐπεὶ θάνες, οὔτε σοὶ οὗτος.

+ ἦν περ γὰρ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,

αἰεὶ τοι τούτῳ γε πόνος καὶ κῆδε· ὀπίσσω *marry to boundar*

ἔσσουντ'· ἄλλοι γάρ οἱ ἀπουρίσσουνσιν ἀρούρας.

away fr  
t friends  
his youth  
ἡμαρ δ' ὄρφανικὸν παναφήλικά παῖδα τίθησι· 490

πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί, *hangs his head*

δευόμενος δέ τ' ἄνεισι πάϊς ἐς πατρός ἐταίρους,

+ ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος· *plucking*

τῶν δ' ἐλεησάντων κοτύλῃν τις τυτθὸν ἐπέσχε,

+ χεῖλεα μὲν τ' ἐδίην', ὑπερώην δ' οὐκ ἐδίηνε. 495

τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξε,

+ χερσὶν πεπληγὼς καὶ ὄνειδελοῖσιν ἐνίσπων·

‘ἔρρ' οὕτως· οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν.’

δακρνόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χῆρην,

Ἀστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρός 500

+ μυελὸν οἶον ἔδεσκε καὶ οἶῶν πίονα δημόν·

αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχέων, *playing like a child*

+ εὔδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,

εὐνῇ ἔνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ· *fat things*  
 νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρὸς ἁμαρτῶν, 505  
 Ἀστυάναξ, ὃν Τρῶες ἐπίκλησιν καλέουσιν·

οἷος γάρ σφιν ἔρυσσος πύλας καὶ τείχεα μακρά. +  
 νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσιν νόσφι τοκῆων  
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσονται,  
 γυμνόν· ἅτάρ τοι εἴματ' ἐνὶ μεγάροισι κέονται 510

λεπτὰ τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν. +  
 ἀλλ' ἢ τοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ,  
 οὐδὲν σοί γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,  
 ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι.”

ἌΩς ἔφατο κλαίονσ', ἐπὶ δὲ στενάχοντο γυναῖκες. 515

## ΙΛΙΑΔΟΣ Ψ.

### Ἄθλα ἐπὶ Πατρόκλῳ.

ὣς οἳ μὲν στενάχοντο κατὰ πτόλιν· αὐτὰρ Ἀχαιοὶ  
ἐπεὶ δὴ νῆάς τε καὶ Ἑλλήσποντον ἴκοντο,  
οἳ μὲν ἄρ' ἐσκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος,  
Μυρμιδόνας δ' οὐκ εἶα ἀποσκίδνασθαι Ἀχιλλεύς,  
ἀλλ' ὃ γε οἷς ἐτάροισι φιλοπτολέμοισι μετηύδα· 5  
“Μυρμιδόνες ταχύπῳλοι, ἐμοὶ ἐρίηρες ἐταῖροι,  
μὴ δὴ πῶ ὑπ' ὄχεσφι λυώμεθα μώνυχας ἵππους,  
ἀλλ' αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσσουν ἰόντες  
Πάτροκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανόντων.  
αὐτὰρ ἐπεὶ κ' ὀλοοῖο τεταρπώμεσθα γόοιο, 10  
ἵππους λυσάμενοι δορπήσομεν ἐνθάδε πάντες.”  
ὣς ἔφαθ', οἳ δ' ὤμωξαν ἀολλέες, ἦρχε δ' Ἀχιλλεύς.  
οἳ δὲ τρὶς περὶ νεκρὸν ἐϋτριχας ἤλασαν ἵππους  
μυρόμενοι· μετὰ δέ σφι Θέτις γόον ἤμερον ὤρσε.  
δεύοντο ψάμαθοι, δεύοντο δὲ τεύχεα φωτῶν 15  
δάκρυσι· τοῖον γὰρ πόθεον μήστῳρα φόβοιο.  
τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξῆρχε γόοιο,  
χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἐταῖρον·  
“χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισι·  
πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην, 20  
Ἔκτορα δεῦρ' ἐρύσας δώσειν κυσὶν ὦμὰ δάσασθαι,  
δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσειν  
Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.”



Ἡ ῥα, καὶ Ἑκτόρα δῖον ἀεικέα μήδετο ἔργα,  
 πρηνέα πὰρ λεχέεσσι Μενoitιάδαο τανύσσας  
 ἐν κονίῃς· οἱ δ' ἔντε' ἀφωπλίζοντο ἕκαστος  
 χάλκεα μαρμαίροντα, λύον δ' ὑψηχέας ἵππους,  
 καδ' δ' ἴζον παρὰ νηὶ ποδώκεος Αἰακίδαο  
 μυρίοι· αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαίνυ.  
 πολλοὶ μὲν βόες ἀργοὶ ὀρέχθεον ἀμφὶ σιδήρῳ  
 σφαζόμενοι, πολλοὶ δ' οἷες καὶ μηκάδες αἶγες·  
 πολλοὶ δ' ἀργιόδοντες ὕες, θαλέθοντες ἀλοιφῇ,  
 εὐόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο·  
 πάντα δ' ἀμφὶ νέκυν κοτυλήρυτον ἔρρεεν αἷμα.

Αὐτὰρ τὸν γε ἄνακτα ποδώκεα Πηλεΐωνα  
 εἰς Ἀγαμέμνονα δῖον ἄγον βασιλῆες Ἀχαιῶν,  
 σπουδῇ παρπεπιθόντες ἑταίρου χωόμενον κῆρ.  
 οἱ δ' ὅτε δὴ κλισίην Ἀγαμέμνονος ἴζον ἰόντες,  
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν  
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, εἰ πεπίθοιεν  
 Πηλεΐδην λούσασθαι ἀπο βρότον αἱματόεντα.  
 αὐτὰρ ὃ γ' ἡρνεῖτο στερεῶς, ἐπὶ δ' ὄρκον ὁμοσσειν·  
 “οὐ μὰ Ζῆν', ὅς τίς τε θεῶν ὕπατος καὶ ἄριστος,  
 οὐ θέμις ἐστὶ λοετρὰ καρήατος ἄσσον ἱκέσθαι,  
 πρὶν γ' ἐνὶ Πάτροκλον θέμεναι πυρὶ σῆμά τε χεῖναι  
 κείρασθαί τε κόμην, ἐπεὶ οὐ μ' ἔτι δεύτερον ᾧδε  
 ἵξεται ἄχος κραδίην, ὄφρα ζωοῖσιν μετείω·  
 ἀλλ' ἦ τοι νῦν μὲν στυγερῇ πειθώμεθα δαιτί·  
 ἠῶθεν δ' ὄτρυνον, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 ὕλην τ' ἀξέμεναι παρὰ τε σχεῖν ὅσσ' ἐπιεικές  
 νεκρὸν ἔχοντα νέεσθαι ὑπὸ ζόφον ἡρόεντα,  
 ὄφρ' ἦ τοι τοῦτον μὲν ἐπιφλέγῃ ἀκάματον πῦρ  
 θάσσον ἀπ' ὀφθαλμῶν, λαοὶ δ' ἐπὶ ἔργα τράπωνται.”

Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο.  
 ἐσοπμένως δ' ἄρα δόρπον ἐφοπλίσσαντες ἕκαστοι

prone<sup>25</sup> +  
 +  
 neighing w. head  
 aloft  
 funeral-feast  
 w. 30 touched out  
 +  
 bleating +

in cups +  
 35

winning over  
 +

40

+  
 +

45

+ shared  
 impracticable

50

55

δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 οἱ μὲν κακκείοντες ἔβαν κλισίῃνδε ἕκαστος,  
 Πηλεΐδης δ' ἐπὶ θινὶ πολυφλοίσβοιο θαλάσσης  
 κείμε βαρὺ στενάχων, πολέσιν μετὰ Μυρμιδόνεσσιν, 60  
 ἐν καθαρῷ, ὅθι κύματ' ἐπ' ἠϊόνος κλύζεσκον. *Note surging*  
 εὔτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,  
 νήδυμος ἀμφιχυθείς—μάλα γὰρ κάμε φαίδιμα γυῖα.  
 Ἔκτορ' ἐπαΐσσων προτὶ Ἴλιον ἠνεμόεσσαν—  
 ἦλθε δ' ἐπὶ ψυχὴ Πατροκλῆος δειλοῖο, 65  
 πάντ' αὐτῷ μέγεθός τε καὶ ὄμματα κάλ' εἰκνῖα,  
 καὶ φωνήν, καὶ τοῖα περὶ χροῖ εἵματα ἔστο·  
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·  
 “εὖδεις, αὐτὰρ ἐμεῖο λελασμένος ἔπλευ, Ἀχιλλεῦ.  
 οὐ μὲν μιν ζῶοντος ἀκήδεις, ἀλλὰ θανόντος· 70  
 θάπτε με ὅττι τάχιστα, πύλας Ἀΐδαο περήσω. *that's to*  
 τῆλέ με εἵργουσι ψυχαί, εἶδωλα καμόντων,  
 οὐδέ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἐῷσιν,  
 ἀλλ' αὐτῶς ἀλάλημαι ἀν' εὐρυπυλὲς Ἀΐδος δῶ. *that I may*  
 καὶ μοι δὸς τὴν χεῖρ', ὀλοφύρομαι· οὐ γὰρ ἔτ' αὖτις 75  
 νίσομαι ἐξ Ἀΐδαο, ἐπὴν με πυρὸς λελάχητε.  
 οὐ μὲν γὰρ ζωοί γε φίλων ἀπάνευθεν ἐταίρων  
 βουλὰς ἐξόμενοι βουλευόμεν, ἀλλ' ἐμὲ μὲν κῆρ  
 ἀμφέχανε στυγερή, ἣ περ λάχε γιγνόμενόν περ·  
 καὶ δὲ σοὶ αὐτῷ μοῖρα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 80  
 τείχει ὑπο Τρώων εὐηφενέων ἀπολέσθαι.  
 ἄλλο δέ τοι ἐρέω καὶ ἐφήσομαι, αἶ κε πίθηται·  
 μὴ ἐμὰ σῶν ἀπάνευθε τιθήμεναι ὅστέ', Ἀχιλλεῦ,  
 ἀλλ' ὁμοῦ, ὥς ἐτράφην περ ἐν ὑμετέροισι δόμοισιν,  
 εὔτε με τυτθὸν ἐόντα Μενόιτιος ἐξ Ὀπόεντος 85  
 ἤγαγεν ὑμέτερόνδ' ἀνδροκτασίης ὑπο λυγρῆς,  
 ἥματι τῷ ὅτε παῖδα κατέκτανον Ἀμφιδάμαντος,

cares

+

grieved to

wealthy

νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθείς·  
 ἔνθα με δεξάμενος ἐν δώμασιν ἱππότα Πηλεὺς  
 ἔτραφέ τ' ἐνδυκέως καὶ σὸν θεράποντ' ὀνόμηνεν·  
 ὥς δὲ καὶ ὁστέα νῶϊν ὁμῇ σορὸς ἀμφικαλύπτει  
 χρύσεος ἀμφιφορέως, τὸν τοι πόρε πότνια μήτηρ.”

w. g d will  
90

urn +

jar +

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“τίπτε μοι, ἡθείη κεφαλῇ, δεῦρ' εἰλήλουθας,  
 καὶ μοι ταῦτα ἕκαστ' ἐπιτέλλεαι; αὐτὰρ ἐγὼ τοι  
 πάντα μάλ' ἐκτελέω καὶ πείσομαι ὥς σὺ κελεύεις.  
 ἀλλὰ μοι ἄσσον στήθι· μίνυνθά περ ἀμφιβαλόντε.  
 ἀλλήλους ὀλοοῖο τεταρπώμεσθα γόοιο.”

95

embrace  
+  
(let. casting  
our arms ab.)

ᾠς ἄρα φωνήσας ὠρέξατο χερσὶ φίλησιν,  
 οὐδ' ἔλαβε· ψυχὴ δὲ κατὰ χθονὸς ἥϊτε καπνὸς·  
 ᾦχετο τετριγυῖα· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς·  
 χερσὶ τε συμπλατάγησεν, ἔπος δ' ὀλοφνδρὸν ἔειπεν·

100

lamenting

“ὦ πόποι, ἦ ρά τίς ἐστι καὶ εἶν Ἀΐδαο δόμοισι  
 ψυχὴ καὶ εἶδωλον, ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν·  
 παννυχίη γάρ μοι Πατροκλῆος δειλοῖο

life +

105

ψυχὴ ἐφειστήκει γοώσά τε μυρομένη τε,  
 καὶ μοι ἕκαστ' ἐπέτελλεν, ἔϊκτο δὲ θέσκελον αὐτῷ.”

wondrous

ᾠς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἡμερον ὦρσε γόοιο·  
 μυρομένοισι δὲ τοῖσι φάνη ροδοδάκτυλος Ἥως

ἀμφὶ νέκυν ἐλεεινόν. ἀτὰρ κρείων Ἀγαμέμνων  
 οὐρηάς τ' ὥτρυνε καὶ ἀνέρας ἀξέμεν ὕλην  
 πάντοθεν ἐκ κλισιῶν· ἐπὶ δ' ἀνὴρ ἐσθλὸς ὀρώρει,  
 Μηριόνης, θεράπων ἀγαπήγορος Ἰδομενῆος.

110

w. in charge +  
manly

οἱ δ' ἴσαν ὑλοτόμους πελέκεας ἐν χερσὶν ἔχοντες  
 σειράς τ' εὐπλέκτους· πρὸ δ' ἄρ' οὐρηῆς κίον αὐτῶν.

115

πολλὰ δ' ἀναντα κάταντα πάραντά τε δόχμιά τ' ἦλθον·  
 ἀλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἴδης,  
 αὐτίκ' ἄρα δρῦς ὑψικόμους ταναήκει χαλκῷ

ropes  
+  
sideways  
across

τάμνον ἐπειγόμενοι· ταὶ δὲ μεγάλα κτυπέουσai

πίπτου· τὰς μὲν ἔπειτα διαπλήσουσιντες Ἀχαιοὶ 120

ἔκδεδον ἡμιόνων· ταὶ δὲ χθόνα ποσσὶ δατεῦντο *cat up*

ἐλδόμεναι πεδίοιο διὰ ῥωπήϊα πυκνά. *bushwood*

πάντες δ' ὑλοτόμοι φिटροὺς φέρον· ὥς γὰρ ἀνώγει

Μηριόνης, θεράπων ἀγαπήνορος Ἰδομενῆος.

καδ' ὃ ἄρ' ἐπ' ἀκτῆς βάλλον ἐπισχερώ, ἔνθ' ἄρ' Ἀχιλλεὺς

φράσασατο Πατρόκλῳ μέγα ἡρίον ἠδὲ οἱ αὐτῷ. *comb* 126

Αὐτὰρ ἐπεὶ πάντῃ παρακάββαλον ἄσπετον ὕλην,

ἦατ' ἄρ' αὖθι μένοντες ἀολλέες. αὐτὰρ Ἀχιλλεὺς

αὐτίκα Μυρμιδόνεσσι φιλοπτολέμοισι κέλευσε

χαλκὸν ζώννυσθαι, ζεῦξαι δ' ὑπ' ὄχεσφιν ἕκαστον 130

ἵππους· οἱ δ' ὠρνυντο καὶ ἐν τεύχεσιν ἔδυνον,

ἂν δ' ἔβαν ἐν δίφροισι παραιβάται ἠνίοχοί τε, *fighting-men*

πρόσθε μὲν ἱππῆες, μετὰ δὲ νέφος εἶπετο πεζῶν,

μυρίοι· ἐν δὲ μέσοισι φέρον Πάτροκλον ἐταῖροι.

Ἰθριξὶ δὲ πάντα νέκυν καταείνυσαν, ἅς ἐπέβαλλον 135

κειρόμενοι· ὅπιθεν δὲ κάρη ἔχε διὸς Ἀχιλλεὺς

ἀχλύμενος· ἔταρον γὰρ ἀμύμονα πέμπ' Ἀϊδόσδε.

Οἱ δ' ὅτε χῶρον ἵκανον ὅθι σφίσι πέφραδ' Ἀχιλλεὺς,

κάτθεσαν, αἶψα δέ οἱ μενοεικέα νήεον ὕλην. *st. slope*

ἔνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης διὸς Ἀχιλλεὺς· 140

στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,

τὴν ῥα Σπερχεῖῳ ποταμῷ τρέφε τηλεθόωσαν·

ὀχθήσας δ' ἄρα εἶπεν ἰδὼν ἐπὶ οἶνοπα πόντον·

“Σπερχεῖ”, ἄλλως σοί γε πατὴρ ἠρήσατο Πηλεὺς,

κεῖσέ με νοστήσαντα φίλην ἐς πατρίδα γαίαν 145

σοί τε κόμην κερέειν ῥέξειν θ' ἱερὴν ἐκατόμβην,

πεντήκοντα δ' ἔγορχα παρ' αὐτόθι μῆλ' ἱερεύσειν·

ἐς πηγάς, ὅθι τοι τέμενος βωμός τε θυῖεις. *smoking w. incense*

ὥς ἡρᾶθ' ὁ γέρων, σὺ δέ οἱ νόον οὐκ ἐτέλεσσας.

νῦν δ' ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαίαν, 150

Πατρόκλῳ ἥρωϊ κόμην ὀπάσαιμι φέρεσθαι.”



ᾠς εἰπὼν ἐν χερσὶ κόμην ἐτάροιο φίλοιο  
θῆκεν, τοῖσι δὲ πᾶσιν ὕφ' ἱμερον ὤρσε γόοιο.  
καὶ νύ κ' ὀδυρομένοισιν ἔδν φάος ἡελίοιο,  
εἰ μὴ Ἀχιλλεὺς αἶψ' Ἀγαμέμνονι εἶπε παραστάς· 155

“Ἀτρεΐδῃ, σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν  
πείσονται μύθοισι, γόοιο μὲν ἔστι καὶ ἄσαι,  
νῦν δ' ἀπὸ πυρκαϊῆς σκέδασον καὶ δεῖπνον ἄνωχθι  
ὄπλεσθαι· τάδε δ' ἀμφιπονησόμεθ' οἷσι μάλιστ'  
κῆδεός ἐστι νέκυς· παρὰ δ' οἷ τ' ἀγοὶ ἄμμι μενόντων.” 160

Αὐτὰρ ἐπεὶ τό γ' ἄκουσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,  
αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας εἵσας,  
κηδεμόνες δὲ παρ' αὖθι μένον καὶ νήεον ὕλην,  
ποίησαν δὲ πυρὴν ἐκατόμπεδον ἔνθα καὶ ἔνθα,

ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν ἀχνύμενοι κῆρ. 165  
πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἑλικας βοῦς  
πρόσθε πυρῆς ἔδερόν τε καὶ ἄμφεπον· ἐκ δ' ἄρα πάντων

δημὸν ἔλων ἐκάλυψε νέκυν μεγαθύμος Ἀχιλλεὺς  
ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματα νήει.  
ἐν δ' ἐτίθει μέλιτος καὶ ἀλείφατος ἀμφιφορῆας, 170

πρὸς λέχεα κλίνων· πίσυρας δ' ἐριαύχενας ἵππους  
ἐσσυμένως ἐνέβαλλε πυρῇ μεγάλη στέναχίζων.

ἐννέα τῷ γε ἄνακτι τραπεζῆες κύνες ἦσαν,  
καὶ μὲν τῶν ἐνέβαλλε πυρῇ δύο δειροτομήσας,  
δώδεκα δὲ Τρώων μεγαθύμων νιέας ἐσθλοὺς 175

χαλκῷ δηϊόων· κακὰ δὲ φρεσὶ μήδετο ἔργα·  
ἐν δὲ πυρὸς μένος ἦκε σιδήρεον, ὅφρα νέμοιτο. 180

ὦμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἐταῖρον·  
“χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Αἴδαο δόμοισι·  
πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην.

δώδεκα μὲν Τρώων μεγαθύμων νιέας ἐσθλοὺς  
τοὺς ἄμα σοὶ πάντας πῦρ ἐσθίει· Ἔκτορα δ' οὗ τι  
δώσω Πριαμίδην πυρὶ δαπτέμεν, ἀλλὰ κύνεσσιν.”

pyre

to whom to  
dead =  
dearest

mourners

made  
ready

flayed

+

to consume it +

ᾧ Ως φάτ' ἀπειλήσας· τὸν δ' οὐ κύνες ἀμφεπένοντο,  
ἀλλὰ κύνας μὲν ἄλαλκε Διὸς θυγάτηρ Ἀφροδίτη 185

*rose-scented* ἡματα καὶ νύκτας, φοδόεντι δὲ χρίεν ἐλαίῳ *flay him*  
ἀμβροσίῳ, ἵνα μὴ μιν αποδρύνῃ *drag him* ἐλκυστάζων. *ab!*  
τῷ δ' ἐπὶ κυάνεον νέφος ἤγαγε Φοῖβος Ἀπόλλων  
οὐρανόθεν πεδίουδε, κάλυψε δὲ χῶρον ἅπαντα,  
ὅσσον ἐπείχε νέκυς, μὴ πρὶν μένος ἡελίοιο 190  
*parade up* σκῆλει· ἀμφὶ περὶ χροά ἵνεσιν ἠδὲ μέλεσσιν. *sinus +*

Οὐδὲ πυρὴ Πατρόκλου ἐκαίετο τεθνηῶτος·  
ἔνθ' αὖτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·  
στὰς ἀπάνευθε πυρῆς δοιοῖς ἡρᾶτ' ἀνέμοισι,  
Βορέῃ καὶ Ζεφύρῳ, καὶ ὑπίσχετο ἱερὰ καλὰ· 195  
πολλὰ δὲ καὶ σπένδων χρυσέῳ δέπαϊ λιτάνευεν  
ἐλθέμεν, ὅφρα τάχιστα πυρὶ φλεγεθοίαιτο νεκροί,  
ὔλη τε σεύαιτο καήμεναι. ὦκα δὲ Ἴρις  
ἀράων αἶουσα μετὰγγελος ἦλθ' ἀνέμοισιν.

*stompy +* οἱ μὲν ἄρα Ζεφύριοι δυσαέος ἀθροοὶ ἔνδον 200  
εἰλαπίνην δαίνυντο· θέουσα δὲ Ἴρις ἐπέστη  
βηλῷ ἐπὶ λιθέῳ· τοὶ δ' ὥς ἴδον ὀφθαλμοῖσι,  
πάντες ἀνῆϊξαν, κάλεόν τέ μιν εἰς ἐξαστος·  
ἡ δ' αὖθ' ἐξεσθαι μὲν ἀνήνατο, εἶπε δὲ μῦθον·

“οὐχ ἔδος· εἴμι γὰρ αὖτις ἐπ' Ὀκεανοῖο ῥέεθρα, 205  
Αἰθιόπων ἐς γαῖαν, ὅθι ῥέξουσ' ἐκατόμβας  
ἀθανάτοισι, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἱρῶν.  
ἀλλ' Ἀχιλεὺς Βορέην ἠδὲ Ζέφυρον κελαδεῖνόν  
ἐλθεῖν ἀρᾶται, καὶ ὑπίσχεται ἱερὰ καλὰ,  
ὅφρα πυρὴν ὄρσητε καήμεναι, ἥ ἔνι κείται 210  
Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοί.”

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπεβήσето, τοὶ δ' ὀρέοντο  
ἡχῇ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν.  
αἶψα δὲ πόντον ἵκανον ἀήμεναι, ὦρτο δὲ κῦμα  
*skull* πνοῇ ὑπο λιγυρῇ· Τροίην δ' ἐρίβωλον ἰκέσθην, 215

ἐν δὲ πυρῇ πεσέτην, μέγα δ' ἴαχε θεσπιδαῆς πῦρ.  
 παννύχιοι δ' ἄρα τοί γε πυρῆς ἄμυδις φλόγ' ἔβαλλον,  
 φυσῶντες λιγέως· ὁ δὲ πάννυχος ὤκως Ἀχιλλεὺς  
 χρυσέου ἐκ κρητῆρος, ἐλὼν δέπας ἀμφικύπελλον,  
 οἶνον ἀφυσσόμενος χαμάδις χέε, δεῦε δὲ γαῖαν, 220 +  
 ψυχὴν κικλήσκων Πατροκλῆος δειλοῖο.

ὥς δὲ πατὴρ οὗ παιδὸς οδύρεται ὅστέα καίων,  
νυμφίου, ὅς τε θανὼν δειλοὺς ἀκάχησε τοκῆας, *bride-groom* +  
 ὥς Ἀχιλλεὺς ἐτάροιο οδύρετο ὅστέα καίων,  
 ἐρπύζων παρὰ πυρκαϊήν, ἀδινὰ στεναχίζων. *creeping* 225 +

Ἥμος δ' ἑωσφόρος εἴσι φόως ἐρέων ἐπὶ γαῖαν,  
 ὃν τε μέτα κροκόπεπλος ὑπεῖρ ἄλα κίδναται ἠώς,  
 τῆμος πυρκαϊῇ ἐμαραίνεται, παύσατο δὲ φλόξ.  
 οἱ δ' ἄνεμοι πάλιν αὖτις ἔβαν οἰκόνδε νέεσθαι  
 Θρηϊκίον κατὰ πόντον· ὁ δ' ἔστενεν οἴδματι θύων. 230

Πηλεΐδης δ' ἀπὸ πυρκαϊῆς ἐτέρωσε λιασθεῖς  
κλίνθη κεκμηῶς, ἐπὶ δὲ γλυκὺς ὕπνος ὄρουσεν· *lay down* +  
 οἱ δ' ἀμφ' Ἀτρεΐωνα ἀολλέες ἠγερέθοντο·  
 τῶν μιν ἐπερχομένων ὄμαδος καὶ δοῦπος ἔγειρεν,  
 ἔξετο δ' ὀρθωθείς καὶ σφεας πρὸς μῦθον ἔειπεν· 235

“Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαίων,  
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσατ' αἰθοπι οἶνω  
 πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα  
 ὅστέα Πατρόκλοιο Μενoitιάδαο λέγωμεν

εὖ διαγιγνώσκοντες· ἀριφραδέα δὲ τέτυκται· 240 +  
 ἐν μέσση γὰρ ἔκειτο πυρῇ, τοὶ δ' ἄλλοι ἀνευθεν  
 ἐσχατῇ καίοντ' ἐπιμιξ ἵπποι τε καὶ ἄνδρες.

καὶ τὰ μὲν ἐν χρυσῇ φιάλῃ καὶ δίπλακι δημῶ  
 θείομεν, εἰς ὃ κεν αὐτὸς ἐγὼν Ἀῖδι κεύθωμαι.  
 τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα, 245  
 ἀλλ' ἐπεικέα τοῖον· ἔπειτα δὲ καὶ τὸν Ἀχαιοὶ *jar*  
 εὐρύν θ' ὑψηλὸν τε τιθήμεναι, οἳ κεν ἐμείο *just*

*behind* δεῦτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε.”

+ Ὡς ἔφαθ', οἱ δ' ἐπίθοντο ποδῶκεϊ Πηλεΐωνι.  
πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἶθοπι οὔνῳ, 250  
ὅσσον ἐπὶ φλόξ ἦλθε, βαθεία δὲ κάππεσε τέφρῃ·

κλαίοντες δ' ἐτάριοι ἐνέος ὀστέα λευκὰ  
ἄλλεγον ἐς χρυσέην φιάλην καὶ δίπλακα δημόν,  
ἐν κλισίῃσι δὲ θέντες ἐανῶ λιτὴ κάλυψαν·

*wounded off* *base mt*  
τορνώσαντο δὲ σῆμα θεμεΐλιά τε προβάλοντο 255  
ἀμφὶ πυρὴν· εἶθαρ δὲ χυτὴν ἐπὶ γαίαν ἔχεναν, *mound earth*  
χεύαντες δὲ τὸ σῆμα πάλιν κίον. αὐτὰρ Ἀχιλλεὺς

*there we made them sit in wide assembly*  
αὐτοῦ λαὸν ἔρυκε καὶ ἵζανεν εὐρὺν ἀγῶνα,  
νηῶν δ' ἔκφερ' ἄεθλα, λέβητάς τε τρίποδάς τε  
ἵππους θ' ἡμίονους τε βοῶν τ' ἵφθιμα κάρηνα, 260  
ἦδὲ γυναῖκας εὐζῶνους πολιόν τε σίδηρον.

Ἴππεῦσιν μὲν πρῶτα ποδῶκεσιν ἀγλά' ἄεθλα  
θήκε γυναῖκα ἄγεσθαι ἀμύμονα ἔργα ἰδυῖαν  
καὶ τρίποδ' ὠτώεντα δυωκαϊκοσίμετρον,  
τῷ πρῶτῳ· ἀτὰρ αὖ τῷ δευτέρῳ ἵππον ἔθηκεν. 265

+ ἐξέτε' ἀδμήτην, βρέφος ἡμίονον κύνουσαν·  
αὐτὰρ τῷ τριτάτῳ ἄπυρον κατέθηκε λέβητα  
καλόν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ' αὐτῷς·

*2 hundred* τῷ δὲ τετάρτῳ θήκε δύω χρυσοῖο τάλαντα, || *2 talents of gold*  
πέμπτῳ δ' ἀμφίθετον φιάλην ἀπύρωτον ἔθηκε. *οὐδὲ! (4<sup>th</sup> epag.)* 270

στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·  
“ Ἀτρεΐδῃ τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,  
ἱππῆας τάδ' ἄεθλα δεδεγμένα κείτ' ἐν ἀγῶνι.  
εἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύοιμεν Ἀχαιοί,  
ἦ τ' ἂν ἐγὼ τὰ πρῶτα λαβὼν κλισίῃνδε φεροίμην. 275

ἵστε γὰρ ὅσσον ἐμοὶ ἀρετῇ περιβάλλετον ἵπποι·  
ἀθάνατοί τε γάρ εἰσι, Ποσειδάων δ' ἔπορ' αὐτοὺς  
πατρὶ ἐμῷ Πηληϊ, ὁ δ' αὖτ' ἐμοὶ ἐγγυάλιξεν.  
ἀλλ' ἦ τοι μὲν ἐγὼ μενέω καὶ μῶνυχες ἵπποι·



τοίου γὰρ κλέος ἐσθλὸν ἀπώλεσαν ἡνιόχοιο, 280  
 ἡπίου, ὅς σφωῖν μάλα πολλάκις ὕγρον ἔλαιον  
 χαιτῶν κατέχευε, λοέσσας ὕδατι λευκῷ.

τὸν τῷ γ' ἐσταότες πενθείετον, οὐδεὶ δέ σφι  
 χαῖται ἐρηρέδεται, τῷ δ' ἐστατον ἀχνυμένω κῆρ.  
 ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅς τις Ἀχαιῶν 285  
 ἵπποισίν τε πέποιθε καὶ ἄρμασι κολλητοῖσιν."

*rest (εἰς τὴν).*

*make ready*

ᾧ φάτο Πηλεΐδης, ταχέες δ' ἱππῆες ἀγερθεν.

ᾧρτο πολὺν πρῶτος μὲν ἄναξ ἀνδρῶν Εὐμηλος,

Ἀδμήτου φίλος υἱός, ὅς ἱπποσύνη ἐκέκαστο·

τῷ δ' ἐπὶ Τυδεΐδης ᾧρτο κρατερὸς Διομήδης, 290

ἵππους δὲ Τρωοὺς ὕπαγε ζυγόν, οὓς ποτ' ἀπηύρα

Αἰνείαν, ἀτὰρ αὐτὸν ὑπεξεσάωσεν Ἀπόλλων.

τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης ᾧρτο ξανθὸς Μενέλαος

διογενής, ὑπὸ δὲ ζυγὸν ἡγάγεν ὠκέας ἵππους,

Αἶθην τὴν Ἀγαμεμνονέην τὸν ἑόν τε Πόδαργον· 295

τὴν Ἀγαμέμνονι δῶκ' Ἀγχισιάνδης Ἐχέπωλος

δῶρ', ἵνα μὴ οἱ ἔποιθ' ὑπὸ Ἴλιον ἡνεμόεσσαν,

ἀλλ' αὐτοῦ τέρποιτο μένων· μέγα γάρ οἱ ἔδωκε 300

Ζεὺς ἄφενος, ναῖεν δ' ὃ γ' ἐν εὐρυχόρῳ Σικυῶνι

τὴν ὃ γ' ὑπὸ ζυγὸν ἡγε, μέγα δρόμου ἰσχανόωσαν. 300

Ἀντίλοχος δὲ τέταρτος ἐϋτρίχας ὠπλίσαθ' ἵππους,

Νέστορος ἀγλαὸς υἱὸς ὑπερθύμοιο ἀνακτος,

τοῦ Νηληϊάδαο· Πυλολογενέες δέ οἱ ἵπποι

ὠκύποδες φέρον ἄρμα· πατὴρ δέ οἱ ἄγχι παραστὰς 305

μυθεῖτ' εἰς ἀγαθὰ φρονέων νοέοντι καὶ αὐτῷ.

*speaking w. judgment  
to one who  
himself too w.  
wise.*

“Ἀντίλοχ', ἣ τοι μὲν σε νέον περ ἑόντ' ἐφίλησαν

Ζεὺς τε Ποσειδάων τε, καὶ ἱπποσύνας ἐδίδαξαν

παντοίας· τῷ καὶ σε διδασκόμεν οὐ τι μάλα χρεώ·

οἴσθα γὰρ εὖ περὶ τέρμαθ' ἐλισσόμεν· ἀλλὰ τοι ἵπποι

βάρδιστοι θέλειν· τῷ τ' οἴω λοίγι' ἔσεσθαι.

τῶν δ' ἵπποι μὲν ἔασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ 310

*fleece*

πλείονα ἴσασιν σέθεν αὐτοῦ μητίσασθαι.  
 ἀλλ' ἄγε δὴ σύ, φίλος, μῆτιν ἐμβάλλεο θυμῷ  
 παντοίην, ἵνα μὴ σε παρεκπροφύγησιν ἄεθλα.  
 μῆτι τοι δρυτόμος μέγ' ἀμείνων ἢ ἐβίηφι·  
 μῆτι δ' αὖτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ  
 νῆα θοὴν ἰθύνει ἐρεχθόμενῃν ἀνέμοισι·  
 μῆτι δ' ἡνίοχος περιγίγνεται ἡνίοχοιο.

315

ἀλλ' ὅς μὲν θ' ἵπποισι καὶ ἄρμασιν οἷσι πεποιθὼς

ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα,

320

ἵπποι δὲ πλαυνώνται ἀνὰ δρόμον, οὐδὲ κατίσχει·

ὅς δέ κε κέρδεα εἰδῇ ἐλαύνων ἥσσανας ἵππους,

αἰεὶ τέρμ' ὁρόων στρέφει ἐγγύθεν, οὐδὲ ἐλῆθει

ὅππως τὸ πρῶτον τανύσῃ βοέοισιν ἱμάσιν,

ἀλλ' ἔχει ἀσφαλέως καὶ τὸν προὔχοντα δοκεύει.

σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδὲ σε λήσει.

ἔστηκε ξύλον αὖον ὅσον τ' ὄργυι ὑπὲρ αἴης,

ἢ δρυὸς ἢ πεύκης· τὸ μὲν οὐ καταπύθεται ὄμβρῳ,

λᾶε δὲ τοῦ ἐκάτερθεν ἐρρηδέσθαι δύο λευκῷ

ἐν ξυνοχῇσιν ὁδοῦ, λείος δ' ἱππόδρομος ἀμφίς·

ἢ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος,

ἢ τό γε νύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων,

καὶ νῦν τέρματ' ἔθηκε ποδάρκης διὸς Ἀχιλλεύς.

τῷ σὺ μάλ' ἐγχρίμψας ἐλάαν σχεδὸν ἄρμα καὶ ἵππους,

αὐτὸς δὲ κλινθῆναι εὐπλέκτῳ ἐνὶ δίφρῳ

ἦκ' ἐπ' ἀριστερὰ τοῖν· ἀτὰρ τὸν δεξιὸν ἵππον

κένσαι ὁμοκλήσας, εἴξαι τέ οἱ ἡνία χερσίν.

ἐν νύσῃ δέ τοι ἵππος ἀριστερὸς ἐγχριμψθήτω,

ὥς ἂν τοι πλήμνῃ γε δοάσσεται ἄκρον ἰκέσθαι

κύκλου ποιητοῖο· λίθου δ' ἀλέασθαι ἐπαυρεῖν,

μή πως ἵππους τε τρώσῃς κατὰ θ' ἄρματα ἄξης·

χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχείῃ δὲ σοὶ αὐτῷ

ἔσσεται· ἀλλὰ, φίλος, φρονέων πεφυλαγμένος εἶναι.

340

· εἰ γάρ κ' ἐν νύσση γε παρεξέλασθησθα διώκων,  
οὐκ ἔσθ' ὅς κέ σ' ἔλῃσι μετάλμενος οὐδὲ παρέλθῃ, 345  
οὐδ' εἴ κεν μετόπισθεν Ἀρίονα δῖον ἐλαύνου,  
'Αδρήστου ταχὺν ἵππον, ὃς ἐκ θεόφιν γένος ἦεν,  
ἧ τοὺς Λαομέδοντος, οἳ ἐνθάδε γ' ἔτραφεν ἔσθλοί.”

ἌΩς εἰπὼν Νέστωρ Νηληϊῖος ἄψ ἐνὶ χώρῃ  
ἔξετ', ἐπεὶ ᾧ παιδὶ ἐκάστου πεύρατ' ἔειπε. *super* 350

Μηριόνης δ' ἄρα πέμπτος εὐτρίχας ὠπλίσαθ' ἵππους.  
ἂν δ' ἔβαν ἐς δῖφρους, ἐν δὲ κλήρους ἐβάλουντο·  
πάλλ' Ἀχιλεὺς, ἐκ δὲ κλήρος θόρε Νεστορίδαο  
'Αντιλόχον· μετὰ τὸν δ' ἔλαχε κρείων Εὐμηλος·  
τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης, δουρικλειτὸς Μενέλαος, 355  
τῷ δ' ἐπὶ Μηριόνης λάχ' ἐλαυνέμεν· ὕστατος αὐτε  
Τυδεΐδης ὄχ' ἄριστος ἐὼν λάχ' ἐλαυνέμεν ἵππους.  
στὰν δὲ μεταστοιχί, σήμηνε δὲ τέρματ' Ἀχιλλεὺς  
τηλόθεν ἐν λείῳ πεδίῳ· παρὰ δὲ σκοπὸν εἶσεν  
ἀντίθεον Φοίνικα, ὁπάουνα πατρὸς ἐοῖο, 360  
ὥς μεμνέφτο δρόμους καὶ ἀληθείην ἀποεῖποι.

Οἱ δ' ἅμα πάντες ἐφ' ἵπποιν μᾶστιγας ἄειραν,  
πέπληγόν θ' ἱμάσιν, ὁμόκλησάν τ' ἐπέεσσιν  
ἐσσυμένως· οἱ δ' ᾧκα διέπρησσαν πεδίῳ  
νόσφι νεῶν ταχέως· ὑπὸ δὲ στέρνοισι κονίη 365  
ἴστατ' ἀειρομένη ὥς τε νέφος ἢ ἐθύελλα,  
χαῖται δ' ἐρρώοντο μετὰ πνοιῆς ἀνέμοιο.  
ἄρματα δ' ἄλλοτε μὲν χθονὶ πύλνατο πουλυβοτείρῃ,  
ἄλλοτε δ' αἰξάσκε μετήορα· τοῖ δ' ἐλατῆρες  
ἔστασαν ἐν δῖφροισι, πάτασσε δὲ θυμὸς ἐκάστου 370  
νίκης ἱεμένων· κέκλοντο δὲ οἷσιν ἕκαστος  
ἵπποις, οἱ δ' ἐπέτοντο κονίοντες πεδίῳ.

'Αλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι  
ἄψ ἐφ' ἄλὸς πολιῆς, τότε δὴ ἀρετή γε ἐκάστου  
φαίνεται, ἄφαρ δ' ἵπποισι τάθη δρόμος· ᾧκα δ' ἔπειτα 375

αἱ Φηρητιάδαο ποδώκεες ἐκφέρουν ἵπποι. *drive away*

τὰς δὲ μετ' ἐξέφερον Διομήδεος ἄρσενες ἵπποι,  
Τρώϊοι, οὐδέ τι πολλὸν ἄνευθ' ἔσαν, ἀλλὰ μάλ' ἐγγύς·

*about to  
mount*

αἰεὶ γὰρ δίφρου ἐπιβησομένοισιν ἔϊκτην,  
πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὦμω 380

*made it a  
dead heat*

θέρμετ'· ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.

καὶ νῦ κεν ἡ παρέλασσ' ἡ ἀμφήριστον ἔθηκεν,

εἰ μὴ Τυδέος νῆϊ κοτέσσατο Φοῖβος Ἀπόλλων,

ὅς ῥά οἱ ἐκ χειρῶν ἔβαλεν μάστιγα φαεινὴν.

τοιοῦ δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωομένοιο, 385

οὐνεκα τὰς μὲν ὅρα ἔτι καὶ πολὺ μᾶλλον ἰούσας,

οἱ δέ οἱ ἐβλάβησαν ἄνευ κέντροιο θέοντες. +

*cheating  
playing a  
trick on*

οὐδ' ἄρ' Ἀθηναίην ἐλεφηράμενος λάθ' Ἀπόλλων

Τυδεΐδην, μάλα δ' ὦκα μετέσσυτο ποιμένα λαῶν,

δῶκε δέ οἱ μάστιγα, μένος δ' ἵπποισιν ἐνήκεν· 390

ἡ δὲ μετ' Ἀδμήτου νιὸν κοτέουσ' ἐβεβήκει,

ἵππειον δέ οἱ ἦξε θεὰ ζυγόν· αἱ δέ οἱ ἵπποι

ἀμφὶς ὁδοῦ δραμέτην, ρυμὸς δ' ἐπὶ γαίαν ἐλύσθη. + twisted  
to t ground

αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη,

ἀγκῶνάς τε περιδρύφθη στόμα τε ρῖνάς τε, + 395

θρυλίχθη δὲ μέτωπον ἐπ' ὀφρύσι· τῷ δέ οἱ ὅσσε +

δακρυόφι πλησθεν, θαλερὴ δέ οἱ ἔσχετο φωνή. +

Τυδεΐδης δὲ παρατρέψας ἔχε μώνυχας ἵππους,

πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ Ἀθήνῃ

ἵπποις ἦκε μένος καὶ ἐπ' αὐτῷ κῦδος ἔθηκε. 400

τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης εἶχε ξανθὸς Μενέλαος.

Ἀντίλοχος δ' ἵπποισιν ἐκέκλετο πατρός ἐοῖο·

“ ἔμβητον καὶ σφῶϊ· τιταίνετον ὅττι τάχιστα.

ἡ τοι μὲν κείνοισιν ἐριζέμεν οὐ τι κελεύω,

Τυδεΐδεω ἵπποισι δαΐφρονος, οἷσιν Ἀθήνῃ

νῦν ὥρεξε τάχος καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν·

ἵππους δ' Ἀτρεΐδαο κιχάνετε, μηδὲ λίπησθον,

*has to*



καρπαλίμως, μὴ σφῶϊν ἐλεγχείην καταχεύη  
 Αἴθῃ θήλυς ἐοῦσα· τίη λείπεσθε, φέριστοι·  
 ὦδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται·  
 οὐ σφῶϊν κομιδὴ παρὰ Νέστορι ποιμένι λαῶν  
 ἔσσεται, αὐτίκα δ' ὕμμε κατακτενεῖ ὄξεί χαλκῶ,  
 αἳ κ' ἀποκηδήσαντε φερώμεθα χεῖρον ἄεθλον.  
 ἀλλ' ἐφομαρτεῖτον καὶ σπεύδεται ὅττι τάχιστα·  
 ταῦτα δ' ἐγὼν αὐτὸς τεχνήσομαι ἡδὲ νοήσω,  
 στενωπῶ ἐν ὁδῶ παραδύμεναι, οὐδὲ με λήσει.”

410

+

being neglected

415

+

+

ᾧ Ως ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν  
 μᾶλλον ἐπιδραμέτην ὀλίγον χρόνον· αἶψα δ' ἔπειτα  
 στεῖνος ὁδοῦ κοίλης ἴδεν Ἀντίλοχος μενεχάρμης.  
 ῥωχμὸς ἦν γαίης, ἥ χειμέριον ἅλῃν ὕδωρ  
 ἐξέρρηξεν ὁδοῖο, βάθυνε δὲ χῶρον ἅπαντα·  
 τῇ ῥ' εἶχεν Μενέλαος ἀματροχίᾳς ἀλεείνων.  
 Ἀντίλοχος δὲ παρατρέψας ἔχε μώνυχας ἵππους  
 ἐκτὸς ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.

420

†

crash - actuals

Ἀτρεΐδης δ' ἔδεισε καὶ Ἀντιλόχῳ ἐγεγώνει·  
 “Ἀντίλοχ', ἀφραδέως ἱππάζεαι· ἀλλ' ἄνεχ' ἵππους·  
 στενωπὸς γὰρ ὁδός, τάχα δ' εὐρυτέρῃ παρελάσσεις·  
 μή πως ἀμφοτέρους δηλήσῃαι ἄρματι κύρσας.”

425

have

ᾧ Ως ἔφατ', Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον ἔλαυνε  
 κέντρῳ ἐπισπέρχων, ὥς οὐκ αἴοντι ἐοικώς.

430

t throw a  
quoit at  
shoulder

ὅσσα δὲ δίσκου οὔρα κατωμαδίῳ πέλονται,  
 ὃν τ' αἰζήρ ἀφῆκεν ἀνὴρ πειρώμενος ἥβης,  
 τόσσον ἐπιδραμέτην· αἱ δ' ἠρώησαν ὀπίσσω  
 Ἀτρεΐδεω· αὐτὸς γὰρ ἐκὼν μεθέηκεν ἐλαύνειν,  
 μή πως συγκύρσειαν ὁδῶ ἐνι μώνυχες ἵπποι,  
 δίφρους τ' ἀνστρέψειαν ἐϋπλεκέας, κατὰ δ' αὐτοὶ  
 ἐν κονίησι πέσοιεν ἐπειγόμενοι περὶ νίκης.  
 τὸν καὶ νεικείων προσέφη ξανθὸς Μενέλαος·  
 “Ἀντίλοχ', οὗ τις σείο βροτῶν ὀλωότερος ἄλλος·

435

malicious

ἔρρ', ἐπεὶ οὐ σ' ἔτυμόν γε φάμεν πεπνῦσθαι Ἀχαιοί. 440  
ἀλλ' οὐ μὰν οὐδ' ὥς ἄτερ ὄρκου οἴσῃ ἄεθλον."

ἌΩς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε  
"μή μοι ἐρύκεσθον μηδ' ἔστατον ἀχυνμένω κῆρ.  
φθήσονται τούτοισι πόδες καὶ γούνα καμόντα  
ἢ ὑμῖν ἄμφω γὰρ ἀτέμβονται νεότητος." 445

ἌΩς ἔφαθ', οἱ δὲ ἀνακτορὺς ὑποδείσαντες ὁμοκλήν  
μᾶλλον ἐπιδραμέτην, τάχα δέ σφισιν ἄγχι γέγοντο.

Ἀργεῖοι δ' ἐν ἀγῶνι καθήμενοι εἰσορόωντο.

ἵππους· τοὶ δὲ πέτοντο κονίοντες πεδίοιο.

πρῶτος δ' Ἰδομενεὺς Κρητῶν ἀγὸς ἐφράσαθ' ἵππους· 450

ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ *place*

τοιοῦ δ' ἀνευθεν ἐόντος ὁμοκλητῆρος ἀκούσας *- view*

ἔγνω, φράσσατο δ' ἵππον ἀριπρεπέα προὔχοντα,

ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ *element*

λευκὸν σῆμ' ἐτέτυκτο περίτροχον ἥτε μήνη. 455

στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

"ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,

οἷος ἐγὼν ἵππους αὐγάζομαι ἥε καὶ ὑμεῖς ;

ἄλλοι μοι δοκέουσι παροίτεροι ἔμμεναι ἵπποι,

ἄλλος δ' ἡνίοχος ινδάλλεται αἱ δέ πον αὐτοῦ 460

ἔβλαβεν ἐν πεδίῳ, αἱ κεῖσέ γε φέρτεραι ἦσαν·

ἦ τοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας,

νῦν δ' οὐ πῇ δύναμαι ἰδέειν,—πάντῃ δέ μοι ὅσσε

Τρωϊκὸν ἅμ πεδίον παπταίνετον εἰσορόωντι·

ἡὲ τὸν ἡνίοχον φύγον ἡνία, οὐδ' ἐδυνάσθη 465

εὖ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἐλίξας·

ἔνθα μιν ἐκπεσέειν οἶω σὺν θ' ἄρματα ᾄξαι,

αἱ δ' ἐξηρώησαν, ἐπεὶ μένος ἔλλαβε θυμόν.

ἀλλὰ ἴδεσθε καὶ ὕμμες ἀνασταδόν· οὐ γὰρ ἐγὼ γε

εὖ διαγιγνώσκω· δοκέει δέ μοι ἔμμεναι ἀνὴρ 470

Αἰτωλὸς γενεήν, μετὰ δ' Ἀργείοισιν ἀνάσσει,

have lost

+

+

+

bag

+

+

+

appears

6th

t comes

Τυδέος ἵπποδάμου υἱός, κρατερὸς Διομήδης.”

Τὸν δ' αἰσχροῦς ἐνένιπεν Ὀϊλῆος ταχὺς Αἴας·  
“ Ἰδομενεῦ, τί πάρος λαβρεύεαι ; αἱ δέ τ' ἄνευθεν  
ἵπποι ἀερσίποδες πολέος πεδίοιο δίενται.

475

οὔτε νεώτατός ἐσσι μετ' Ἀργείοισι τοσοῦτον,  
οὔτε τοι ὀξύτατον κεφαλῆς ἐκ δέρκεται ὅσσε·  
ἀλλ' αἰεὶ μύθοις λαβρεύεαι· οὐδὲ τί σε χρὴ  
λαβραγόρην ἔμεναι· πάρα γὰρ καὶ ἀμείνονες ἄλλοι.  
ἵπποι δ' αὐταὶ ἔασι παροίτεραι, αἱ τὸ πάρος περ,  
Εὐμήλου, ἐν δ' αὐτὸς ἔχων εὐληρα βέβηκε.”

480

Τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον ἤυδα·  
“ Αἴαν, νεῖκος ἄριστε, κακοφραδές, ἄλλα τε πάντα  
δεύεαι Ἀργείων, ὅτι τοι νόος ἐστὶν ἀπηνής.  
δεῦρό νυν, ἥ τρίποδος περιδῶμεθον ἥ ἐ λέβητος,  
ἵστορα δ' Ἀτρεΐδην Ἀγαμέμνονα θείομεν ἄμφω,  
ὀππότεραι πρόσθ' ἵπποι, ἵνα γνῶῃς ἀποτίνων.”

485

ὣς ἔφατ', ὥρνυτο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας  
χωόμενος χαλεποῖσιν ἀμείψασθαι ἐπέεσσι·  
καὶ νῦ κε δὴ προτέρω ἔτ' ἔρις γένετ' ἀμφοτέροισιν,  
εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ φάτο μῦθον·  
“ μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν,  
Αἴαν Ἰδομενεῦ τε, κακοῖς, ἐπεὶ οὐδὲ ἔοικε.  
καὶ δ' ἄλλω νεμεσᾶτον, ὅτις τοιαῦτά γε ῥέζοι.  
ἀλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσοράασθε  
ἵππους· οἱ δὲ τάχ' αὐτοὶ ἐπειγόμενοι περὶ νίκης  
ἐνθάδ' ἐλεύσονται· τότε δὲ γνῶσσεσθε ἕκαστος  
ἵππους Ἀργείων, οἱ δεῦτεροι οἳ τε πάροιθεν.”

490

495

ὣς φάτο, Τυδεΐδης δὲ μάλα σχεδὸν ἦλθε διώκων,  
μάστι δ' αἰὲν ἔλαυνε κατωμαδόν· οἱ δὲ οἱ ἵπποι  
ὑψόσ' ἀειρέσθην ρίμφα πρήσσουντε κέλευθον.  
αἰεὶ δ' ἠνίοχον κονίης ραθάμιγγες ἔβαλλον,  
ἄρματα δὲ χρυσῷ πεπνυκασμένα κασσιτέρῳ τε

500

ἵπποις ὠκὺπόδεσσιν ἐπέτρεχον· οὐδέ τι πολλὴ  
 γίγνεται ἐπισσώτρων ἄρματροχιῇ κατόπισθεν 505  
 ἐν λεπτῇ κονίῃ· τῷ δὲ σπεύδοντε πετέσθην.  
 στῇ δὲ μέσῳ ἐν ἀγῶνι, πολὺς δ' ἀνεκῆκιν ἰδρῶς  
 ἵππων ἕκ τε λόφων καὶ ἀπὸ στέρνοιο χαμᾶζε. *red U*  
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος, *loiter*  
 κλίνει δ' ἄρα μᾶστιγα ποτὶ ζυγόν· οὐδὲ μάτησεν 510  
 ἵφθιμος Σθένελος, ἀλλ' ἐσσυμένως λάβ' ἄεθλον,  
 δῶκε δ' ἄγειν ἐτάροισιν ὑπερθύμοισι γυναιῖκα  
 καὶ τρίποδ' ὠτώεντα φέρειν· ὁ δ' ἔλυνεν ὑφ' ἵππους.

Τῷ δ' ἄρ' ἐπ' Ἀντίλοχος Νηληϊῆος ἤλασεν ἵππους,  
 κέρδεσιν, οὗ τι τάχει γε, παραφθάμενος Μενέλαον· 515  
 ἀλλὰ καὶ ὥς Μενέλαος ἔχ' ἐγγύθεν ὠκέας ἵππους.  
 ὅσσον δὲ τροχοῦ ἵππος ἀφίσταται, ὅς ῥά τ' ἄνακτα  
 ἔλκησιν πεδίοιο τιταινόμενος σὺν ὄχεσφι·

τοῦ μὲν τε ψαύουσιν ἐπισσώτρου τρίχες ἄκραι  
 οὐραῖαι· ὁ δέ τ' ἄγχι μάλα τρέχει, οὐδέ τι πολλὴ 520  
 χώρῃ μεσσηγύς, πολέος πεδίοιο θέοντος·

τόσσον δὲ Μενέλαος ἀμύμονος Ἀντιλόχοιο  
 λείπεται· ἀτὰρ τὰ πρῶτα καὶ ἐς δίσκουρα λέλειπτο,  
 ἀλλὰ μιν αἶψα κίχανεν· ὀφέλλετο γὰρ μένος ἢ  
 ἵππου τῆς Ἀγαμεμνονέης, καλλίτριχος Αἴθης· 525

εἰ δέ κ' ἔτι προτέρω γένετο δρόμος ἀμφοτέροισι,  
 τῷ κέν μιν παρέλασσε· οὐδ' ἀμφήριστον ἔθηκεν.

αὐτὰρ Μηριόνης, θεράπων ἐὺς Ἰδομενῆος,  
 λείπεται ἀγακλῆος Μενελάου δουρὸς ἐρωήν· *spears throw*  
 βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι, 530  
 ἥκιστος δ' ἦν αὐτὸς ἐλαυνόμενος ἄρμ' ἐν ἀγῶνι.

υἱὸς δ' Ἀδμήτοιο πανύστατος ἤλυθεν ἄλλων,  
 ἔλκων ἄρματα καλά, ἐλαύνων πρόσσοθεν ἵππους.  
 τὸν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος Ἀχιλλεύς,  
 στὰς δ' ἄρ' ἐν Ἀργείοις ἔπεα πτερόεντ' ἀγόρευε· 535

trace

streamed  
forth

tail

slowest



“λοῖσθος ἀνὴρ ὄριστος ἐλαύνει μώνυχας ἵππους·  
ἀλλ’ ἄγε δὴ οἱ δῶμεν ἀέθλιον, ὥς ἐπικικές,  
δεύτερ’· ἀτὰρ τὰ πρῶτα φερέσθω Τυδέος υἱός.”

“Ὡς ἔφαθ’, οἱ δ’ ἄρα πάντες ἐπήνεον ὥς ἐκέλευε.

καὶ νύ κέ οἱ πόρεν ἵππον, ἐπήνησαν γὰρ Ἀχαιοί, 540

εἰ μὴ ἄρ’ Ἀντίλοχος μεγαθύμου Νέστορος υἱὸς  
Πηλεΐδην Ἀχιλλῆα δίκη ἡμεΐψατ’ ἀναστάς· *w. claim - right*

“ὦ Ἀχιλεῦ, μάλα τοι κεχολώσομαι, αἷ κε τελέσσης  
τοῦτο ἔπος· μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον,

τὰ φρονέων ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ’ ἵππω 545

αὐτός τ’ ἐσθλὸς ἐών· ἀλλ’ ὥφελεν ἀθανάτοισιν  
εὔχεσθαι· τῷ κ’ οὐ τι πανύστατος ἦλθε διώκων.

εἰ δέ μιν οἰκτεῖρεις καὶ τοι φίλος ἔπλετο θυμῷ,

ἔστι τοι ἐν κλισίῃ χρυσὸς πολὺς, ἔστι δὲ χαλκὸς

καὶ πρόβατ’, εἰσὶ δέ τοι δμῳαὶ καὶ μώνυχες ἵπποι· 550

τῶν οἱ ἔπειτ’ ἀνελὼν δόμεναι καὶ μείζον ἄεθλον,

ἥ καὶ αὐτίκα νῦν, ἵνα σ’ αἰνήσωσιν Ἀχαιοί.

τὴν δ’ ἐγὼ οὐ δώσω· περὶ δ’ αὐτῆς πειρηθῆτω

ἀνδρῶν ὅς κ’ ἐθέλῃσιν ἐμοὶ χεῖρεσσι μάχεσθαι.”

“Ὡς φάτο, μείδῃσεν δὲ ποδάρκης δῖος Ἀχιλλεὺς 555

χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἐταῖρος·

*+ pleased w.*

καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·

“Ἀντίλοχ’, εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλο

Εὐμήλῳ ἐπιδούναι, ἐγὼ δέ κε καὶ τὸ τελέσω.

δώσω οἱ θώρηκα, τὸν Ἀστεροπαῖον ἀπηύρων,

560

χάλκεον, ᾧ πέρι χεῦμα φαεινοῦ κασσιτέριοιο

*a casting ...*

ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιος ἔσται.”

*+ is overlaid*

Ἥ ῥα, καὶ Αὐτομέδοντι φίλῳ ἐκέλευσεν ἐταίρῳ

οἰσέμεναι κλισίῃθεν· ὁ δ’ ὄχετο καὶ οἱ ἔνεικεν,

Εὐμήλῳ δ’ ἐν χερσὶ τίθει· ὁ δὲ δέξατο χαίρων.

565

Τοῖσι δὲ καὶ Μενέλαος ἀνίστατο θυμὸν ἀχεύων,

Ἀντιλόχῳ ἄμοτον κεχολωμένος· ἐν δ’ ἄρα κῆρυξ

χειρὶ σκῆπτρον ἔθηκε, σιωπῆσαί τ' ἐκέλευσεν  
 Ἀργείους· ὁ δ' ἔπειτα μετῆύδα ἰσόθεος φῶς·  
 “Ἀντίλοχε, πρόσθεν πεπνυμένε, ποῖον ἔρεξας. 570

ἦσχυνας μὲν ἐμὴν ἀρετὴν, βλάβας δέ μοι ἵππους,  
 τοὺς σοὺς πρόσθε βαλὼν, οἳ τοι πολὺ χεῖρονες ἦσαν.

+ ἀλλ' ἄγετ', Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
 ἐς μέσον ἀμφοτέροισι δικάσσετε, μηδ' ἐπ' ἀρωγῇ, *2 not in greek's favor*  
 μή ποτέ τις εἴπησιν Ἀχαιῶν χαλκοχιτώνων· 575

“Ἀντίλοχον ψεύδεσσι βηισάμενος Μενέλαος  
 οἴχεται ἵππον ἄγων, ὅτι οἱ πολὺ χεῖρονες ἦσαν  
 ἵπποι, αὐτὸς δὲ κρείσσω ἀρετῇ τε βίῃ τε.”

+ *rebuttle* εἰ δ' ἄγ' ἐγὼν αὐτὸς δικάσω, καί μ' οὐ τινά φημι  
 ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεὶα γὰρ ἔσται. 580

*whip slender* Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ἡ θέμις ἐστί,  
 στὰς ἵππων προπάροιθε καὶ ἄρματος, αὐτὰρ ἱμάσθλην  
 χερσὶν ἔχε ῥαδιὴν, ἥ περ τὸ πρόσθεν ἔλαυνες,  
 ἵππων ἀψάμενος γαίηοχον ἐννοσίγαιον

+ ὁμνυθι μὴ μὲν ἐκὼν τὸ ἐμὸν δόλῳ ἄρμα πεδῆσαι.” 585

Τὸν δ' αὖτ' Ἀντίλοχος πεπνυμένος ἀντίον ἦ᾽δα·

“ἄνσχεο νῦν· πολλὸν γὰρ ἐγὼ γε νεώτερός εἰμι  
 σείο, ἄναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων. *elder*

*hastier* οἴσθ' οἶαι νέον ἀνδρὸς ὑπερβασίαι τελέθουσι·  
 κραιπνότερος μὲν γάρ τε νόος, λεπτὴ δέ τε μῆτις. 590

τῷ τοι ἐπιτλήτω κραδίη· ἵππον δέ τοι αὐτὸς  
 δώσω, τὴν ἀρόμην. εἰ καὶ νῦ κεν οἴκοθεν ἄλλο  
 μείζον ἐπαιτήσειας, ἄφαρ κέ τοι αὐτίκα δοῦναι  
 βουλοίμην ἢ σοί γε, διοτρεφές, ἥματα πάντα *sinner*  
 ἐκ θυμοῦ πεσέειν καὶ δαίμοσιν εἶναι ἀλιτρός.” 595

+ Ἡ ῥα, καὶ ἵππον ἄγων μεγαθύμου Νέστορος υἱὸς  
 ἐν χεῖρεσσι τίθει Μενελάου· τοῖο δὲ θυμὸς

+ ἰάνθη ὥς εἴ τε περὶ σταχύεσσιν ἐέρση

+ ληΐου ἀλδῆσκοντος, ὅτε φρίσσουσιν ἄρουραι·

*growing*

*bustling*

ὥς ἄρα σοί, Μενέλαε, μετὰ φρεσὶ θυμὸς ἰάνθη. 600

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“Ἀντίλοχε, νῦν μὲν τοι ἐγὼν ὑποείξομαι αὐτὸς

χωόμενος, ἐπεὶ οὐ τι παρήγορος οὐδ’ ἀεσίφρων *silly*

ἦσθα πάρος· νῦν αὖτε νόον νίκησε νεοίη. *youthful passion*

δεύτερον αὐτ’ ἀλέασθαι ἀμείνονας ἡπεροπεύειν. *outwit*

οὐ γάρ κέν με τάχ’ ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν·

ἀλλὰ σὺ γὰρ δὴ πόλλ’ ἔπαθες καὶ πόλλ’ ἐμόγησας,

σὸς τε πατὴρ ἀγαθὸς καὶ ἀδελφεὸς εἵνεκ’ ἐμεῖο·

τῷ τοι λισσομένῳ ἐπιπείσομαι, ἥδὲ καὶ ἵππον

δώσω ἐμήν περ ἐοῦσαν, ἵνα γνῶσι καὶ οἶδε 610

ὥς ἐμὸς οὐ ποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής.”

Ἡ ῥα, καὶ Ἀντιλόχοιο Νοήμονι δῶκεν ἑταῖρῳ

ἵππον ἄγειν· ὁ δ’ ἔπειτα λέβηθ’ ἔλε παμφανώοντα.

Μηριόνης δ’ ἀνάειρε δύω χρυσοῖο τάλαντα

τέττατος, ὥς ἔλασεν. πέμπτον δ’ ὑπελείπετ’ ἄεθλον, 615

ἀμφίθετος φιάλη· τὴν Νέστορι δῶκεν Ἀχιλλεὺς

Ἀργείων ἀν’ ἀγῶνα φέρων, καὶ ἔειπε παραστάς·

“τῇ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω,

Πατρόκλοιο τάφου μνήμ’ ἔμμεναι· οὐ γὰρ ἔτ’ αὐτὸν

ὄψῃ ἐν Ἀργείοισι· δίδωμι δέ τοι τόδ’ ἄεθλον 620

αὐτως· οὐ γὰρ πύξ γε μαχήσεται, οὐδὲ παλαίσεις,

οὐδέ τ’ ἀκοντιστὴν ἐσδύσειαι, οὐδὲ πόδεσσι

θεύσειαι· ἥδη γὰρ χαλεπὸν κατὰ γῆρας ἐπείγει.”

Ὡς εἰπὼν ἐν χερσὶ τίθει· ὁ δ’ ἐδέξατο χαίρων,

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 625

“ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες·

οὐ γὰρ ἔτ’ ἔμπεδα γυῖα, φίλος, πόδες, οὐδέ τι χεῖρες +

ὦμῳ ἀμφοτέρωθεν ἐπαίσσονται ἐλαφραί. + strong

εἴθ’ ὥς ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη *lightly*

ὥς ὁπότε κρείοντ’ Ἀμαρυγκέα θάπτον Ἐπειοὶ 630

Βουπρασίῳ, παῖδες δ’ ἔθεσαν βασιλῆος ἄεθλα· *prizes*

ἔνθ' οὐ τίς μοι ὁμοῖος ἀνὴρ γένητ', οὐτ' ἄρ' Ἐπειῶν  
οὐτ' αὐτῶν Πυλίων οὐτ' Αἰτωλῶν μεγαθύμων.

1 πῦξ μὲν ἐνίκησα Κλυτομήδεα, Ἥνοπος υἱόν,

2 Ἀγκαῖον δὲ πάλη Πλευρώνιον, ὅς μοι ἀνέστη·

635

3 Ἴφικλον δὲ πόδεσσι παρέδραμον ἐσθλὸν ἔοντα,

4 δουρὶ δ' ὑπειρέβαλον Φυλῆά τε καὶ Πολύδωρον.

οἰοσὶν μ' ἵπποισι παρήλασαν Ἀκτορίωνε, *jealous for victory*

+ πλήθει πρόσθε βαλόντες, ἀγασσάμενοι περὶ νίκης, *victory*

+ οὐνεκα δὴ τὰ μέγιστα παρ' αὐτόθι λείπεται ἄεθλα. 640

+ οἱ δ' ἄρ' ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἡνιόχευεν,  
ἔμπεδον ἡνιόχευ', ὁ δ' ἄρα μάστιγι κέλευεν.

ὥς ποτ' ἔον· νῦν αὖτε νεώτεροι ἀντιοώντων

ἔργων τοιούτων· ἐμὲ δὲ χρὴ γήραϊ λυγρῷ

πείθεσθαι, τότε δ' αὖτε μετέπρεπον ἡρώεσσιν.

645

ἀλλ' ἴθι καὶ σὸν ἐταῖρον ἀέθλοισι κτερεῖζε.

τοῦτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ,

ὥς μεν αἰεὶ μέμνησαι ἐννέος, οὐδὲ σε λήθω,

+ τιμῆς ἧς τέ μ' ἔοικε τετιμῆσθαι μετ' Ἀχαιοῖς.

σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν."

650

ᾧ φάτο, Πηλεΐδης δὲ πολὺν καθ' ὁμίλον Ἀχαιῶν

ῥῆκετ', ἐπεὶ πάντ' αἶνον ἐπέκλυε Νηλεΐδαο.

*drudgery*  
+ αὐτὰρ ὁ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα·

ἡμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι

ἐξέτε· ἀδμήτην, ἥ τ' ἀλγίστη δαμάσασθαι·

655

τῷ δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον.

στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

“Ἀτρεΐδη τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,

ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὧ περ ἀρίστω,

πῦξ μάλ' ἀνασχομένῳ πεπληγέμεν· ᾧ δέ κ' Ἀπόλλων 660

δώῃ καμμονίην, γνώωσι δὲ πάντες Ἀχαιοί,

ἡμίονον ταλαεργὸν ἄγων κλισίηνδε νεέσθω·

αὐτὰρ ὁ νικηθεὶς δέπας οἴσεται ἀμφικύπελλον."



Ἦς ἔφατ', ὦρνυτο δ' αὐτίκ' ἀνὴρ ἧς τε μέγας τε  
εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος Ἑπειός, 665

ἄψατο δ' ἡμιῶνου ταλαεργοῦ φώνησέν τε·

“ἄσسون ἴτω ὅς τις δέπας οἴσεται ἀμφικύπελλον·

ἡμίονον δ' οὐ φημί τιν' ἀξέμεν ἄλλον Ἀχαιῶν

πυγμῇ νικήσαντ', ἐπεὶ εὐχομαι εἶναι ἄριστος. *am inferior in*

ἢ οὐχ ἄλις ὅττι μάχης ἐπιδεύομαι; οὐδ' ἄρα πως ἦν 670

ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι. *!*

ὦδε γὰρ ἐξερῶ, τὸ δὲ καὶ τετελεσμένον ἔσται·

ἀντικρὺ χροῖα τε ῥήξω σύν τ' ὅστέ' ἀράξω.

κηδεμόνες δέ οἱ ἐνθάδ' ἀολλέες αὖθι μενόντων, *friends<sup>+</sup>*

οἳ κέ μιν ἐξοίσουσιν ἐμῆς ὑπὸ χερσὶ δαμέντα.” 675

Ἦς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

Εὐρύαλος δέ οἱ οἶος ἀνίστατο, ἰσότηος φῶς,

Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος,

ὅς ποτε Θήβασδ' ἦλθε δεδουπότος Οἰδιπόδαο *had fallen*

ἐς τάφον· ἐνθα δὲ πάντας ἐνίκα Καδμείωνας. 680

τὸν μὲν Τυδεΐδης δουρικλυτὸς ἀμφεπονείτο

θαρσύνων ἔπεσιν, μέγα δ' αὐτῷ βούλετο νίκην. *+*

ζῶμα δέ οἱ πρῶτον παρακάββαλεν, αὐτὰρ ἔπειτα *+ cast ab.*

δῶκεν ἱμάντας ἐϋτμήτους βοὸς ἀγραύλοιο. *+ him*

τὼ δὲ ζωσαμένω βήτην ἐς μέσσον ἀγῶνα, 685

ἄντα δ' ἀνασχομένω χερσὶ στιβαρῆσιν ἅμ' ἄμφω

σύν ῥ' ἔπεσον, σὺν δέ σφι βαρεῖαι χεῖρες ἔμιχθεν. *grinding<sup>+</sup>*

δεινὸς δὲ χρομάδος γενῦν γένετ', ἔρρεε δ' ἰδρῶς *teeth<sup>+</sup>*

πάντοθεν ἐκ μελέων· ἐπὶ δ' ὦρνυτο δῖος Ἑπειός,

κόψε δὲ παπτήναντα παρήϊον· οὐδ' ἄρ' ἔτι δὴν 690

ἑστήκειν· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα. *+*

ὥς δ' ὅθ' ὑπὸ φοικὸς Βορέω ἀναπάλλεται ἰχθὺς *ripple*

θίν' ἐν φυκιόεντι, μέλαν δέ ἐκῦμα κάλυψεν,

ὥς πληγεῖς ἀνέπαλτο· ἀτὰρ μεγάλθυμος Ἑπειὸς

χερσὶ λαβὼν ὠρθωσε· φίλοι δ' ἀμφέσταν ἑταῖροι, 695

# Aias & Odysseus draw a wrestling-match

230

23. ΙΛΙΑΔΟΣ Ψ.

trailing  
after +  
wandering  
in mind

οἳ μιν ἄγον δι' ἀγῶνος ἐφελκομένοισι πόδεσσιν  
αἶμα παχὺ πτύοντα, κάρη βάλλονθ' ἐτέρωσε·  
καδ δ' ἄλλοφρονέοντα μετὰ σφίσιν εἶσαν ἄγοντες,  
αὐτοὶ δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.

Πηλεΐδης δ' αἶψ' ἄλλα κατὰ τρίτα θῆκεν ἄεθλα, 700

δεικνύμενος Δαναοῖσι, παλαισμοσύνης ἀλεγεινῆς,  
τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην, *made for  
standing on t  
fire*  
τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσιν τιόν 'Αχαιοί·  
ἀνδρὶ δὲ νικηθέντι γυναικ' ἐς μέσσον ἔθηκε,

πολλὰ δ' ἐπίστατο ἔργα, τιόν δέ ἐ τεσσαράβοιον. 705

στῇ δ' ὀρθὸς καὶ μῦθον ἐν 'Αργείοισιν ἔειπεν·

“ ὄρνυσθ' οἱ καὶ τούτου ἀέθλου πειρήσεσθον.”

ὥς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,

ἂν δ' 'Οδυσσεὺς πολύμητις ἀνίστατο, κέρδεα εἰδώς.

ζωσαμένω δ' ἄρα τῷ γε βάτην ἐς μέσσον ἀγῶνα, 710

ἀγκὰς δ' ἀλλήλων λαβήτην χερσὶ στιβαρῆσιν

*rafters +* ὥς ὅτ' ἀμείβοντες, τοὺς τε κλυτὸς ἦραρε τέκτων  
δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων.

creaked  
+  
wails

τετρίγει δ' ἄρα νῶτα θρασειάων ἀπὸ χειρῶν

ἐλκόμενα στερεῶς· κατὰ δὲ νότιος ῥέεν ἰδρώς, 715

πυκναὶ δὲ σμῶδιγγες ἀνὰ πλευράς τε καὶ ὤμους

αἶματι φοινικέεσσαι ἀνέδραμον· οἱ δὲ μάλ' αἰεὶ

νίκης ἰέσθην τρίποδος πέρι ποιητοῖο·

οὐτ' 'Οδυσσεὺς δύνατο σφῆλαι οὐδὲι τε πελάσσαι,

οὐτ' Αἴας δύνατο, κρατερῇ δ' ἔχεν ἴς 'Οδυσηὸς. 720

ἀλλ' ὅτε δὴ ῥ' ἀνίαζον ἐϋκνήμιδας 'Αχαιοὺς,

δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας·

“ διογενὲς Λαερτιάδη, πολυμήχαν' 'Οδυσσεῦ,

ἦ μ' ἀνάνειρ', ἦ ἐγὼ σέ· τὰ δ' αὖ Διὶ πάντα μελήσει.”

trick  
follows  
one

ᾧ εἰπὼν ἀνάνειρε· δόλον δ' οὐ λήθετ' 'Οδυσσεύς· 725

κόψ' ὅπιθεν κώληπα τυχών, ὑπέλυσε δὲ γυῖα,

καδ δ' ἔβαλ' ἐξοπίσω· ἐπὶ δὲ στήθεσιν 'Οδυσσεὺς

κάππεσε· λαοὶ δ' αὖ θεῶν τό τε θάμβησάν τε. \*  
 δεύτερος αὐτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,  
 κίνησεν δ' ἄρα τυτθὸν ἀπὸ χθονός, οὐδέ τ' ἄειρεν, 730  
 ἐν δὲ γόνυ γνάμψεν· ἐπὶ δὲ χθονὶ κάππεσον ἄμφω  
 πλησίοι ἀλλήλοισι, μίανθησαν δὲ κοινῇ.

καὶ νῦν κε τὸ τρίτον αὖτις ἀναΐξαντ' ἐπάλαιον,  
 εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκε·  
 “μηκέτ' ἐρείδεσθον, μηδὲ τρίβεσθε κακοῖσι· 735  
 νίκη δ' ἀμφοτέροισιν· ἀέθλια δ' ἴσ' ἀνελόντες  
 ἔρχεσθ', ὄφρα καὶ ἄλλοι ἀεθλεύωσιν Ἀχαιοί.”

Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο,  
 καὶ ῥ' ἀπομορξάμένω κοινῇν δύσαντο χιτῶνας.

Πηλεΐδης δ' αἰψ' ἄλλα τίθει ταχυτήτος ἄεθλα, 740  
 ἀργύρεον κρητῆρα, τετυγμένον· ἔξ δ' ἄρα μέτρα *chased*  
 χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν

πολλόν, ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ ἥσκησαν,  
 Φοίνικες δ' ἄγον ἄνδρες ἐπ' ἡεροιιδέα πόντον, *+ cloudy +*  
 στήσαν δ' ἐν λιμένεσσι, Θόαντι δὲ δῶρον ἔδωκαν· 745

υἱὸς δὲ Πριάμοιο Λυκάονος ὦνον ἔδωκε *ransom for +*  
 Πατρόκλῳ ἥρωϊ Ἰησονίδης Εὐνήος.

καὶ τὸν Ἀχιλλεὺς θῆκεν ἀέθλιον οὐ ἐτάριοιο,  
 ὅς τις ἐλαφρότατος ποσσὶ κραιπνοῖσι πέλοιτ'·  
 δευτέρῳ αὖ βοῦν θῆκε μέγαν καὶ πíoνα δημῶ, 750  
 ἡμιτάλαντον δὲ χρυσοῦ λιοισθήϊ ἔθηκε.

στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·  
 “ὄρνυσθ' οἱ καὶ τούτου ἀέθλου πειρήσεσθε.”  
 ὥς ἔφατ', ὥρνυτο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας,  
 ἂν δ' Ὀδυσσεὺς πολύμητις, ἔπειτα δὲ Νέστορος υἱὸς 755  
 Ἀντίλοχος· ὁ γὰρ αὐτε νέους ποσὶ πάντας ἐνίκα.

[στὰν δὲ μεταστοιχί· σήμηνε δὲ τέρματ' Ἀχιλλεύς.]

τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· ὦκα δ' ἔπειτα  
 ἔκφερ' Ὀϊλιάδης· ἐπὶ δ' ὥρνυτο δῖος Ὀδυσσεὺς

ἀγχι μάλ', ὥς ὅτε τίς τε γυναικὸς ἐϋζώνιοι 760  
 στήθεός ἐστι κάνων, ὃν τ' εὖ μάλα χερσὶ ταχύσση  
πηνίον ἐξέλκουσα παρὲκ μίτον, ἀγχόθι δ' ἴσχει ἐκκρότη  
 στήθεος· ὥς Ὀδυσσεὺς θέεν ἐγγύθεν, αὐτὰρ ὅπισθεν  
 ἵχνια τύπτε· πόδεσσι πάρος κόνιν ἀμφιχυθῆναι·  
 καὶ δ' ἄρα οἱ κεφαλῆς χε' αὐτμένα διὸς Ὀδυσσεὺς 765  
 αἰεὶ ρίμφα θέων· ἴαχον δ' ἐπὶ πάντες Ἀχαιοὶ  
 νίκης ἱεμένῳ, μάλα δὲ σπεύδοντι κέλευον.  
 ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον, αὐτίκ' Ὀδυσσεὺς  
 εὔχετ' Ἀθηναίῃ γλαυκώπιδι ὃν κατὰ θυμόν·  
 “κλῦθι, θεά, ἀγαθή μοι ἐπίρροθος ἔλθε ποδοῖν.” 770  
 ὥς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,  
 γυῖα δ' ἔθηκεν ἑλαφρά, πόδας καὶ χεῖρας ὑπερθευ.  
 ἀλλ' ὅτε δὴ τάχ' ἔμελλον ἐπαΐξεσθαι ἄεθλον,  
 ἔνθ' Αἴας μὲν ὀλισθε θέων—βλάβεν γὰρ Ἀθήνη—  
 τῇ ῥα βοῶν κέχυντ' ὄνθος ἀποκταμένων ἐριμύκων, 775  
 οὓς ἐπὶ Πατρόκλῳ πέφνεν πόδας ὥκυν Ἀχιλλεύς·  
 ἐν δ' ὄνθον βοέου πλήτο στόμα τε ρῖνός τε·  
 κρητῆρ' αὐτ' ἀνάειρε πολύτλας διὸς Ὀδυσσεύς,  
 ὥς ἦλθε φθάμενος· ὁ δὲ βοῦν ἔλε φαίδιμος Αἴας.  
 στή δὲ κέρας μετὰ χερσὶν ἔχων βοὸς ἀγραύλοιο, 780  
 ὄνθον ἀποπτύων, μετὰ δ' Ἀργείοισιν ἔειπεν·  
 “ὦ πόποι, ἦ μ' ἔβλαψε θεὰ πόδας, ἣ τὸ πάρος περ  
 μήτηρ ὥς Ὀδυσῆϊ παρίσταται ἡδ' ἐπαρήγει.”  
 ὦς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺν γέλασαν.  
 Ἀντίλοχος δ' ἄρα δὴ λοισθήϊον ἔκφερ' ἄεθλον 785  
 μειδιόων, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·  
 “εἰδόσιν ὑμῖν ἑρέω πᾶσιν, φίλοι, ὥς ἔτι καὶ νῦν  
 ἀθάνατοι τιμῶσι παλαιότερους ἀνθρώπους.  
 Αἴας μὲν γὰρ ἐμεῖ ὀλίγον προγενέστερός ἐστιν,  
 οὗτος δὲ προτέρης γενεῆς προτέρων τ' ἀνθρώπων 790  
 ὠμογέροντα δέ μιν φασ' ἔμμεναι· ἀργαλέον δὲ

shuttle  
 spool +  
 before t  
 dust cd  
 cover him +



ποσσὶν ἐριδῆσασθαι Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ.”

ᾧ Ως φάτο, κύδηνεν δὲ ποδώκεα Πηλεΐωνα.

τὸν δ' Ἀχιλεὺς μῦθοισιν ἀμειβόμενος προσέειπεν·

“ Ἀντίλοχ', οὐ μὲν τοι μέλεος εἰρήσεται αἶνος, 795

ἀλλὰ τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἐπιθήσω.”

ᾧ Ως εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων.

αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος

θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν,

τεύχεα Σαρπηδοντος, ἃ μιν Πάτροκλος ἀπηύρα. 800

στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

“ ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὧ περ ἀρίστω,

τεύχεα ἐσσαμένω, ταμεσίχροα χαλκὸν ἐλόντε,

ἀλλήλων προπάροιθεν ὀμίλου πειρηθῆναι.

ὀππότερός κε φθῇσιν ἀρεξάμενος χρὸα καλόν,

ψαύσῃ δ' ἐνδίνων διὰ τ' ἔντεα καὶ μέλαν αἶμα,

τῷ μὲν ἐγὼ δώσω τόδε φάσγανον ἀργυρόηλον

καλὸν Θρηϊκίον, τὸ μὲν Ἀστεροπαῖον ἀπηύρων·

τεύχεα δ' ἀμφότεραι ξυνήϊα ταῦτα φερέσθων·

καὶ σφιν δαῖτ' ἀγαθὴν παραθήσομεν ἐν κλισίῃσιν.” 810

ᾧ Ως ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,

ὃν δ' ἄρα Τυδεΐδης ὦρτο, κρατερὸς Διομήδης.

οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν,

ἐς μέσον ἀμφοτέρω συνίτην μεμαῶτε μάχεσθαι,

δεινὸν δερκομένω· θάμβος δ' ἔχε πάντας Ἀχαιοὺς. 815

ἀλλ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,

τρεῖς μὲν ἐπήϊξαν, τρεῖς δὲ σχεδὸν ὠρμήθησαν.

ἔνθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' εἵσῃν

νύξ', οὐδὲ χρὸ' ἔκανε· ἔρυτο γὰρ ἐνδοθι θώρηξ·

Τυδεΐδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μέγαλοιο

αἶεν ἐπ' αὐχένι κῦρε φαεινοῦ δονρὸς ἀκωκῇ.

καὶ τότε δὴ ῥ' Αἴαντι περιδείσαντες Ἀχαιοὶ

πανσαμένους ἐκέλευσαν ἀέθλια ἴσ' ἀνελέσθαι.

+

805

t inward part

αὐτὰρ Τυδεΐδῃ δῶκεν μέγα φάσγανον ἥρωσ  
σὺν κολεῶ τε φέρων καὶ ἔϋτμήτῳ τελαμῶνι. 825

Αὐτὰρ Πηλεΐδης θῆκεν σόλον αὐτοχόωνον, *masfise*  
ὃν πρὶν μὲν ρίπτασκε μέγα σθένος Ἡετίωνος·  
ἀλλ' ἦ τοι τὸν ἔπεφνε ποδάρκης δῖος Ἀχιλλεύς,  
τὸν δ' ἄγετ' ἐν νήεσσι σὺν ἄλλοισι κτεάτεσσι.  
στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν· 830  
“ὄρνυσθ' οἱ καὶ τοῦτον ἀέθλου πειρήσεσθε.  
εἴ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίονες ἀγροί,  
ἔξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς  
χρεώμενος· οὐ μὲν γάρ οἱ ἀτεμβόμενός γε σιδήρου  
ποιμὴν οὐδ' ἀροτὴρ εἶς ἐς πόλιν, ἀλλὰ παρέξει.” 835  
*it will furnish it* Ὡς ἔφατ', ὦρτο δ' ἔπειτα μενεπτόλεμος Πολυποίτης,  
ἂν δὲ Λεοντῆος κρατερὸν μένος ἀντιθέοιο,  
ἂν δ' Αἴας Τελαμωνιάδης καὶ δῖος Ἐπειός.  
ἐξεΐης δ' ἴσταντο, σόλον δ' ἔλε δῖος Ἐπειός,  
ἦκε δὲ δινησας· γέλασαν δ' ἐπὶ πάντες Ἀχαιοί. 840  
δεύτερος αὐτ' ἀφέηκε Λεοντεύς, ὄζος Ἄρῃος·  
τὸ τρίτον αὐτ' ἔρριψε μέγας Τελαμώνιος Αἴας,  
χειρὸς ἀπο στιβαρῆς, καὶ ὑπέρβαλε σήματα πάντων.  
ἀλλ' ὅτε δὴ σόλον εἶλε μενεπτόλεμος Πολυποίτης,  
*shoot* ὅσσον τίς τ' ἔρριψε καλαύροπα βουκόλος ἀνὴρ, 845  
ἦ δέ θ' ἐλισσομένη πέτεται διὰ βοῦς ἀγελαίας,  
τόσσον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δ' ἐβόησαν.  
ἀνστάντες δ' ἔταροι Πολυποίταο κρατεροῖο  
νῆας ἔπι γλαφυρὰς ἔφερον βασιλῆος ἄεθλον.

Αὐτὰρ ὁ τοξευτῇσι τίθει ἰόεντα σίδηρον, 850  
καδ δ' ἐτίθει δέκα μὲν πελέκεας, δέκα δ' ἡμιπέλεκκα,  
ἴστων δ' ἔστησεν νηὸς κυανοπρόροιο  
τηλοῦ ἐπὶ ψαμάθοις, ἐκ δὲ τρήρωνα πέλειαν  
λεπτῇ μηρίνῳ δῆσεν ποδός, ἧς ἄρ' ἀνώγει  
*string* τοξεύειν· “ὅς μὲν κε βάλη τρήρωνα πέλειαν, 855

πάντας ἀειράμενος πελέκεας οἰκόνδε φερέσθω·  
ὅς δέ κε μῆρινθοιο τύχη, ὄρνιθος ἀμαρτῶν,  
ἦσσι γὰρ δὴ κείνος, ὁ δ' οἴσεται ἡμιπέλεκκα."

ἌΩς ἔφατ', ὦρτο δ' ἔπειτα βίη Τεύκροιο ἀνακτος,  
ἂν δ' ἄρα Μηριόνης, θεράπων ἐὺς Ἴδομενῆος. 860

κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες, +  
Τεῦκρος δὲ πρῶτος κλήρῳ λάχεν· αὐτίκα δ' ἰὼν  
ἦκεν ἐπικρατέως, οὐδ' ἠπέιλησεν ἀνακτι *now first thing*  
ἄρνων πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην. +

ὄρνιθος μὲν ἀμαρτε· μέγηρε γάρ οἱ τό γ' Ἀπόλλων· 865

αὐτὰρ ὁ μῆρινθον βάλε παρ πόδα, τῇ δέδεται ὄρνις·

ἀντικρὺ δ' ἀπὸ μῆρινθον τάμε πικρὸς οὔιστος.

ἦ μὲν ἔπειτ' ἦϊξε πρὸς οὐρανόν, ἦ δὲ παρείθη  
μῆρινθος ποτὶ γαίαν· ἀτὰρ κελάδησαν Ἀχαιοί.

σπερχόμενος δ' ἄρα Μηριόνης ἐξείρυσσε χειρὸς 870

τόξον· ἀτὰρ δὴ οὔιστον ἔχεν πάλαι, ὥς ἴθυνεν.

αὐτίκα δ' ἠπέιλησεν ἐκηβόλῳ Ἀπόλλωνι

ἄρνων πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην.

ὑψι δ' ὑπὸ νεφέων εἶδε τρήρωνα πέλειαν·

τῇ ῥ' ὃ γε δινεύουσαν ὑπὸ πτέρυγος βάλε μέσσην, 875 +

ἀντικρὺ δὲ διήλθε βέλος· τὸ μὲν ἄψ ἐπὶ γαίῃ

πρόσθεν Μηριόναο πάγῃ ποδός· αὐτὰρ ἦ ὄρνις

ἰστῷ ἐφεξομένη νηὸς κυανοπρώροιο

αὐχέν' ἀπεκρέμασεν, σὺν δὲ πτερὰ πυκνὰ λίασθεν. *hung down collapsed*

ὥκυσ δ' ἐκ μελέων θυμὸς πτάτο, τῇλε δ' ἀπ' αὐτοῦ 880

κάππεσε· λαοὶ δ' αὖ θηεῦντό τε θάμβησάν τε.

ἂν δ' ἄρα Μηριόνης πελέκεας δέκα πάντας ἄειρε,

Τεῦκρος δ' ἡμιπέλεκκα φέρειν κοίλας ἐπὶ νῆας.

Αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος,

καδ δὲ λέβητ' ἄπυρον, βοὸς ἄξιον, ἀνθεμόεντα 885

θῆκ' ἐς ἀγῶνα φέρων· καὶ ῥ' ἡμονες ἄνδρες ἀνέσταν· *crowers*

ἂν μὲν ἄρ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,

ἂν δ' ἄρα Μηριόνης, θεράπων ἐὺς Ἰδομενῆος.  
 τοῖσι δὲ καὶ μετέειπε ποδάρκης δῖος Ἀχιλλεύς·  
 “Ἄτρεΐδῃ· ἴδμεν γὰρ ὅσον προβέβηκας ἀπάντων 890  
 ἢδ' ὅσον δυνάμει τε καὶ ἥμασιν ἔπλεν ἄριστος·  
 ἀλλὰ σὺ μὲν τόδ' ἄεθλον ἔχων κοίλας ἐπὶ νῆας  
 ἔρχευ, ἀτὰρ δόρυ Μηριόνη ἥρωϊ πόρωμεν,  
 εἰ σύ γε σῶ θυμῷ ἐθέλεις· κέλομαι γὰρ ἐγώ γε.”  
 ὣς ἔφατ', οὐδ' ἀπίθῃσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 δῶκε δὲ Μηριόνη δόρυ χάλκεον· αὐτὰρ ὃ γ' ἥρως 896  
 Ταλθυβίῳ κήρυκι δίδου περικαλλὲς ἄεθλον.



## ΙΛΙΑΔΟΣ Ω.

### Ἑκτορος λύτρα.

Λύτο δ' ἄγων, λαοὶ δὲ θεοὺς ἐπὶ νῆας ἕκαστοι  
 ἐσκίδναντ' ἰέναι. τοὶ μὲν δόρποιο μέδοντο  
 ὕπνου τε γλυκεροῦ ταρπήμεναι· αὐτὰρ Ἀχιλλεὺς  
 κλαῖε φίλου ἐτάρου μεμνημένος, οὐδέ μιν ὕπνος  
 ἥρει πανδαμάτωρ, ἀλλ' ἐστρέφετ' ἔνθα καὶ ἔνθα,  
 Πατρόκλου ποθέων ἀνδροτητά τε καὶ μένος ἧῦ,  
 ἦδ' ὅποσα τολύπευσε σὺν αὐτῷ καὶ πάθεν ἄλγεα,  
 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων  
 τῶν μιμνησκόμενος θαλερὸν κατὰ δάκρυον εἶβεν,  
 ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὖτε  
 ὕπτιος, ἄλλοτε δὲ πρηγῆς· τοτὲ δ' ὀρθὸς ἀναστὰς  
διενέεσκ' ἀλύων παρὰ θῖν' ἀλός· οὐδέ μιν ἦως  
 φαινομένη λήθεσκεν ὑπεῖρ ἅλα τ' ἡϊόνας τε.  
 ἀλλ' ὃ γ' ἐπεὶ ζεύξειεν ὑφ' ἄρμασιν ὠκέας ἵππους,  
 Ἑκτορα δ' ἔλκεσθαι δησάσκετο δίφρου ὀπισθεν,  
 τρὶς δ' ἐρύσας περὶ σῆμα Μενoitιάδαο θανόντος  
 αὖτις ἐνὶ κλισίῃ πανέσκετο, τὸν δὲ τ' ἔασκεν  
 ἐν κόνι ἐκτανύσας προπρηνέα· τοῖο δ' Ἀπόλλων  
 πᾶσαν ἀεικείην ἄπεχε χροὶ φῶτ' ἐλεαίρων  
 καὶ τεθνηότα περ· περὶ δ' αἰγίδι πάντα κάλυπτε  
 χρυσεῖη, ἵνα μή μιν ἀποδρύφοι ἔλκυστάζων.

Ὡς ὁ μὲν Ἑκτορα δῖον ἀείκιζεν μενεαίνων·  
 τὸν δ' ἐλεαίρεσκον μάκαρες θεοὶ εἰσορόωντες,

5 +

achieved

10

room wildly +

15

20

keen-sighted

κλέψαι δ' ὀτρύνεσκον ἐϋσκοπον Ἀργειφόντην.

ἔνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἥρη

25

continued  
+

οὐδὲ Ποσειδάων' οὐδὲ γλαυκῶπιδι κούρη,

ἀλλ' ἔχον ὥς σφιν πρῶτον ἀπήχθετο Ἴλιος ἱρὴ

καὶ Πριάμος καὶ λαὸς Ἀλεξάνδρον ἔνεκ' ἄτης,

ὃς νείκεσσε θεάς, ὅτε οἱ μέσσαυλον ἵκοντο,

lust

τὴν δ' ἤνησ' ἥ οἱ πόρε μαχλοσύνην ἀλεγεινήν.

30

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἡώς,

καὶ τότ' ἄρ' ἀθανάτοισι μετηύδα Φοῖβος Ἀπόλλων·

baneful

“σχέτλιοί ἐστε, θεοί, δηλήμονες· οὐ νύ ποθ' ὕμιν

Ἐκτωρ μηρὶ ἔκκε βοῶν αἰγῶν τε τελείων ;

τὸν νῦν οὐκ ἔτλητε νέκυν περ ἐόντα σαῶσαι,

35

+

ἦ τ' ἀλόχῳ ἰδέειν καὶ μητέρι καὶ τέκεϊ ᾧ

καὶ πατέρι Πριάμῳ λαοῖσί τε, τοί κέ μιν ὦκα

ἐν πυρὶ κήαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.

ἀλλ' ὀλοῶ Ἀχιλῆϊ, θεοί, βούλεσθ' ἐπαρήγειν,

ᾧ οὐτ' ἄρ φρένες εἰσὶν ἐναΐσιμοι οὔτε νόημα

40

γναμπτὸν ἐνὶ στήθεσσι, λέων δ' ὥς ἄγρια οἶδεν,

ὃς τ' ἐπεὶ ἄρ μεγάλη τε βίη καὶ ἀγῆνορι θυμῷ

εἷξας εἶς' ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβῃσιν·

ὥς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδέ οἱ αἰδῶς

harm

γίγνεται, ἦ τ' ἄνδρας μέγα σίγεται ἠδ' ὀνίνησι.

45

μέλλει μὲν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,

ἢ ἐκασίγνητον ὁμογάστριον ἢ καὶ υἷόν·

ἀλλ' ἦ τοι κλαύσας καὶ ὀδυράμενος μεθέηκε·

leaves it alone

τλητὸν γὰρ Μοῖραι θυμὸν θέσαν ἀνθρώποισιν.

αὐτὰρ ὃ γ' ἔκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπηύρα,

50

ἵππων ἐξάπτων περὶ σῆμ' ἐτάροιο φίλοιο

ἔλκει· οὐ μὲν οἱ τό γε κάλλιον οὐδέ τ' ἄμεινον.

μὴ ἀγαθῷ περ ἐόντι νεμεσσηθέωμέν οἱ ἡμεῖς·

κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων.”

senseless

Τὸν δὲ χολωσαμένη προσέφη λευκώλενος Ἥρη·

55

“εἴη κεν καὶ τοῦτο τεὸν ἔπος, ἀργυρότοξε,  
εἰ δὴ ὁμῶν Ἀχιλῆϊ καὶ Ἑκτορι θήσετε τιμῇν. *like*

Ἐκτωρ μὲν θνητός τε γυναῖκά τε θήσατο μαζόν·  
αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἣν ἐγὼ αὐτῇ  
θρέψα τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν,  
Πηλεΐ, ὅς περὶ κῆρι φίλος γένετ’ ἀθανάτοισι.  
πάντες δ’ ἀντιάσθε, θεοί, γάμον· ἐν δὲ σὺ τοῖσι  
δαίνυ’ ἔχων φόρμιγγα, κακῶν ἔταρ’, αἰὲν ἄπιστε.”

60 +

*partook* +

Τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

“Ἥρη, μὴ δὴ πάμπαν ἀποσκύδμαινε θεοῖσιν·  
οὐ μὲν γὰρ τιμὴ γε μί’ ἔσσεται· ἀλλὰ καὶ Ἐκτωρ  
φίλτατος ἔσκε θεοῖσι βροτῶν οἱ ἐν Ἰλίῳ εἰσίν·

65

*quarrel utterly*

|| ὥς γὰρ ἐμοί γ’, ἐπεὶ οὐ τι φίλων ἡμάρτανε δώρων.

+

οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς εἵσης,  
λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.  
ἀλλ’ ἢ τοι κλέψαι μὲν ἐάσομεν—οὐδέ πη ἔστι—  
λάβρη Ἀχιλλῆος θρασὺν Ἑκτορα· ἢ γάρ οἱ αἰεὶ

70 +

μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμαρ.  
ἀλλ’ εἴ τις καλέσειε θεῶν Θέτιν ἄσσουν ἐμεῖο,  
ὄφρα τί οἱ εἴπω πυκινὸν ἔπος, ὥς κεν Ἀχιλλεύς  
δώρων ἐκ Πριάμοιο λάχῃ ἀπό θ’ Ἑκτορα λύσῃ.”

75

Ὡς ἔφατ’, ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,  
μεσσηγὺς δὲ Σάμου τε καὶ Ἰμβρου παιπαλοέσσης  
ἔνθορε μέλανι πόντῳ· ἐπεστονάχησε δὲ λίμνῃ.

+

*noisy* +

|| ἡ δὲ μολυβδαῖνῃ ἱκέλῃ ἐς βυσσὸν ὄρουσεν,  
ἢ τε κατ’ ἀγραύλοιο βοὸς κέρας ἐμβεβανῖα  
ἔρχεται ὠμηστῆσιν ἐπ’ ἰχθύσι κῆρα φέρουσα.

*mounted + 80**piece lead*

εὔρε δ’ ἐνὶ σπῆϊ γλαφυρῷ Θέτιν, ἀμφὶ δ’ ἄρ’ ἄλλαι  
ἦαθ’ ὀμηγερέες ἄλλαι θεαί· ἡ δ’ ἐνὶ μέσσης  
κλαῖε μόρον οὐ παιδὸς ἀμύμονος, ὅς οἱ ἔμελλε  
φθίσεσθ’ ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.  
ἀγχού δ’ ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·

+

85

“ ὄρσο, Θέτι· καλέει Ζεὺς ἀφθίτα μῆδεα εἰδώς.”

τὴν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·

“ τίπτε με κείνος ἄνωγε μέγας θεός ; αἰδέομαι δὲ

μίσγεσθ' ἀθανάτοισιν, ἔχω δ' ἄχ' ἄκριτα θυμῷ.

εἶμι μὲν, οὐδ' ἄλιον ἔπος ἔσσεται, ὅττι κεν εἴπῃ.”

Ὡς ἄρα φωνήσασα κάλυμμ' ἔλε δῖα θεάων  
κνάνεον, τοῦ δ' οὐ τι μελάντερον ἔπλετο ἔσθος.

βῆ δ' ἰέναι, πρόσθεν δὲ ποδὴνυμος ὤκέα Ἴρις  
ἡγείτ'· ἀμφὶ δ' ἄρα σφι λιάζετο κῦμα θαλάσσης.

ἀκτὴν δ' ἐξαναβάσαι ἐς οὐρανὸν αἰχθήτην,

εὖρον δ' εὐρύοπα Κρονίδην, περὶ δ' ἄλλοι ἅπαντες  
ἦαθ' ὁμηγερέες μάκαρες θεοὶ αἰὲν ἑόντες.

ἦ δ' ἄρα παρ Διὶ πατρὶ καθέζετο, εἶξε δ' Ἀθήνη.

Ἦρῃ δὲ χρύσειον καλὸν δέπας ἐν χερὶ θῆκε

καὶ ῥ' εὐφρην' ἐπέεσσιν· Θέτις δ' ὠρεξε πιούσα.

τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·

“ ἦλυθες Οὐλυμπόνδε, θεὰ Θέτι, κηδομένη περ,

πένθος ἄλαστον ἔχουσα μετὰ φρεσίν· οἶδα καὶ αὐτός·

ἀλλὰ καὶ ὥς ἐρέω τοῦ σ' εἴνεκα δεῦρο κάλεσσα.

ἐννῆμαρ δὴ νείκος ἐν ἀθανάτοισιν ὄρωρεν

Ἔκτορος ἀμφὶ νέκυι καὶ Ἀχιλλῆϊ πτολιπόρθῳ·

κλέψαι δ' ὀτρύνουσιν ἐϋσκοπον Ἀργεϊφόντην·

αὐτὰρ ἐγὼ τότε κῦδος Ἀχιλλῆϊ προτιάπτω,

αἰδῶ καὶ φιλότητα τεὴν μετόπισθε φυλάσσω.

αἶψα μάλ' ἐς στρατὸν ἔλθ' καὶ νιέει σῶ ἐπίτειλον·

σκύζεσθαί οἱ εἰπὲ θεούς, ἐμὲ δ' ἔξοχα πάντων

ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν

Ἔκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσεν,

αἶ κέν πως ἐμέ τε δείσῃ ἀπό θ' Ἔκτορα λύσῃ.

αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Ἴριν ἐφήσω

λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,

δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνῃ.”



ὦς ἔφατ', οὐδ' ἀπίθησε θεὰ Θέτις ἀργυρόπεζα, 120  
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἶξασα,  
 ἶξεν δ' ἐς κλισίην οὐ υἱός· ἔνθ' ἄρα τόν γε  
 εὖρ' ἀδινὰ στενάχοντα· φίλοι δ' ἀμφ' αὐτὸν ἑταῖροι  
 ἔσσυμένως ἐπένοντο καὶ ἐντύνοντο ἄριστον· *flady* 125  
 τοῖσι δ' οἷς λάσιος μέγας ἐν κλισίῃ ἰέρευτο.  
 ἦ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πότνια μήτηρ,  
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 “τέκνον ἐμόν, τέο μέχρ' οὐδ' ὀδυρόμενος καὶ ἀχεύων  
 σὴν ἔδδει κradίην, μεμνημένος οὔτε τι σίτου  
 οὔτ' εὐνῆς; ἀγαθὸν δὲ γυναικί περ ἐν φιλότῃ *g d w= en a woman's embrace*  
 μίσγεσθ'· οὐ γάρ μοι δηρὸν βέη, ἀλλὰ τοι ἦδη  
 ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή.  
 ἀλλ' ἐμέθεν ξύνες ὦκα, Διὸς δέ τοι ἄγγελός εἰμι·  
 σκύζεσθαι σοὶ φησι θεούς, ἐξ δ' ἔξοχα πάντων  
 ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν 135  
 Ἔκτορ' ἔχεις παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσας.  
 ἀλλ' ἄγε δὴ λῦσον, νεκροῖο δὲ δέξαι ἄποινα.”  
 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “τῇδ' εἴη ὅς ἄποινα φέροι καὶ νεκρὸν ἄγοιτο, *de may be here*  
 εἰ δὴ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει.” 140  
 ὦς οἷ γ' ἐν νηῶν ἀγύρει μήτηρ τε καὶ υἱὸς  
 πολλὰ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.  
 Ἴρι δ' ὥτρυνε Κρονίδης εἰς Ἴλιον ἱρήν·  
 “βάσκ' ἴθι, Ἴρι ταχεῖα, λιποῦσ' ἔδος Οὐλύμποιο  
 ἄγγελον Πριάμφ' μεγαλήτορι Ἴλιον εἴσω 145  
 λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας Ἀχαιῶν,  
 δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνη,  
 οἷον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.  
 κῆρύξ τις οἱ ἔποιτο γεραίτερος, ὅς κ' ἰθύνοι  
 ἡμιόνους καὶ ἅμαξαν ἐΰτροχον, ἥδὲ καὶ αἴτις 150  
 νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς.

μηδέ τί οἱ θάνατος μελέτω φρεσὶ μηδέ τι τάρβος·  
τοῖον γάρ οἱ πομπὸν ὀπάσσομεν Ἀργειφόντην,

+ ὅς ἄξει ἥός κεν ἄγων Ἀχιλλῇ πελάσση.

αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,  
οὗτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει·  
οὔτε γάρ ἐστ' ἄφρων οὗτ' ἄσκοπος οὗτ' ἀλιτῆρων,  
ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδῆσεται ἀνδρός.”

155

ᾧ Ως ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα.  
ἶξεν δ' ἐς Πριάμοιο, κίχεν δ' ἐνοπὴν τε γόον τε.

160

παῖδες μὲν πατέρ' ἀμφὶ καθήμενοι ἐνδοθεν αὐλῆς  
δάκρυσιν εἴματ' ἔφυρον, ὃ δ' ἐν μέσσοισι γεραίος

+

ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλῇ  
κόπρος ἦν κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος,

τὴν ῥα κυλινδόμενος καταμήσατο χερσὶν ἐῆσι.

165

θυγατέρες δ' ἀνὰ δώματ' ἰδὲ νιοὶ ὠδύροντο,

τῶν μιμησκόμεναι οἱ δὴ πολέες τε καὶ ἔσθλοι

χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες.

στῇ δὲ παρὰ Πριάμον Διὸς ἀγγελος, ἡδὲ προσηύδα

τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυῖα·

170

“θάρσει, Δαρδανίδη Πριάμε, φρεσὶ, μηδέ τι τάρβει·

οὐ μὲν γάρ τοι ἐγὼ κακὸν ὀσσομένη τόδ' ἰκάνω,

ἀλλ' ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἀγγελός εἰμι,

ὅς σευ ἀνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.

λύσασθαί σ' ἐκέλευσεν Ὀλύμπιος Ἴκτορα δῖον,

175

δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἱήνῃ,

οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.

κῆρύξ τίς τοι ἔποιτο γεραίτερος, ὅς κ' ἰθύνοι

ἡμίονους καὶ ἅμαξαν ἐϋτροχον, ἡδὲ καὶ αὖτις

νεκρὸν ἄγοι προτὶ ἄστν, τὸν ἔκτανε δῖος Ἀχιλλεύς.

180

μηδέ τί τοι θάνατος μελέτω φρεσὶ μηδέ τι τάρβος·

τοῖος γάρ τοι πομπὸς ἅμ' ἔψεται Ἀργειφόντης,

ὅς σ' ἄξει ἥός κεν ἄγων Ἀχιλλῇ πελάσση.

sinful

(1) closely  
or (2) struck to  
the ground  
degraded up

offly

αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλῆος,  
οὐτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει· 185  
οὔτε γάρ ἐστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἀλιτῆμων,  
ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός."

Ἡ μὲν ἄρ' ὥς εἰποῦς' ἀπέβη πόδας ὠκέα Ἴρις,  
αὐτὰρ ὃ γ' υἱας ἄμαξαν ἐϋτροχον ἡμιονεῖην  
ὀπλίσαι ἠνώγει, πεῖρινθα δὲ δῆσαι ἐπ' αὐτῆς. *basket 190*  
αὐτὸς δ' ἐς θάλαμον κατεβήσεται κηῶντα *fragrant*  
κέδρινον ὑφόροφον, ὃς γλήνεα πολλὰ κεχάνδει·  
ἐς δ' ἄλοχον Ἑκάβην ἐκαλέσσατο φώνησέν τε·  
"δαιμονίη, Διόθεν μοι Ὀλύμπιος ἄγγελος ἦλθε  
λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας Ἀχαιῶν, 195  
δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνη.  
ἀλλ' ἄγε μοι τόδε εἰπέ, τί τοι φρεσὶν εἶδεται εἶναι;  
αἰνῶς γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἄνωγε  
κεῖσ' ἵεναι ἐπὶ νῆας ἔσω στρατὸν εὐρὺν Ἀχαιῶν."

ᾧ φάτο, κώκυσεν δὲ γυνὴ καὶ ἀμείβετο μύθῳ· 200  
"ὦ μοι, πῇ δὴ τοι φρένες οἴχονθ', ἧς τὸ πάρος περ  
ἔκλε' ἐπ' ἀνθρώπους ξείνους ἦδ' οἷσιν ἀνάσσεις;  
πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,  
ἀνδρὸς ἐς ὀφθαλμοὺς ὅς τοι πολέας τε καὶ ἐσθλοὺς  
υἱέας ἐξενάριξε· σιδήρειόν νύ τοι ἦτορ. 205

εἰ γάρ σ' αἰρήσει καὶ ἐσόφεται ὀφθαλμοῖσιν,  
ὦμηστῆς καὶ ἄπιστος ἀνὴρ ὃ γε, οὐ σ' ἐλεήσει,  
οὐδέ τί σ' αἰδέσεται. νῦν δὲ κλαίωμεν ἀνενθεν  
ἡμενοι ἐν μεγάρῳ· τῷ δ' ὥς ποθι Μοῖρα κραταιή  
γιγνομένη ἐπένησε λίνῳ, ὅτε μιν τέκον αὐτή, 210  
ἀργίποδας κύνας ἄσαι ἐὼν ἀπάνευθε τοκῆων,  
ἀνδρὶ πάρα κρατερῷ, τοῦ ἐγὼ μέσον ἦπαρ ἔχοιμι  
ἐσθέμεναι προσφῦσα· τότ' ἂν τιτὰ ἔργα γένοιτο  
παιδὸς ἐμοῦ, ἐπεὶ οὐ ἐκακίζόμενόν γε κατέκτα,  
ἀλλὰ πρὸ Τρώων καὶ Τρωϊάδων βαθυκόλπον 215

*fasten a  
be paid* *Feed  
on*

ἔσταότ', οὔτε φόβου μεμνημένον οὔτ' ἀλεωρῆς." *shrinking*

Τὴν δ' αὖτε προσέειπε γέρων Πρίαμος θεοειδής·  
 "μή μ' ἐθέλοντ' ἰέναι κατερύκανε, μηδέ μοι αὐτὴ  
 ὄρνις ἐνὶ μεγάροισι κακὸς πέλεν· οὐδέ με πείσεις.  
 εἰ μὲν γάρ τίς μ' ἄλλος ἐπιχθονίων ἐκέλευεν, 220

ἢ οἱ μάντιές εἰσι θυοσκοοὶ ἢ ἱερῆες, *sacrifice*  
*turn away* ψευδός κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον·  
 νῦν δ' αὐτὸς γὰρ ἄκουσα θεοῦ καὶ ἐσέδρακον ἄντην,  
 εἶμι, καὶ οὐχ ἄλιον ἔπος ἔσσεται. εἰ δέ μοι αἶσα  
 τεθνάμεναι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων, 225  
 βούλομαι· αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεὺς  
*in to arms* ἀγκὰς ἐλόντ' ἐμὸν υἱόν, ἐπὴν γόου ἐξ ἔρον εἶην." *+*

Ἦ, καὶ *rings* *in to arms* *lids' chest* *φωριαμῶν ἐπιθήματα* *κάλ' ἀνέφγεν*  
 ἔνθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,  
 δώδεκα δ' ἀπλοῖδας χλαίνας, τόσσους δὲ *τάπητας*, 230  
 τόσσα δὲ φάρεα λευκά, τόσους δ' ἐπὶ τοῖσι χιτῶνας.

χρυσοῦ δὲ στήσας ἔφερεν δέκα πάντα τάλαντα,  
 ἐκ δὲ δὺ' αἰθώνας τρίποδας, πίσυρας δὲ λέβητας,  
 ἐκ δὲ δέπας περικαλλές, ὃ οἱ Θρηῆκες πόρον ἄνδρες  
 ἐξεσίην ἐλθόντι, μέγα κτέρας· οὐδέ νυ τοῦ περ 235  
 φείσατ' ἐνὶ μεγάροις ὁ γέρων, περὶ δ' ἤθελε θυμῷ  
 λύσασθαι φίλον υἱόν. ὁ δὲ Τρῶας μὲν ἅπαντας

αἰθούσης ἀπέεργεν ἔπεισ' αἰσχροῖσιν ἐνίσσων·

*writes* "ἔρρετε, *commands* *lows* *βητήρες ἐλεγχέες*· οὐ νυ καὶ ὑμῖν  
 οἴκοι ἔνεστι γόος, ὅτι μ' ἤλθετε κηδήσυντες; *Ver* 240  
 ἢ ὀνόσασθ' ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκε,  
 παῖδ' ὀλέσαι τὸν ἄριστον; ἀτὰρ γνώσεσθε καὶ ὕμμες·  
 ῥήϊτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε  
 κείνου τεθνηῶτος ἐναιρέμεν. αὐτὰρ ἔγωγε  
 πρὶν ἀλαπαζομένην τε πόλιν κεραῖζομένην τε 245  
 ὀφθαλμοῖσιν ἰδεῖν, βαίην δόμον Ἀἶδος εἴσω."

Ἦ, καὶ σκηπανίῳ δῖεπ' ἀνέρας· οἱ δ' ἴσαν ἔξω



σπερχομένοιο γέροντος· ὁ δ' υἷάσιν οἷσιν ὁμόκλα, *being angry*  
 νεικέων Ἐλενόν τε Πάριν τ' Ἀγάθωνά τε δῖον  
 Πάμμονά τ' Ἀντίφονόν τε βοὴν ἀγαθόν τε Πολίτην 250  
 Δηΐφοβόν τε καὶ Ἰππόθοον καὶ Δῖον ἀγανόν·  
 ἐννέα τοῖς ὁ γεραιὸς ὁμοκλήσας ἐκέλευε· - *causing shame.*  
 “σπεύσατέ μοι, κακὰ τέκνα, κατηφόνες· αἰθ' ἅμα πάντες  
 Ἐκτορος ὠφέλετ' ἀντὶ θοῆς ἐπὶ νηυσὶ πεφάσθαι. *all unblest*  
 ὦ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱὰς ἀρίστους 255 +  
 Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐ τινὰ φημι λελεῖφθαι, *who fights for it*  
 Μήστορά τ' ἀντίθεον καὶ Τρωΐλον ἱππιόχαρμην *car*  
 Ἐκτορά θ', ὃς θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἐφκει +  
 ἀνδρός γε θνητοῦ παῖς ἔμμεναι, ἀλλὰ θεοῖο. 259  
 τοὺς μὲν ἀπώλεσ' Ἀρης, τὰ δ' ἐλέγχεα πάντα λέλειπται,  
 ψεύσται τ' ὄρχησται τε, χοροῖν τυπῆσιν ἄριστοι, *dancing*  
 ἀρνῶν ἢ δ' ἐρίφων ἐπιδῆμιοι ἀρπακτῆρες. *among yr people*  
 οὐκ ἂν δὴ μοι ἅμαξαν ἐφοπλίσσαιτε τάχιστα,  
 ταῦτά τε πάντ' ἐπιθεῖτε, ἵνα πρήσσωμεν ὁδοῖο ;”  
 ὦς ἔφαθ', οἱ δ' ἄρα πατρὸς ὑποδείσαντες ὁμοκλήν 265  
 ἐκ μὲν ἅμαξαν ἄειραν ἐν τροχῶν ἡμιονεῖν *smooth-running*  
 καλὴν πρωτοπαγέα, πείρινθα δὲ δῆσαν ἐπ' αὐτῆς, *new*  
 καὶ δ' ἀπὸ πασσαλόφι ζυγὸν ἦρεον ἡμιόνειον *rings* +  
πύξινον ὀμφαλόεν, εὖ οἰήκεσιν ἀρηρός· *yoke-band*  
 ἐκ δ' ἔφερον ζυγοδεσμον ἅμα ζυγῷ ἐννεάπηχυν. 270 *fastening*  
 καὶ τὸ μὲν εὖ κατέθηκαν ἐϋξέστω ἐπὶ ῥυμῷ, *ring*  
 (πέξῃ) ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἔστορι βάλλον, *pin (on t. rest)*  
 τρίς δ' ἐκάτερθεν ἔδησαν ἐπ' ὀμφαλόν, αὐτὰρ ἔπειτα *u. 3 times t. band*  
 ἐξεῖς κατέδησαν, ὑπὸ γλωχίνα δ' ἔκαμψαν. *burned w. tongue*  
 ἐκ θαλάμου δὲ φέροντες ἐϋξέστης ἐπ' ἀπήνης 275  
 νήεον Ἐκτορέης κεφαλῆς ἀπηρεῖσι ἄποινα, *working in harness*  
 ζευξαν δ' ἡμιόνους κρατερώνυχας ἐν τεσιεργούς,  
 τοὺς ῥά ποτε Πριάμφ Μυσοὶ δόσαν ἀγλαὰ δῶρα.  
 ἵππους δὲ Πριάμφ ὑπαγον ζυγόν, οὓς ὁ γεραιὸς

αὐτὸς ἔχων ἀτίταλλεν ἐϋξέστη ἐπὶ φάτνῃ.

280

Τὼ μὲν ζευγνύσθην ἐν δώμασιν ὑψηλοῖσι  
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες·  
ἀγχίμολον δέ σφ' ἦλθ' Ἑκάβη τετιηότι θυμῷ,  
οἶνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῇφι, *delicious*  
χρυσέφ' ἐν δέπαϊ, ὄφρα λείψαντε κιοίτην·

285

στῇ δ' ἵππων προπάροιθεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

“τῇ, σπείσον Διὶ πατρί, καὶ εὖχεο οἴκαδ' ἰκέσθαι  
ἄψ' ἐκ δυσμενέων ἀνδρῶν, ἐπεὶ ἄρ σέ γε θυμὸς  
ὀτρύνει ἐπὶ νῆας, ἐμεῖο μὲν οὐκ ἐθελούσης.

ἀλλ' εὖχεο σύ γ' ἔπειτα κελαινεφέϊ Κρονίωνι

290

Ἰδαίῳ, ὅς τε Τροίην κατὰ πᾶσαν ὀράται,

αἶτει δ' οἰωνόν, ταχὺν ἄγγελον, ὅς τε οἱ αὐτῷ

φίλτατος οἰωνῶν, καὶ εὐκράτος ἐστὶ μέγιστον,

δεξιόν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας

τῷ πίσυνος ἐπὶ νῆας ἴης Δαναῶν ταχυπώλων.

295

εἰ δέ τοι οὐ δώσει ἐὼν ἄγγελον εὐρύοπα Ζεὺς,

οὐκ ἂν ἐγὼ γέ σ' ἔπειτα ἐποτρύνουσα κελοίμην

νῆας ἐπὶ Ἀργείων ἰέναι μάλα περ μεμαῶτα.”

Τὴν δ' ἀπαμειβόμενος προσέφη Πρίαμος θεοειδής·

“ὦ γύναι, οὐ μὲν τοι τόδ' ἐφιεμένη ἀπιθήσω·

300

ἐσθλὸν γὰρ Διὶ χεῖρας ἀνασχέμεν, αἶ κ' ἐλεήσῃ.”

+ Ἡ ῥα, καὶ ἀμφίπολον ταμῖν ὥτρυν' ὁ γεραίος

χερσὶν ὕδωρ ἐπιχεῦαι ἀκήρατον· ἡ δὲ παρέστη

*basin* χέρνιβον ἀμφίπολος πρόχοόν θ' ἅμα χερσὶν ἔχουσα.

νιψάμενος δὲ κύπελλον ἐδέξατο ἧς ἀλόχοιο·

305

εὖχετ' ἔπειτα στὰς μέσῳ ἔρκεϊ, λείβε δὲ οἶνον

οὐρανὸν εἰσανιδῶν, καὶ φωνήσας ἔπος ἠῦδα·

“Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,

δός μ' ἐς Ἀχιλλῆος φίλον ἔλθεῖν ἡδ' ἐλεεινόν,

πέμψον δ' οἰωνόν, ταχὺν ἄγγελον, ὅς τε σοὶ αὐτῷ

310

φίλτατος οἰωνῶν, καὶ εὐκράτος ἐστὶ μέγιστον,

δεξιόν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας  
τῷ πίσυνος ἐπὶ νῆας ἴω Δαναῶν ταχυπώλων.”

ἌΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεὺς,  
αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν, *swest bird's augury*  
μόρφον θηρητῆρ', ὃν καὶ περκνὸν καλέουσιν. *dark dusky*  
ὅσση δ' ὑφορόφοιο θύρῃ θαλάμοιο τέτυκται  
ἀνέρος ἀφνειοῖο, ἐν κληῖσ' ἀραρυῖα, *bolts*  
τόσσο' ἄρα τοῦ ἐκάτερθεν ἔσαν πτερὰ· εἵσατο δέ σφι *appeared*  
δεξιὸς αἰτίας διὰ ἄστεος· οἱ δὲ ἰδόντες  
γῆθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.

Σπερχόμενος δ' ὁ γεραιὸς ἐοῦ ἐπεβήσεται δίφρου,  
ἐκ δ' ἔλασε προθύροιο καὶ αἰθούσης ἐριδούπου.  
πρόσθε μὲν ἡμίονοι ἔλκον τετράκυκλον ἀπήνην,  
τὰς Ἰδαῖος ἔλαυνε δαίφρων· αὐτὰρ ὀπισθεν  
ἵπποι, τοὺς ὁ γέρων ἐφέπων μάστιγι κέλευε  
καρπαλίμως κατὰ ἄστυ· φίλοι δ' ἅμα πάντες ἔποντο  
πόλλ' ὀλοφυρόμενοι ὥς εἰ θάνατόνδε κίοντα.  
οἱ δ' ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δ' ἀφίκοντο,  
οἱ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο,  
παῖδες καὶ γαμβροί, τῷ δ' οὐ λάθον εὐρύοπα Ζῆν  
ἐς πεδίον προφανέντε· ἰδὼν δ' ἐλέησε γέροντα,  
αἶψα δ' ἄρ' Ἑρμείαν, υἱὸν φίλον, ἀντίον ἠΐδα·  
“Ἑρμεία, σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστιν  
ἀνδρὶ ἐταιρίσσαι, καὶ τ' ἔκλυες ᾧ κ' ἐθέλησθα,  
βάσκ' ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν  
ὥς ἄγαγ', ὥς μήτ' ἄρ τις ἴδῃ μήτ' ἄρ τε νοήσῃ  
τῶν ἄλλων Δαναῶν, πρὶν Πηλεΐωνάδ' ἰκέσθαι.”

ἌΩς ἔφατ', οὐδ' ἀπίθησε διάκτορος Ἀργειφόντης.  
αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα  
ἀμβρόσια χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὑγρὴν  
ἡδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο·  
εἴλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει

*to be a comrade*  
*enters and exits*

ὦν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώνοντας ἐγείρει·  
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς Ἀργειφόντης. 345  
 αἶψα δ' ἄρα Τροίην τε καὶ Ἑλλήσποντον ἴκανε,  
 βῆ δ' ἰέναι κούρῳ αἰσυννητῇρι ἑοικώς, *friend* *o. l. αἰσυννητῇρι*  
 πρῶτον ὑπννήτη, τοῦ περ χαριεστάτη ἦβη. *1. rich* *2. a shepherd*

Οἱ δ' ἐπεὶ οὖν μέγα σῆμα παρὲς Ἴλιου ἔλασσαν, +  
 στῆσαν ἄρ' ἡμιόνους τε καὶ ἵππους, ὅφρα πίοιεν, 350  
 ἐν ποταμῷ· δὴ γὰρ καὶ ἐπὶ κνέφας ἦλυθε γαῖαν.  
 τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφράσσατο κῆρυξ  
 Ἑρμείαν, ποτὶ δὲ Πρίαμον φάτο φώνησέν τε *watchful*  
 “φράζεο, Δαρδανίδη· φραδέος νόου ἔργα τέτυκται.  
 ἄνδρ' ὁρώω, τάχα δ' ἄμμε διαρραίσεσθαι οἶω. 355  
 ἀλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππων, ἣ μιν ἔπειτα  
 γούνων ἀψάμενοι λιτανεύσομεν, αἳ κ' ἐλεήσῃ.”

ᾧ φάτο, σὺν δὲ γέροντι νόος χύτο, δείδιε δ' αἰνῶς,  
 ὀρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσι,  
 στῆ δὲ ταφών· αὐτὸς δ' ἐριούνιος ἐγγύθεν ἐλθών, 360  
 χεῖρα γέροντος ἐλὼν ἐξείρετο καὶ προσέειπε· *asked*  
 “πῇ, πάτερ, ᾧδ' ἵππους τε καὶ ἡμιόνους ἰθύνεις  
 νύκτα δι' ἀμβροσίην, ὅτε θ' εὖδουσι βροτοὶ ἄλλοι;  
 οὐδὲ σύ γ' ἔδεισας μένεα πνείοντας Ἀχαιοὺς,  
 οἳ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασι; *enemies* 365  
 τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν +  
 τουσάδ' ὀνειάτ' ἄγοντα, τίς ἂν δῇ τοι νόος εἷη;  
 οὐτ' αὐτὸς νέος ἐσσί, γέρων δέ τοι οὗτος ὀπηδεῖ,  
 ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.  
 ἀλλ' ἐγὼ οὐδέν σε ρέξω κακά, καὶ δέ κεν ἄλλον 370  
 σεῦ ἀπαλεξήσαιμι· φίλῳ δέ σε πατρὶ ἐτίσκω.”

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·  
 “οὕτω πῃ τάδε γ' ἐστί, φίλον τέκος, ὥς ἀγορεύεις.  
 ἀλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα, +  
 ὅς μοι τοιόνδ' ἦκεν ὁδοιπόρον ἀντιβολήσαι, 375



-gomen

αἴσιον, οἷος δὴ σὺ δέμας καὶ εἶδος ἀγητός,  
πέπνυσαι τε νόῳ, μακάρων δ' ἔξ ἔσσι τοκήων.”

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·  
“ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.

ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 380 +

ἥε πη ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ  
ἄνδρας ἐς ἀλλοδαπούς, ἵνα περ τάδε τοι σόα μίμνη,  
ἣ ἤδη πάντες καταλείπετε Ἴλιον ἱρήν

δειδιότες· τοῖος γὰρ ἀνὴρ ὤριστος ὅλῳλε  
σὸς πάϊς· οὐ μὲν γάρ τι μάχης ἐπεδεύετ' Ἀχαιῶν.” 385

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·  
“τίς δὲ σὺ ἔσσι, φέριστε, τέων δ' ἔξ ἔσσι τοκήων ;  
ὥς μοι καλὰ τὸν οἶτον ἀπότμου παιδὸς ἔνισπες.”

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·  
“πειρᾷ ἐμεῖο, γεραιέ, καὶ εἵρεαι Ἑκτορα δῖον. 390 +

τὸν μὲν ἐγὼ μάλα πολλὰ μάχῃ ἐνὶ κυδιανείρῃ  
ὀφθαλμοῖσιν ὄπωπα, καὶ εὖτ' ἐπὶ νηυσὶν ἐλάσσας  
Ἀργείους κτείνεσκε, δαΐζων ὅξείῃ χαλκῷ·  
ἡμεῖς δ' ἐσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεὺς  
εἶα μάρνασθαι, κεχολωμένος Ἀτρεΐωνι. 395

τοῦ γὰρ ἐγὼ θεράπων, μία δ' ἤγαγε νηὺς εὐεργής·  
Μυρμιδόνων δ' ἔξ εἰμι, πατὴρ δέ μοί ἐστι Πολύκτωρ.  
ἀφνειὸς μὲν ὃ γ' ἐστί, γέρων δὲ δὴ ὥς σὺ περ ὦδε,  
ἔξ δέ οἱ νῆες ἔασιν, ἐγὼ δέ οἱ ἔβδομός εἰμι·

τῶν μέτα παλλόμενος κλήρῳ λάχον ἐνθάδ' ἔπεσθαι. 400

νῦν δ' ἦλθον πεδίονδ' ἀπὸ νηῶν· ἠῶθεν γὰρ  
θήσονται περὶ ἄστν μάχην ἐλίκωπες Ἀχαιοί.  
ἀσχαλώσι γὰρ οἷδε καθήμενοι, οὐδὲ δύνανται  
ἴσχειν ἐσσυμένους πολέμον βασιλῆες Ἀχαιῶν.”

are grieved

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής· 405

“εἰ μὲν δὴ θεράπων Πηληϊάδεω Ἀχιλῆος  
εἷς, ἄγε δὴ μοι πᾶσαν ἀληθείην κατάλεξον,

*limb from* ἦ ἔτι παρ νήεσσιν ἐμὸς παῖς, ἥέ μιν ἦδη  
*limb* ἦσι κυσὶν μελεῖστί ταμῶν προὔθηκεν Ἀχιλλεύς.”

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης· 410  
 “ὦ γέρον, οὐ πω τόν γε κύνες φάγον οὐδ' οἰωνοί,  
 ἀλλ' ἔτι κείνος κείται Ἀχιλλῆος παρὰ νηὶ  
 αὐτῶς ἐν κλισίῃσι· δυωδεκάτῃ δέ οἱ ἦώς  
 κειμένῳ, οὐδέ τί οἱ χρῶς σήπεται, οὐδέ μιν εὐλαὶ  
 ἔσθουσ', αἷ ῥά τε φῶτας ἀρηϊφάτους κατέδουνσιν. 415

ἦ μὲν μιν περὶ σῆμα ἐοῦ ἐτάριοι φίλοιο  
 ἔλκει ἀκηδέστω, ἦώς ὅτε δῖα φανήῃ, *rec. illegible*

✓ οὐδέ μιν αἰσχύνει· θηοῖό κεν αὐτὸς ἐπελθὼν +  
 οἶον ἐερσήεις κείται, περὶ δ' αἶμα νένιπται,  
 οὐδέ ποθι μιάρὸς· σὺν δ' ἔλκεα πάντα μέμυκεν, + 420  
 ὅσσ' ἐτύπη· πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασσαν.  
 ὥς τοι κήδονται μάκαρες θεοὶ υἱὸς ἔῃος  
 καὶ νέκνός περ ἑόντος, ἐπεὶ σφι φίλος περὶ κῆρι.” +

*fit* Ὡς φάτο, γήθησεν δ' ὁ γέρων, καὶ ἀμείβετο μύθῳ·  
 “ὦ τέκος, ἦ ῥ' ἀγαθὸν καὶ ἐναΐσιμα δῶρα διδοῦναι 425  
 ἀθανάτοις, ἐπεὶ οὐ ποτ' ἐμὸς παῖς, εἴ ποτ' ἔην γε,  
 λήθετ' ἐνὶ μεγάροισι θεῶν, οἳ Ὀλυμπον ἔχουσι·  
 τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιο περ αἴσῃ. *embossed*  
 ἀλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλεισον, *sup*  
 αὐτόν τε ῥῦσαι, πέμψον δέ με σὺν γε θεοῖσιν, 430  
 ὄφρα κεν ἐς κλισίῃν Πηληϊάδεω Ἀφίκωμαι.”

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·  
*without A. knowing* “πειρᾷ ἐμεῖο, γεραιέ, νεωτέρου, οὐδέ με πείσεις, +  
 ὅς με κέλεαι σέο δῶρα παρὲξ Ἀχιλλῆα δέχεσθαι.  
 τὸν μὲν ἐγὼ δεῖδοικα καὶ αἰδέομαι περὶ κῆρι 435  
 συλεύειν, μή μοί τι κακὸν μετόπισθε γένηται.  
 σοὶ δ' ἂν ἐγὼ πομπὸς καὶ κε κλυτὸν Ἄργος ἱκοίμην,  
 ἐνδυκέως ἐν νηὶ θοῇ ἢ πεζὸς ὁμαρτέων·  
 οὐκ ἂν τίς τοι πομπὸν ὀνοσσάμενος μαχέσαιο.” +

ἦ, καὶ ἀναίξας ἐριούνιος ἄρμα καὶ ἵππους 440  
 καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν,  
 ἐν δ' ἔπνευσ' ἵπποισι καὶ ἡμιόνοις μένος ἦϋ.  
 ἀλλ' ὅτε ἀῆ πύργους τε νεῶν καὶ τάφρον ἵκοντο,  
 οἱ δὲ νέον περὶ δόρπα φυλακτῆρες πονέοντο, +  
 τοῖσι δ' ἔφ' ὕπνον ἔχευε διάκτορος Ἀργειφόντης 445  
 πᾶσιν, ἄφαρ δ' ὥϊξε πύλας καὶ ἀπῶσεν ὄχῃας, +  
 ἐς δ' ἄγαγε Πριάμόν τε καὶ ἀγλαὰ δῶρ' ἐπ' ἀπήνης.  
 ἀλλ' ὅτε δὴ κλισίην Πηληϊάδεω ἀφίκοντο  
 ὑψηλήν, τὴν Μυρμιδόνες ποίησαν ἀνακτι *timber*  
 δοῦρ' ἐλάτης κέρσαντες· ἀτὰρ καθύπερθεν ἔρεψαν + 450  
λαχνήεντ' ὄροφον λειμωνόθεν ἀμήσαντες· *soft sedge*  
 ἀμφὶ δέ οἱ μεγάλην αὐλήν ποίησαν ἀνακτι  
 σταυροῖσιν πυκινοῖσι· θύρην δ' ἔχε μῶννος ἐπιβλῆς *stables*  
 εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί, *went to bar*  
 + τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυράων, 455 *push home*  
 τῶν ἄλλων· Ἀχιλεὺς δ' ἄρ' ἐπιρρήσσεσκε καὶ οἶος·  
 δῆ ῥα τόθ' Ἑρμείας ἐριούνιος ᾤξε γέροντι,  
 ἐς δ' ἄγαγε κλυτὰ δῶρα ποδώκεϊ Πηλεΐωνι,  
 ἐξ ἵππων δ' ἀπέβαινε ἐπὶ χθόνα φώνησέν τε·  
 “ὦ γέρον, ἦ τοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα, 460  
 Ἑρμείας· σοὶ γάρ με πατὴρ ἅμα πομπὸν ὄπασσεν.  
 ἀλλ' ἦ τοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλῆος  
 ὀφθαλμοὺς εἴσειμι· νεμεσσητὸν δέ κεν εἴη *great*  
 ἄθάνατον θεὸν ὧδε βροτοὺς ἀγαπαζέμεν ἄντην·  
 τύνη δ' εἰσελθὼν λαβὲ γούνατα Πηλεΐωνος, 465  
 καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἡυκόμοιο  
 λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνης.” +  
 ὣς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμπον  
 Ἑρμείας· Πριάμος δ' ἐξ ἵππων ἄλτο χαμᾶζε,  
 Ἰδαῖον δὲ κατ' αὐτὴν λίπεν· ὁ δὲ μίμνεν ἐρύκων 470  
 ἵππους ἡμιόνους τε· γέρων δ' ἰθὺς κίεν οἴκου,

τῇ ρ' Ἀχιλεὺς ἵζεσκε διίφιλος. ἐν δέ μιν αὐτὸν  
 εὖρ', ἔταροι δ' ἀπάνευθε καθήατο· τῷ δὲ δὺ οἴω,  
 ἥρως Αὐτομέδων τε καὶ Ἄλκιμος, ὄζος Ἄρηος,  
 ποίπνυον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς 475  
 ἔσθων καὶ πίνων· ἔτι καὶ παρέκειτο τράπεζα.

τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς  
 χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε χεῖρας  
 δεινὰς ἀνδροφόνους, αἳ οἱ πολέας κτάνον νῆας.

*Blindness* ὥς δ' ὅτ' ἂν ἀνδρ' ἄτη πυκινὴ λάβῃ, ὅς τ' ἐνὶ πάτρῃ 480  
 φῶτα κατακτεῖνας ἄλλων ἐξίκετο δῆμον,

ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας,  
 ὥς Ἀχιλεὺς θάμβησεν ἰδὼν Πρίαμον θεοειδέα·  
 θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.  
 τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ξείπε· 485

“ μνήσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,  
 τηλίκου ὥς περ ἐγών, ὀλοῶ ἐπὶ γήραος οὐδῶ·

*Old age!*

καὶ μὲν που κεῖνον περιναίεται ἀμφὶς ἐόντες  
 τεῖρουσ', οὐδὲ τίς ἐστὶν ἀρῆν καὶ λοιγὸν ἀμῦναι.  
 ἀλλ' ἢ τοι κεῖνός γε σέθεν ζώοντος ἀκούων 490  
 χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἥματα πάντα  
 ὄψεσθαι φίλον νῖδον ἀπὸ Τροίῃθεν ἰόντα·

αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον νῆας ἀρίστους  
 Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐ τινά φημι λελεῖφθαι.

πεντήκοντά μοι ἦσαν, ὅτ' ἤλυνθον νῆες Ἀχαιῶν 495  
 ἐννεακαίδεκα μὲν μοι ἰῆς ἐκ νηδύος ἦσαν,

τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.

τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·

ὃς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστν καὶ αὐτούς,

τὸν σὺ πρώην κτεῖνας ἀμυνόμενον περὶ πάτρης, 500

Ἔκτορα· τοῦ νῦν εἵνεχ' ἰκάνω νῆας Ἀχαιῶν

λυσόμενος παρὰ σείο, φέρω δ' ἀπερείσι' ἄποινα.

ἀλλ' αἰδεῖο θεοῦς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,



μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,  
 ἔτλην δ' οἷ' οὐ πώ τις ἐπιχθόνιος βροτὸς ἄλλος, 505  
 ἀνδρὸς παιδοφόνοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι."

ἌΩς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἱμερον ὦρσε γόοιο·  
 ἀψάμενος δ' ἄρα χειρὸς ἀπώσατο ἦκα γέροντα.  
 τῷ δὲ μνησαμένω, ὁ μὲν Ἑκτορος ἀνδροφόνοιο *rolling*  
 κλαῖ' ἀδινὰ προπάροιθε ποδῶν Ἀχιλλῆος ἐλυσθεῖς, 510  
 αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὼν πατέρ', ἄλλοτε δ' αὐτε  
 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δῶματ' ὀρώρει.  
 αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο δῖος Ἀχιλλεύς,  
 καὶ οἱ ἀπὸ πραπίδων ἦλθ' ἱμερος ἦδ' ἀπὸ γυίων,  
 αὐτίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη, 515  
 οἰκτεῖρων πολίων τε κάρη πολίων τε γένειον,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ἂ δεῖλ', ἣ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.  
 πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,  
 ἀνδρὸς ἐς ὀφθαλμοὺς ὅς τοι πολέας τε καὶ ἐσθλοὺς 520  
 νιέας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.

ἀλλ' ἄγε δὴ κατ' ἄρ' ἔζευ ἐπὶ θρόνου, ἄλγεα δ' ἔμπησ  
 ἐν θυμῷ κατακείσθαι ἐάσομεν ἀχνύμενοί περ·  
 οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο. *chilling*  
 ὥς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσι, *profit*  
 ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσί. *+* 525

δοιοὶ γάρ τε πίθοι κατακείται ἐν Διὸς οὔδει *jars*  
 δῶρων οἷα δίδωσι, κακῶν, ἕτερος δὲ ἐάων· *blessings*  
 ᾧ μὲν κ' ἀμμίξας δῶη Ζεὺς τερπικέραννος, *+* *changes aspect*  
 ἄλλοτε μὲν τε κακῷ ὃ γε κύρεται, ἄλλοτε δ' ἐσθλῷ· 530 *+*  
 ᾧ δέ κε τῶν λυγρῶν δῶη, λωβητὸν ἔθηκε, *huge hunger*

καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει,  
 φοιτᾷ δ' οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.  
 ὥς μὲν καὶ Πηληΐ θεοὶ δόσαν ἀγλαὰ δῶρα  
 ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο 535

*from E. howe - birth*

ὄλβῳ τε πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσι,  
καὶ οἱ θνητῷ ἔόντι θεῶν ποίησαν ἄκοιτιν.

ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὐ τι  
παιδῶν ἐν μεγάροισι γονὴ γένητο κρειόντων,  
ἀλλ' ἓνα παῖδα τέκεν παναώριον· οὐδὲ νῦν τὸν γε  
γῆράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης  
ἦμαι ἐνὶ Τροίῃ, σέ τε κήδων ἡδὲ σὰ τέκνα.

καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·  
ὅσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἔργει  
καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων,  
τῶν σε, γέρον, πλούτῳ τε καὶ νίασι φασὶ κεκάσθαι.

αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίῳνες,  
αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε.

ἄνσχεο, μῆδ' ἀλίσστον ὀδύρεο σὸν κατὰ θυμόν·  
οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἑῆος,  
οὐδὲ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθησθα."

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·  
"μή πώ μ' ἐς θρόνον ἵζε, διοτρεφές, ὄφρα κεν Ἐκτωρ  
κῆται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ τάχιστα  
λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα  
πολλά, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις  
σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας  
[αὐτόν τε ζῶειν καὶ ὄρῳ φάος ἡελίοιο]."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
"μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς  
Ἐκτορά τοι λῦσαι, Διόθεν δέ μοι ἄγγελος ἦλθε  
μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.  
καὶ δέ σε γινώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,  
ὅττι θεῶν τίς σ' ἦγε θαῶς ἐπὶ νῆας Ἀχαιῶν.

οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἡβῶν,  
ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὄχῃα  
ρεῖα μετοχλίσσειε θυράων ἡμετεράων.

τῷ νῦν μή μοι μάλλον ἐν ἄλγεσι θυμὸν ὀρίνης,  
μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω  
καὶ ἰκέτην περ ἐόντα, Διὸς δ' ἀλίτῳμαι ἐφετμάς.” 570

“Ὡς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ.  
Πηλεΐδης δ' οἴκοιο λέων ὥς ἄλτο θύραζε,  
οὐκ οἶος, ἅμα τῷ γε δύω θεράποντες ἔποντο,  
ἥρως Αὐτομέδων ἦδ' Ἄλκιμος, οὓς ῥα μάλιστα  
τί' Ἀχιλεὺς ἐτάρων μετὰ Πάτροκλόν γε θανόντα, 575

οἱ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμιόνους τε,  
ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος,  
κάδ δ' ἐπὶ δίφρου εἶσαν· ἐϋξέστον δ' ἀπ' ἀπήνης  
ἥρεον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα.

κάδ δ' ἔλιπον δύο φάρε' ἐϋννητόν τε χιτῶνα, 580

ᾧ φρα νέκυν πυκάσας δοίη οἰκόνδε φέρεσθαι.

δμῳὰς δ' ἐκκαλέσας λοῦσαι κέλετ' ἀμφί τ' ἀλείψαι,  
νόσφιν αἰεράσας, ὥς μὴ Πρίαμος ἴδοι υἱόν,  
μὴ ὁ μὲν ἀχυνμένη κραδίῃ χόλον οὐκ ἐρύσαιτο  
παῖδα ἰδών, Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ, 585

καὶ ἐ κατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.

τὸν δ' ἐπεὶ οὖν δμῳαὶ λοῦσαν καὶ χρίσαν ἐλαίῳ,  
ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἦδὲ χιτῶνα,

αὐτὸς τόν γ' Ἀχιλεὺς λεχέων ἐπέθηκεν αἰέρας,  
σὺν δ' ἔταροι ἤειραν ἐϋξέστην ἐπ' ἀπήνην. 590

ᾧ μωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἐταῖρον·

“μή μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθῃαι  
εἰν Ἀϊδὸς περ ἐὼν ὅτι Ἑκτορα δῖον ἔλυσα  
πατρὶ φίλῳ, ἐπεὶ οὐ μοι ἀεικέα δῶκεν ἄποινα.

σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι ὅσος ἐπέοικεν.” 595

Ἥ ῥα, καὶ ἐς κλισίην πάλιν ἦϊε δῖος Ἀχιλλεύς,  
ἔξετο δ' ἐν κλισμῷ πολυδαιδάλῳ, ἔνθεν ἀνέστη, 600

τοίχου τοῦ ἐτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·

“υἱὸς μὲν δῆ τοι λέλνται, γέρον, ὥς ἐκέλευες,

κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἡοὶ φαινομένην φιν 600  
 ὄψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.  
 καὶ γάρ τ' ἡὔκομος Νιόβη ἐμνήσατο σίτου,  
 τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,  
 ἕξ μὲν θυγατέρες, ἕξ δ' υἷες ἡβώνοντες.

τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο 605  
 χωόμενος Νιόβη, τὰς δ' Ἄρτεμις ἰοχέαιρα,

+ οὐνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήφ'·  
 φῆ δοιῶ τεκέειν, ἣ δ' αὐτὴ γείνατο πολλούς·  
 τῷ δ' ἄρα καὶ δοιῶ περ ἐόντ' ἀπὸ πάντας ὄλεσαν.

οἱ μὲν ἄρ' ἐννῆμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν 610  
 κατθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων·  
 τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανῖνες.  
 ἣ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δάκρυ χέουσα.

νῦν δέ που ἐν πέτρῃσιν, ἐν οὖρεσιν οἰοπόλοισιν,  
 ἐν Σιπύλῳ, ὅθι φασὶ θεῶν ἔμμεναι *abode* *speed* *broodch* 615  
 νυμφάων, αἷ τ' ἀμφ' Ἀχελώϊον ἐρρώσαντο,  
 ἐνθα λίθος περ ἐοῦσα θεῶν ἐκ κήδεα πέσσει.

+ ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, διε γεραιέ,  
 σίτου· ἔπειτά κεν αὖτε φίλον παῖδα κλαίοισθα,  
 Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται.” 620

Ἦ, καὶ ἀναίξας οἷν ἄργυφον ὦκὺς Ἀχιλλεὺς  
 σφάξ'· ἔταροι δ' ἔδερὸν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,  
 μίστυλλον τ' ἄρ' ἐπισταμένως πείραν τ' ὀβελοῖσιν,  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. *spread it on a*

+ Αὐτομέδων δ' ἄρα σῖτον ἐλὼν ἐπένευε *spread it on a* *table* 625  
 καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 ἣ τοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα,  
 ὅσσοις ἔην οἶός τε· θεοῖσι γὰρ ἄντα ἔφκει 630  
 αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,



εἰσορόων ὄψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.  
 αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρόωντες,  
 τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής·  
 “λέξον νῦν με τάχιστα, διοτρεφές, ὄφρα καὶ ἤδη 635 +  
 ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες·  
 οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν  
 ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς πάϊς ὤλεσε θυμόν,  
 ἀλλ' αἰεὶ στενάχῳ καὶ κήδεα μυρία πέσσω, *yard*  
 αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον. 640  
 νῦν δὴ καὶ σίτου πασάμην καὶ αἶθοπα οἶνον  
λανκανίης καθέηκα· πάρος γε μὲν οὐ τι πεπάσμην.” *throat +*

Ἥ ρ', Ἀχιλεὺς δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσε  
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ  
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας, 645  
 χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι. +  
 αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,  
 αἶψα δ' ἄρα στορέσαν δοιῶ λέχε' ἐγκονέουσαι.  
 τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις Ἀχαιῶν 650  
 ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἳ τέ μοι αἰεὶ  
 βουλὰς βουλευούσι παρήμενοι, ἧ θέμις ἐστί·  
 τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,  
 αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,  
 καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένηται. *delay*  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 655  
 ποσσῆμαρ μέμονας κτερεῦζέμεν Ἕκτορα δῖον,  
 ὄφρα τέως αὐτὸς τε μένω καὶ λαὸν ἐρύκω.”

Τὸν δ' ἡμίβητ' ἔπειτα γέρων Πρίαμος θεοειδής·  
 “εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἕκτορι δῖω, 660  
 ᾧδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.  
 οἴσθα γὰρ ὥς κατὰ ἄστνυ ἐέλμεθα, τηλόθι δ' ὕλη  
 ἀξέμεν ἐξ ὄρεος, μάλα δὲ Τρῶες δεδίασιν.

+

ἐννήμαρ μέν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,  
τῇ δεκάτῃ δέ κε θάπτοιμεν δαινυτό τε λαός,  
ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,  
τῇ δὲ δυωδεκάτῃ πολεμίξομεν, εἴ περ ἀνάγκη.”

665

Τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·  
“ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις·  
σχήσω γὰρ πόλεμον τόσσον χρόνον ὅσσον ἄνωγας.”

670

Ὡς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος  
ἔλλαβε δεξιτερήν, μή πως δαίσει' ἐνὶ θυμῷ.  
οἱ μὲν ἄρ' ἐν προδόμῳ δόμον αὐτόθι κοιμήσαντο,  
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες,  
αὐτὰρ Ἀχιλλεύς εὐδε μυχῷ κλισίης ἐϋπῆκτον·  
τῷ δὲ Βρισηῖς παρελέξατο καλλιπάρῃος.

675

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ  
εὐδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·  
ἀλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,  
ὀρμαίνοντ' ἀνὰ θυμὸν ὅπως Πρίαμον βασιλῆα  
νηῶν ἐκπέμψειε λασθὼν ἱεροὺς πυλαωρούς.  
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·  
“ὦ γέρον, οὗ νύ τι σοὶ γε μέλει κακόν, οἶον ἔθ' εὐδεις  
ἀνδράσιν ἐν δηῖοισιν, ἐπεὶ σ' εἴασεν Ἀχιλλεύς.  
καὶ νῦν μὲν φίλον υἱὸν ἐλύσαο, πολλὰ δ' ἔδωκας·  
σεῖο δέ κε ζωοῦ καὶ τρὶς τόσα δοῖεν ἅποινα  
παῖδες τοὶ μετόπισθε λελειμμένοι, αἳ κ' Ἀγαμέμνων  
γνώῃ σ' Ἀτρεΐδης, γνώωσι δὲ πάντες Ἀχαιοί.”

680

685

Ὡς ἔφατ', ἔδεισεν δ' ὁ γέρων, κήρυκα δ' ἀνίστη.  
τοῖσιν δ' Ἑρμείας ζευξ' ἵππους ἡμιόνους τε,  
ρίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις ἔγνω.

690

Ἄλλ' ὅτε δὴ πόρον ἶξον ἐϋρρεῖος ποταμοῖο,  
Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,  
Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον,  
Ἥως δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,

695

οἱ δ' εἰς ἄστν ἔλων οἰμωγῇ τε στοναχῇ τε  
 ἵππους, ἡμίονοι δὲ νέκυν φέρον. οὐδέ τις ἄλλος  
 ἔγνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν,  
 ἀλλ' ἄρα Κασσάνδρην, ἱκέλη χρυσῇ Ἀφροδίτῃ,  
 Πέργαμον εἰσαναβάσα φίλον πατέρ' εἰσενόησεν

700

calling through the city

ἔσταότ' ἐν δίφρῳ, κήρυκά τε ἀστυβοώτην·  
 τὸν δ' ἄρ' ἐφ' ἡμιόνων ἶδε κείμενον ἐν λεχέεσσι·  
 κώκυσέν τ' ἄρ' ἔπειτα γέγώνέ τε πᾶν κατὰ ἄστυ·  
 “ὄψεσθε, Τρῶες καὶ Τρωάδες, Ἕκτορ' ἰόντες,

εἴ ποτε καὶ ζῶντι μάχης ἔκ νοστήσαντι

705

χαίρετ', ἐπεὶ μέγα χάρμα πόλει τ' ἦν παντί τε δῆμῳ.”

ᾧ ὤς ἔφατ', οὐδέ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνὴρ

οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἴκετο πένθος·

ungovernable

ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.

+

πρῶται τὸν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ

710

τιλλέσθην, ἐπ' ἄμαξαν ἐὔτροχον αἶξασαι,

mourned

ἀπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὄμιλος.

καὶ νῦ κε δὴ πρόπαν ἡμαρ ἐς ἥελιον καταδύντα

Ἕκτορα δάκρυ χέοντες οὔδ' οὐροιο πρὸ πυλάων,

εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηῦδα·

make way for the mules

715

“εἵξατέ μοι οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα

ἄσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε.”

ᾧ ὤς ἔφαθ', οἱ δὲ διέστησαν καὶ εἷξαν ἀπήνην.

οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα

inlaid

τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἶσαν ἀοιδούς

720

θρήνων ἐξάρχους, οἳ τε στονόεσσαν ἀοιδὴν

mournful

οἱ μὲν ἄρ' ἐθρήνεον, ἐπὶ δὲ στενάχοντο γυναικες.

τῇσιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,

Ἕκτορος ἀνδροφόνιοι κάρη μετὰ χερσὶν ἔχουσα·

“ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, καὶ δέ με χήρην

725

λείπεις ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὐτῷς,

ὃν τέκομεν σύ τ' ἐγώ τε δυσάμμοροι, οὐδέ μιν οἶω

ἦβην ἱξέσθαι· πρὶν γὰρ πόλις ἦδε κατ' ἄκρης  
 πέρσεται· ἦ γὰρ ὄλῳας ἐπίσκοπος, ὅς τέ μιν αὐτὴν  
 ῥύσκει, ἔχεις δ' ἀλόχους κεδνὰς καὶ νῆπια τέκνα, 730  
 αἱ δὴ τοι τάχα νηυσὶν ὀχήσονται γλαφυρῇσι,  
 καὶ μὲν ἐγὼ μετὰ τῇσι· σὺ δ' αὖ, τέκος, ἡ ἐμοὶ αὐτῇ  
 ἔψαι, ἔνθα κεν ἔργα ἀεικέα ἐργάζοιο,

struggling

ἀθλεύων πρὸ ἀνακτος ἀμειλίχου. ἦ τις Ἀχαιῶν  
 ῥίψει χεῖρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον, 735  
 χωόμενος, ᾧ δὴ πού ἀδελφεὸν ἔκτανεν Ἑκτωρ  
 ἢ πατέρ', ἠὲ καὶ υἱόν, ἐπεὶ μάλα πολλοὶ Ἀχαιῶν  
 Ἑκτορος ἐν παλάμῃσιν ὁδᾶξ ἔλον ἄσπετον οὐδας.

battle

οὐ γὰρ μείλιχος ἔσκε πατήρ τεὸς ἐν δαῖ λυγρῇ·  
 τῷ καὶ μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστρ, 740  
 ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,  
 Ἑκτορ· ἐμοὶ δὲ μάλιστα λελείψεται ἄλγεα λυγρά.  
 οὐ γάρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας,  
 οὐδέ τί μοι εἶπες πυκινὸν ἔπος, οὐ τέ κεν αἰεὶ  
 μεμνήμην νύκτας τε καὶ ἡμέματα δάκρυ χέουσα." 745

Ὡς ἔφατο κλαίονσ', ἐπὶ δὲ στενάχοντο γυναῖκες.  
 τῇσιν δ' αὖθ' Ἑκάβῃ ἀδινού ἐξῆρχε γόοιο·

“Ἑκτορ, ἐμῷ θυμῷ πάντων πολὺ φίλτατε παίδων,  
 ἦ μὲν μοι ζωὸς περ ἐὼν φίλος ἦσθα θεοῖσιν·  
 οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴσῃ. 750  
 ἄλλους μὲν γὰρ παῖδας ἐμοὺς πόδας ὥκυν Ἀχιλλεὺς  
 πέρνασχ', ὃν τιν' ἔλεσκε, πέρην ἄλὸς ἀτρυγέτοιο,  
 ἐς Σάμον ἔς τ' Ἴμβρον καὶ Λῆμνον ἀμιχθαλόεσσαν·  
 σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναήκει χαλκῷ,  
 πολλὰ ῥυστάζεσκεν ἐοῦ περὶ σῆμ' ἐτάριοι, 755

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Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δέ μιν οὐδ' ὥς.  
 νῦν δέ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισι  
 κεῖσαι, τῷ ἵκελος ὅν τ' ἀργυρότοξος Ἀπόλλων  
 οἷς ἀγανοῖσι βέλεσσιν ἐποιχόμενος κατέπεφνεν.”



ᾠς ἔφατο κλαίονσα, γόον δ' ἀλίσσων ὄρινε. 760

τῇσι δ' ἔπειθ' Ἑλένη τριτάτη ἐξῆρχε γόοιο·

“Ἐκτορ, ἐμῷ θυμῷ δαέρων πολὺ φίλτατε πάντων,

ἣ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,

ὅς μ' ἄγαγε Τροίηνδ'· ὥς πρὶν ὤφελον ὀλέσθαι.

|| ἤδη γὰρ νῦν μοι τόδ' ἔεικοστὸν ἔτος ἐστὶν 765

ἐξ οὗ κείθεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης·

ἀλλ' οὐ πῶ σεῦ ἄκουσα κακὸν ἔπος οὐδ' ἀσύφηνον·

ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι

δαέρων ἢ γαλόων ἢ εἰνατέρων εὐπέπλων,

ἢ ἐκυρή—ἐκυρὸς δὲ πατήρ ὥς ἡπίος αἰεὶ—,

ἀλλὰ σὺ τόν γ' ἐπέεσσι παραιφάμενος κατέρυκες,

σῇ τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσι.

τῷ σέ θ' ἅμα κλαίω καὶ ἐμ' ἄμμορον ἀχνυμένη κῆρ·

οὐ γάρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ

ἡπίος οὐδὲ φίλος, πάντες δέ με πεφρίκασιν.”

ᾠς ἔφατο κλαίονσ', ἐπὶ δ' ἔστενε δῆμος ἀπείρων. 775

λαοῖσιν δ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔειπεν·

“ἄξετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῷ

δείσῃτ' Ἀργείων πυκινὸν λόχον· ἣ γὰρ Ἀχιλλεὺς

πέμπων μ' ὧδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν,

μὴ πρὶν πημανέειν, πρὶν δωδεκάτῃ μόλῃ ἡώς.”

ᾠς ἔφαθ', οἱ δ' ὑπ' ἀμάχησιν βόας ἡμιόνους τε

ζεύγνυσαν, αἶψα δ' ἔπειτα πρὸ ἄστεος ἠγερέθοντο.

ἐννήμαρ μὲν τοί γε ἀγίνεον ἄσπετον ὕλην·

ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη φαισίμβροτος ἡώς,

καὶ τότε ἄρ' ἐξέφερον θρασὺν Ἐκτορα δάκρυ χέοντες,

ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.

Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,

τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἐκτορος ἔγρετο λαός.

[αὐτὰρ ἐπεὶ ῥ' ἠγερθεν ὁμηγερέες τ' ἐγένοντο,]

πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἴθοπι οἴνῳ

*slighting*

*sister-in-law*

*rebuking*

*unhappy*

775

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780

*attack*

*shining on mortals*

785

790

πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα  
 ὀστέα λευκὰ λέγοντο κασίγνητοί θ' ἔταροί τε  
 μυρόμενοι, θαλερὸν δὲ κατεΐβετο δάκρυ παρειῶν.

καὶ τά γε χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες, 795

πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·

αἶψα δ' ἄρ' ἐς κοίλην κάπετον θέσαν, αὐτὰρ ὕπερθε

πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλοισι·

ρίμφα δὲ σῆμ' ἔχεαν, περὶ δὲ σκοποὶ ἦατο πάντη,

μὴ πρὶν ἐφορμηθεῖεν ἐϋκνήμιδες Ἀχαιοί. 800

χεύαντες δὲ τὸ σῆμα πάλιν κίον· αὐτὰρ ἔπειτα

εὖ συναγειρόμενοι δαίνυντ' ἐρικυδέα δαῖτα

δώμασιν ἐν Πριάμοιο, διοτρεφέος βασιλῆος.

ὦς οἷ γ' ἀμφίεπον τάφον Ἕκτορος ἱπποδάμοιο.

grave

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## NOTES.



### BOOK XIII.

THE narrative of the thirteenth and two following books of the Iliad consists of incidents by which the main course of events in the poem is for a time arrested, or rather turned in the opposite direction. The agency of Zeus, by which alone the promised humiliation of the Greeks can be brought about, is removed, and other agencies, chiefly that of Poseidon, restore to them their natural superiority over the Trojans. When Zeus awakes to the changed condition of things the lost ground has to be gradually recovered. Thus the catastrophe which was impending at the end of the twelfth book is still impending at the end of the fifteenth.

The thirteenth book was anciently known under the title *Μάχη ἐπὶ ταῖς ναυσίῃ*. These words would properly describe the whole episode now in question; but as books XIV and XV received other titles, the phrase was restricted to book XIII. The narrative may be analysed as follows:—

Zeus now turns his eyes away from the battle, and Poseidon comes to the aid of the Greeks. He encourages the two Ajaces, then other heroes. The Trojans under Hector find their onset checked (ll. 1–205).

Idomeneus now becomes the principal figure, with Meriones as his *θεράπων* or companion in arms. Both heroes place themselves on the left wing, where they are most needed (ll. 206–344). The poet here pauses to dwell on the spectacle of the two armies urged forward by the two great ‘sons of Κρόνος,’ Zeus and Poseidon (ll. 345–360). Then follows what may be called the *Aristeia of Idomeneus*. He slays several warriors of subordinate rank—Othryoneus, Asius, Alcaethous. Over the body of the last a general combat arises, in which Idomeneus engages Aeneas. At length he retires, wearied but not conquered, and leaves the battle to younger heroes (ll. 361–525). It is carried on by Meriones, Antilochus and (especially) Menelaus (ll. 526–672).

The scene then changes again to the centre, where Hector is still

pressing on to the attack, while the defence is maintained by the Telamonian and Locrian Ajax, supported by the contingents from Boeotia, Attica, Locris and Phthia. The Trojans are like to give way. On the advice of Polydamas Hector goes off to the left wing, where he finds Paris alone bearing the brunt of the fighting. The two brothers hasten to the centre, and Hector is challenged by Ajax (ll. 673-837).

The main subject of the poem, the anger of Achilles, is kept in view, as in most of the earlier books, not only by his absence from the field, but also by at least one express mention. This is in the speech of Poseidon (ll. 95-124), in which the wrong done by Agamemnon is put forward as a motive, or at least an excuse, for the conduct of the Greek army (*οἱ κείνῳ ἐρίσαντες ἀμυνέμεν οὐκ ἐθέλουσι νηῶν ὠκυπόρων, ἀλλὰ κτείνονται ἀν' αὐτάς*). Again, as Lachmann himself pointed out, although the observation told against his theory, all the books in this part of the Iliad (i.e. from the eleventh onwards) agree in the circumstance that the three chief heroes, Agamemnon, Ulysses, and Diomedes are disabled, and continue to be so throughout the remaining battles. Another point of agreement in these books is to be found in the absence of the gods: see especially the notice as to Ares in 13. 521 ff. (*Διὸς βουλῇσιν ἐελμένος, ἔνθα περ ἄλλοι ἀθάνατοι θεοὶ ἦσαν ἐεργόμενοι πολέμοιο*).

The actors in this book are not materially different from those of the two preceding: except that Sarpedon and Glaucus, who are so conspicuous in the twelfth book, now disappear. On the other hand, Idomeneus and Menelaus now take a larger part of the action. The distinction between the centre and the left wing, which we noticed as running through books XI and XII, is still observed.

Of the various flaws that critics have seen in the texture of the narrative one of the most obvious meets us at the very outset. The sudden indifference of Zeus comes as a surprise: there is nothing to make it natural for him to turn his eyes away to the blameless people of the north. Moreover, it contradicts a later passage (ll. 345-360), in which Zeus and Poseidon are described as working against each other. Most critics accordingly pronounce this passage to be an interpolation. Possibly we ought rather to reject the first lines of the book (1-9), which are open to suspicion on independent grounds<sup>1</sup>.

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<sup>1</sup> Viz. as mentioning nations of which Homer elsewhere shows no knowledge. It is perhaps worth noticing that in the next lines Poseidon is not said to have seen that Zeus had turned away his eyes. He was watching the battle (l. 11), and saw the Greeks being worsted. And his arrival in the Greek army was so far secret that he left his chariot behind in the deep sea off Tenedos.



The separation between the battle in the centre—where Hector is—and the battle on the left is carried out, on the whole, with greater consistency than before. It is true that Deiphobus first appears in Hector's neighbourhood (l. 156), and afterwards on the left (l. 402); and that the same thing may be shown for Antilochus and Deipyrus (comparing ll. 91-93 with ll. 479, 480). But it must not be forgotten that we have to do with a mere poetical artifice, devised for the purpose of grouping the combatants in a picturesque way. We must not expect a degree of accuracy which would be without poetical value.

There is more reason to suspect some passages in the last part of the book (ll. 673 ff.). The list of tribes given in ll. 685-700 is unlike Homer. Their names are not familiar in the Iliad (*Ἰάονες* and *Φθῖοι* do not occur elsewhere, *Λοκροί* only in the Catalogue, *Ἐπειοί* in the interpolation II. 670-762). In the same passage the statement as to the ships of Ajax (l. 681) is at variance with II. 7: and the use of *μετά* with a gen. (l. 700) is suspicious. It is strange to be told in l. 687 that the Greeks could not repulse Hector, and in l. 723 that on account of the Locrian archers the Trojans were on the verge of a miserable defeat (*ἔνθα κε λευγαλέως κ.τ.λ.*). This impending rout brings Polydamas on the scene, and here again the thread of the story is difficult to follow. Polydamas, in his usual character of cautious adviser, urges Hector to call the leaders together, and consult whether to make a concentrated attack on the ships or to retire (ll. 740-744). Hector goes to the left wing, and there finds Paris alone upholding the battle, all the other chiefs being killed or wounded. The dialogue which follows is a conventional rebuke of Paris (as in 3. 39 ff.), and quite unsuited to the present occasion. The sequel, too, is unexpected. The brothers leave the left wing to itself: no more is heard of the proposed consultation: and Ajax and Hector—who have been face to face all through the book—formally defy each other to mortal combat. Throughout these incidents the help of Poseidon is no more heard of.

Whatever may be thought of individual points, it is manifest that the conclusion of the book is inferior in force and naturalness to the part which we have called the Aristeia of Idomeneus.

One curious contradiction remains to be noticed. The Paphlagonian chief Harpalion, son of Pylaemenes, is killed by Meriones, and his body is followed to the camp by his weeping father (l. 658). But in the fifth book (ll. 576 ff.) Pylaemenes himself was killed by Menelaus. The difficulty has been met in various ways, by ancient as well as modern scholars. The true explanation doubtless is that in subordinate incidents and details, which the poet does not derive from any tradition, but puts in as they are needed to complete his picture, we are not to look for the exactness of a historian.

2. τοὺς includes the Greeks, who are indirectly implied by the word νηυσί in l. 1.

3. πάλιν, lit. 'backwards.' This is not geographically correct: to a spectator on Mt. Ida, Thrace must have been nearly in the same direction as the Greek camp. The poet, however, only means that Zeus averted his eyes from the battle.

4. ἐπί, 'over,' governs αἶαν, as in 14. 227 σεύατ' ἐφ' ἵπποπόλων Θρηκῶν ὄρεα νιφόμεντα. For ἵπποπόλος, 'having to do with horses,' cp. αἰ-πόλος, 'goat-herd,' ὄνειροπόλος (1. 63).

5, 6. The difficulty here is to distinguish the proper names from the epithets. The best ancient critics seem to have read Ἀγαυῶν as the name of a Thracian tribe, ἱππημολγῶν, as an epithet. Modern editors take the reverse view (ἀγαυῶν ἱππημολγῶν), which is probably right, since ἀγαυός is a very common adjective in Homer. If so, γλακτοφάγων is also probably an epithet of the Hippemolgi, explaining the name. The Ἀβιοι are to be recognised under the form Γάβιοι in a fragment of the Prometheus Unbound of Aeschylus:

ἔπειτα δ' ἤξει δῆμον ἐνδικώτατον  
βροτῶν πάντων καὶ φιλοξενώτατον,  
Γαβίους, ἔν' οὐτ' ἄροτρον οὔτε γατόμος  
τέμνει δίκηλλ' ἄρουραν, ἀλλ' αὐτοσπόροι  
γύαι φέρουσι βίοντον ἄφθονον βροτοῖς.

If the reading Γαβίους is right, we must suppose either that Aeschylus read Γαβίων in Homer, or that he identified Homer's Ἀβιοι with some Γάβιοι of his own time. Notice how he has amplified the Homeric description and made it more marvellous. Some ancient critics took ἀβίων as an epithet, explaining it to mean 'not using the bow' (βίος), or 'without violence' (βία). The passage shows some real knowledge of the countries to the north of Greece. The description 'living upon mares' milk' agrees with the ancient accounts of the Scythians, and is applicable at this day to the Kalmucks. The Ἀβιοι answer in character to the Ἀργιππαῖοι of Herodotus (4. 23). The tendency to idealise distant nations appears again in the Hyperboreans, who are unknown to Homer (see Hdt. 4. 32).

10. ἀλαοσκοπῆν, 'blind watch,' i.e. failure to watch: an oxymoron like our 'fight shy.' The irony lies in professing to add a mere qualification (as if *blind* watch were a kind of watch), when a wholly different or opposite thing is meant. See § 60.

12. Σάμου Θρηϊκίης, 'the Samos of Thrace': the other Σάμος (or Σάμη) being Cephallonia. The compound Σαμοθράκη is post-Homeric. Notice that the historical Samos is not mentioned in Homer. The fitness of Samothrace as a point of view for overlooking the Troad is the subject of a well-known passage in Mr. Kinglake's *Eothen*, ch. 4.

15. ἔξετ' ἰών, 'had gone and seated himself': ἔξετο is an Aor., here equivalent to our pluperfect.

20. ὀρέξατ', 'strode.' τέκμωρ, in its literal sense, 'end.'

21. Αἰγῆς. Several places of the name were sacred to Poseidon, but no one is known that will suit this passage, which evidently contemplates a place under Samothrace.

22. ἄφθιτα αἰεί, an unusual hiatus, excused by the frequency of the phrase ἄφθιτος αἰεί.

The passage which follows has suggested some difficulties. Why should Poseidon go round by Αἰγαί? Why should he take his chariot, which he had to leave half-way, when his object was to reach the Greek camp as quickly and as secretly as possible? The explanation doubtless is the same as in the case of the arming of Agamemnon before his ἀριστεία (see on 11. 16), viz. that it serves an artistic purpose. The interference of Poseidon gives a new direction to the course of the story: accordingly his entrance is marked by a special piece of description.

27. βῆ δ' ἐλάαν, a construction on the model of βῆ δ' ἰέναι, βῆ δὲ θέειν, &c. These phrases are properly used only of going *on foot* (βαίνω).

ὑπ' αὐτοῦ, 'by reason of him,' 'at his coming.'

28. ἄνακτα, 'their master.'

29. There is little to decide between γηθοσύνη, the reading of Aristarchus, and γηθοσύνη. The latter is supported by 21. 390, and many similar uses of the Dat. (§ 38, 3).

διίστατο, 'divided,' so as to make a way: cp. 24. 96 ἀμφὶ δ' ἄρα σφι λιάζετο κύμα θαλάσσης.

36. πέδας, 'shackles' or 'hobbles.'

38. νοστήσαντα ἄνακτα, 'the return of their master.' For this use of the Aor. Part. cp. 1. 545 μεταστρεφθέντα δοκεύσας, 'watching for his turning': also ἐς ἥλιον καταδύντα, 'till sun-set.'

41. ἄβρομοι αὐίαχοι. It has been usual to take the α- of these compounds in the intensive sense, on the ground that elsewhere (3. 2 ff. and 4. 429 ff.) the Greeks march silently, the Trojans with clamour. But the Trojans are here represented as advancing with the intense ardour (μεμαῶτες) which causes silence: in fact, the description of the Greeks in 3. 8, 9 has come to apply to them. αὐίαχος is for ἀ-φίαχος, the φ being vocalised, as in ταλα-ύρινος, ε-ὔαδε.

42. Here and in several other places the MSS. vary between παρ' αὐτόθι (or παραντόθι) and παρ' αὐτόφι. The latter can hardly stand for 'beside them,' viz. the ships, since this would require a Fem. For παρ' αὐτόθι cp. 23. 147, also κατ' αὐτόθι (10. 273., 21. 201), &c.

45. εἰσάμενος, 'putting on the likeness.' δέμας, Acc. § 37, 4.

47. σαώσετε. The Fut. has a hortatory force: 'it will be your part to save.'

52. περιδείδια, 'fear for them,' see on 5. 566.

53. The double Art. (ὃ γ' ὅ) is harsh, but both uses are Homeric: ὃ γε is substantival, but *explained by* a Noun (Ἐκτωρ) later in the sentence (§ 47, 2, a). ὁ λυσσώδης is a kind of exclamation, the Art. expressing contempt (§ 47, 2, g). Cp. Od. 18. 114 τοῦτον . . . τὸν ἀναλτον, Il. 2. 275 τὸν λαβητῆρα.

56. αὐτῷ, the Acc., in spite of σφῶϊν, because taken closely with the Inf. ἐστάμεναι. See on 2. 113.

57. ἐρωήσαιτε, 'drive' or 'force back': elsewhere the Verb ἐρωέω is always Intransitive, but the Transitive force appears in ἀπερωεύς, 8. 361.

60. κεκοπώς. The Pf. of Verbs of *striking* apparently has an intensive force. There was an ancient variant κεκόπων, a form like κεκλήγοντες (16. 430., 17. 756).

63. αἰγίλιπος, a word of unknown meaning (§ 57, 2).

64. Join πεδίλοιο διώκειν (§ 39, 3, b).

66. τοῖν, Gen. in a partitive sense, 'first of them.'

68. The clause ἐπεὶ τις κ.τ.λ. has no apodosis expressed. The intended apodosis, 'let us be encouraged to fight,' is suggested by ll. 73-75, which however is grammatically part of the protasis. See on 3. 59., 6. 382.

70. οὐδ' ὃ γε Κάλχας ἐστί should not be separated by a colon or dash (—) from the preceding lines: the sense is, 'since it is a god who is bidding us fight, and not Calchas.'

71. ἵχνια, 'the outlines,' 'fashion.' The notion seems to be that Poseidon began to assume his own form as he departed.

72. Join ρεῖ' ἔγνων, cp. 15. 490 ρεῖα δ' ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή. The scholiasts take ρεῖα with ἀπιόντος, comparing l. 90 ρεῖα μετεισάμενος.

73. καὶ δ' ἐμοὶ αὐτῷ κ.τ.λ. is put as another reason for recognising the presence of a god, and at the same time expresses the encouragement which is the main point of the speech.

78. ὦρορε, sc. θεός. Most editors suppose ὦρορε to be intransitive; but the assumption of an ellipse seems less harsh, especially as θεὸς ὦρορε is a recurring phrase (Od. 4. 712., 23. 222).

79. ἔσσυμαι expresses the *state* of eager excitement: § 26, 2.

82. χάρμη, the 'joy,' or perhaps literally the 'brightness' or 'glow,' of the combat; hence simply = 'battle.'

83. τόφρα, 'meanwhile.' τοὺς ὀπιθεν, 'the others behind,'—not simply 'those behind,' as in Attic.

88. ὑπ' ὀφρύσι. The Gen. is commoner in this use; but cp. 18. 244 ἔλυσαν ὑφ' ἄρμασιν. The difficulty of bringing the forms ὀφρύων, ἄρμάτων into the hexameter has something to do with the unusual syntax.

96. μαρναμένοισι is emphatic, 'if you but fight.'



σῶσέμεναι, 'for the hope that you will save.'

98. εἶδεται, 'seems,' 'is like to be.' ἦμαρ, in a vague sense, as in the phrases ἐλεύθερον ἦμαρ 'freedom,' δούλιον ἦμαρ, ἦμαρ ὀρφανικόν (Il. 22. 490): 'the time seems to be come for you to be subdued.' Cp. 15. 719 νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἦμαρ ἔδωκε νῆας εἰλεῖν.

99. θαῦμα, in sense the Predicate: 'a great marvel is this that I see.'

101. Τρῶας ἰέναι, Inf. after θαῦμα τόδε δρῶμαι = 'this is wonderful.' The *Acc. c. Inf.* is not used with δράω.

103. ἥϊα, 'food.' The origin of the word is unknown.

104. αὐτως gives emphasis to ἡλάσκουσαι, 'seeking to escape and nothing more.' οὐδ' ἐπὶ χάρμη explains αὐτως, 'there is no spirit in them.' For ἐπι cp. 1. 515 οὐ τοι ἐπι δέος.

108. κακότητι, 'by the fault.' μεθημοσύνησι, 'slackness,' 'neglect.' The Plur. of abstract Nouns is often used in the same sense as the Sing.

109. οἱ κείνῳ ἔρισαντες κ.τ.λ. The notion that the rest of the Greeks were angry with Agamemnon for his treatment of Achilles appears here and in the next book (14. 49-51). In this place it is put forward as an excuse for the defeat of the Greeks: cp. 6. 326 ff., where Hector makes a similar excuse for the cowardice of Paris.

110. κτείνονται, in a peculiar Middle sense, 'suffer themselves to be killed.'

115. ἀκewόμεθα, 'let us set it right,' 'heal the breach,' viz. between us and Agamemnon (not the quarrel with Achilles).

τοι has an affirmative force, 'surely,' 'after all'; see on 9. 158. Some ancient authorities had τε, which would suit the gnomic character of the sentence (§ 49, 9); cp. 15. 203 στρεπταὶ μὲν τε φρένες ἐσθλῶν.

116. οὐκέτι softens the rebuke, as though he said 'you are going too far in slackening.'

118. μαχεσσαίμην, 'quarrel with,' 'complain of,' cp. 5. 875.

μεθείη, Opt. § 34, 1, a.

119. λυγρός, lit. 'woeful,' 'pitiable,' hence 'contemptible,' a 'coward.'

περὶ κῆρι, 'with my whole heart'; lit. 'all over the heart,' or perhaps 'beyond measure with my heart.' See *Hom. Gr.* § 186, n. 2.

120. ὦ πέπονες, a familiar form of address, 'good friends': see the note on 5. 209.

τι is adverbial, nearly = 'methinks,' 'perchance'; cp. 8. 282., 9. 197., 19. 56., 20. 184 (La R.).

121. ἐν φρεσὶ θέσθε, cp. 15. 561, where αἰδῶ θέσθ' ἐνὶ θυμῷ is explained by ἀλλήλους αἰδεῖσθε, and 15. 661. αἰδώς, as used in Homer, includes all sensitiveness to the blame of others, νέμεσις all sense of wrong-doing: thus the two words together express such rudiments of 'moral sense' as were then recognised. Cp. Od. 2. 64 νεμεσσήθητε καὶ αὐτοί, ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους.

124. ὀχῆα, cp. 12. 455.

128. λαοσσόος, 'urger on of armies': -σόος is to σέωω as χόος to χεύω (χέψω), θόος to θέω, &c.

οἱ γὰρ ἄριστοι is best taken as a Relative clause (sc. εἰσί), cp. 1. 313 δς ἄριστος (sc. ἐστί).

130. προθελύμνῳ, 'overlapping,' *i. e.* so close that each shield overlapped the next (as in the Roman *testudo*); see on 9. 541.

132. The φάλος was a ridge of metal (hence λαμπρός), in which the plume of horse-hair was set.

133. νεόντων, with κόρυθες (of the warriors), 'as they nodded.'

ὥς = ὅτι οὕτως, cp. 4. 157.

134. ἐπτύσσοντο, 'bent to the strain,' as they were brandished (σειόμενα). Some understand it of the serried mass of spears, which presents the appearance of folds or layers (Ebeling's *Lex.* s. v.).

135. ἰθὺς φρόνεον, cp. 16. 697 φύγαδε μνώνοντο, 'turned their thoughts to flight.' So ἀντικρὺ μεμῶς in l. 137.

136. προὔτυψαν, 'charged forwards.'

137. ὀλοοίτροχος, 'a boulder,' 'rolling stone.' This first part of the word is usually connected with εἶλω (for φέλω), Lat. *volvo*. In the absence of any trace of an Adj. ὀλοός *rolling*, this must remain doubtful. Buttmann (*Lexil. s. v.*) derived it from ὀλοός *destructive*, which gives a satisfactory sense.

138. στεφάνης, 'the brink' or 'crest' of the rock.

139. ἀναιδέος, 'unfeeling,' 'unconscionable,' that has not a thought of the mischief it will do: or simply 'monstrous' in size. ἔχματα, 'the fastenings,' 'holding ground,' *i. e.* the earth, &c., that holds the stone.

141. ἀσφαλῆως, 'unswervingly,' 'in unbroken course.'

143. εἰς μὲν, 'so far,' *i. e.* until he reached the Greek lines (cp. 1. 145 ἀλλ' ὅτε . . .). The form 'he boasted so far, but when he reached . . .' is the regular Homeric way of saying 'he boasted until he reached, and then . . .': cp. 15. 277., 17. 277, and so with ὕφρα μὲν (15. 547), and τόσον μὲν (4. 130, &c.).

146. ἐγχριμφθεῖς 'pressing close on them.'

147. ἀμφιγύοισιν, probably 'two-edged,' *i. e.* with a leaf-shaped head (see Helbig, *das hom. Epos*, p. 245).

148. πελεμίχθη, 'was sent reeling.'

151. παρμένει, 'stay by me.'

152. πυργηδόν, 'in close column'; for πύργος cp. 4. 334.

158. προποδίζων, 'advancing foot by foot,' one foot in front of the other; πρό having the same force as in προθέλυμνος (l. 130) and πρόκροστος (14. 35).

ὑπασπίδια, adverbial Acc., 'under cover of the shield.'

162. ἐν καυλῷ, *i. e.* where the head of the spear is joined to the shaft.

166. νίκης, 'for (the loss of) his victory,' Gen. § 39, 5.

175. ἄψ, 'back,'—the first time being when he went as a suitor.

177. ἔγχεϊ. Elsewhere Teucer fights only with his bow.

178. μελίη ὤς. When ὤς goes with a single word it almost always follows it, and is treated for metrical purposes as if it began with a consonant,—as was originally the case (ὄς for γός, Sanscr. *yas*).

185. τυτθόν, 'by a little.'

190. ὀρέξατο, 'made a thrust at.'

191. οὐ πη χροός εἶσατο, lit. 'nowhere in the flesh did he go straight' (to the mark): cp. II. 358 ὅθι οἱ καταείσατο γαίης, and the recurring phrase διαπρὸ δὲ εἶσατο, 'went right through.' εἶσατο expresses the *straight course* taken (nearly = ἵθυσε): cp. Od. 22. 89 Ὀδυσῆος εἶεσατο, 'went (straight) at Ulysses.' It takes a Gen. of the aim, but in this place it is better to construe χροός with οὐ πη.

192. οὔτα, 'pierced'; usually of wounding a *person*.

197. ἀλκῆς, here equivalent to 'battle': cp. 5. 732 μεμανῖ ἔριδος καὶ αὐτῆς. Editors generally put a full stop at ἀλκῆς, understanding κόμισαν from the preceding clause. It is better to consider the sentence Ἵμβριον αὐτ' Αἶαντε κ.τ.λ. as interrupted by the simile, and taken up again in l. 201 ὥς ῥα τὸν . . . Αἶαντε κ.τ.λ. Cp. 13. 427-434., 14. 409-412., 16. 401-404., 17. 306-309.

198 ff. The comparison was imitated by Aeschylus (Glauc. fr. 30):

εἶλκον δ' ἄνω λυκηδόν, ὥστε διπλόοι  
λύκοι νεβρὸν φέρουσιν ἀμφὶ μασχάλαις.

κυνῶν ὕπο, 'from the protection of the dogs.'

202. Mutilation of the dead seems to have been thought excusable when a special revenge was desired, cp. 16. 345., 18. 176. In historical Greece it was considered the mark of a barbarian: cp. the speech of Pausanias, Hdt. 9. 79 νεκρῷ λυμαίνεσθαι . . . τὰ πρέπει μᾶλλον βαρβάροισι ποιεῖν ἥπερ Ἕλλησι.

204. σφαιρηδόν, 'like a ball,' *i. e.* as though he were playing at ball.

ἐλιξάμενος, 'wheeling round' (towards the Trojans).

δι' ὀμίλου, with ἦκε.

207. υἱωνοῖο, viz. Amphimachus, since Poseidon was the father of the Ἀκτορίωνες (II. 750). But it is unlike Homer to leave this to be understood. The Gen. is to be taken with ἐχολώθη.

210 ff. This incident is not made as clear as is usual in Homer. The name of the companion who has been wounded (l. 211) is not given, and there is nothing to show why Idomeneus is going to his tent in quest of armour (l. 214).

211. οἶ is an 'ethical Dative' (§ 38, 1): 'a companion whom he had found coming.'

217. Πλευρῶνι, Καλυδῶνι are locatival Datives.

222. οὐ τις ἀνὴρ, 'no man' (but a god).

223. ἐπιστάμεθα, 'we know how,' a modest word, implying also readiness to fight, as the next lines show.

224. ἀκήριον, 'without heart,' with δέος. Properly it is the person who is 'disheartened,' but the epithet is transferred to the feeling which causes him to be so: cp. 5. 812.

225. ἀνδύεται, lit. 'emerges from,' hence 'shirks,' 'gets out of': the opposite of δύναι (πόλεμον, &c.). Cp. the Attic use (which may be imitated from Homer), Plat. Theaet. 154 C μὴ ἀναδύον τὰ ὁμολογημένα: Demosth. 109. 12 ἄχρι τοῦ θορυβῆσαι καὶ ἐπαινέσαι σπουδάζοντες, ἐὰν δὲ δέη τι ποιεῖν ἀναδύμενοι.

226. μέλλει. Cp. 2. 116 οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι.

229. μεθιέντα, 'one giving way' = μεθιέντα τινά. For this use of the Part. see on 2. 234, 291., 6. 268., 14. 63.

233. μέληθηρα, 'sport,' 'play.'

234. ἐπ' ἡματι τῷδε, 'for this day,' 'while this day last': ἐπί as in ἐφ-ημέριος.

235. δεῦρο ἴθι, as 3. 130. ταῦτα, 'this business,' referring especially to the fetching of the arms (§ 45).

237. συμφερτή δ' ἀρ-τή πέλει, lit. 'brought together it becomes prowess,' i. e. union makes prowess. ἀρετή is in sense the Predicate, to which συμφερτή is made to agree: cp. 11. 801 ὀλίγη δέ τ' ἀνάπνευσις, 'a little (space) is a breathing space': and the common idiom αὕτη δίκη ἐστί, 'this is the custom,' ἥ θέμις ἐστί, &c. λυγρῶν, see on l. 119.

247. ἐγγὺς ἔτι κλισίης, 'while (Idomeneus was) still near the tent.' μετά, 'after,' in quest of: so in l. 252 μετ' ἐμέ.

252. τευ, probably Masc., 'on a message about some one,' as 3. 206 σεῦ ἔνεκ ἀγγελίης (see the note *a. l.*). ἀγγελίης goes with ἤλυthes as a Gen. of space, § 39, 3, *h*. It implies an uncompleted task: 'have you come on, in the course of, a message'?

αὐτός, i. e. of my own wish, without being sent for.

253. ἦσθαι, 'to sit idle.'

257. κατέξαμεν. The use of the Plur. when a person really means himself only is not common in Homer: cp. Il. 3. 440., 15. 224., Od. 1. 10., 16. 442., 19. 344. In the next line βαλὼν is attracted by the Sing. ἔχεσκον.

260. δέ at the beginning of a speech is very rare. Perhaps we should read δούρατά γ', with some MSS.

καὶ ἓν καὶ εἴκοσι, 'one or if you like twenty,' i. e. any number. The first καὶ emphasises the two numerals: the use of καὶ—καί for 'both—and' is not Homeric.

261. παμφανώνοντα, a fixed epithet, which seems to show that the wood used was polished in some way.

262. οὐ γὰρ δῖω, 'I have no mind': as we say, 'no notion of.'

263. ἐκὰς ἱστάμενος πολεμίζειν, 'to fight standing aloof,' i. e. with



missiles only: cp. 17. 374 ἀλλήλων ἀλεείνοντες βέλεα στονόεντα πολλὸν ἀφισταύτες. Only the πρόμαχοι can win the spoils of an enemy.

267. παρά τε κ.τ.λ. These words are used elsewhere (1. 329., 10. 74) to describe the *outside* of a tent, and are therefore not quite in place here.

273. λήθω, 'I am unobserved by'; the sense is, 'whoever else might not know my prowess, you at least, whose θεράπων I am, should know it.'

275. οἶδ' ἄρετὴν οἶός ἐσσι, 'I know as to prowess what you are,' the Acc. *de quo*, § 37, 7: cp. 8. 535.

λέγεσθαι, 'to recount,' 'set forth at length,' cp. 1. 292.

276. λεγοίμεθα, 'were to be chosen,' 'mustered.' There seems to be an intentional play on two senses of λέγομαι: cp. Od. 4. 451, 453.

279. τοῦ κακοῦ. The Art. marks the contrast, § 47, 2, *d*.

χρῶς, 'his colour.'

280. ἀτρέμας ἦσθαι, 'so that he can sit quietly.'

283. κῆρας, 'fates,' forms of death. ὄομένῳ, 'looking forward to,' 'boding.' The use of ὄομαι with an Acc. is common in the Odyssey.

285. The form ἐπειδάν, here found in all the MSS., is not Homeric: we may read ἐπεὶ δὴ, ἔτεῖ τὸ, or ἐπεὶ κε (cp. Od. 11. 221).

πρῶτον, 'when *once* he takes his place,' from the moment when the ambush is set.

ἐσίζηται. We expect rather the Aor., which would be ἐσ-έζηται (cp. Imper. ἔζεο, Part. ἐζόμενος).

286. δαῖ, Dat. of δαῖ-s, by Hypaeresis for δαῖ-ι.

287. ὄνοιτο. The commentators generally supply τις, but there is no good analogy for this. We expect a description of an imaginary spectator, as in 4. 540 ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών, ὅς τις ἔτ' ἄβλητος . . . διενέοι κατὰ μέσσον, or Od. 1. 229 ὅς τις πινυτός γε μετέλθοι. It is possible that some such clause has fallen out of the text.

288. βλεῖο, Opt. of ἐβλή-μην, the Homeric 2 Aor. Mid. (§ 3). βάλλω implies that the weapon is *thronē*, τύπτω that it is held in the hand.

291. δαριστύς properly means *friendly* intercourse or companionship; the use here is therefore ironical, as in 17. 228 ἥ γὰρ πολέμου ὑαριστύς. Cp. 7. 241 δηῖψ μέλπεσθαι Ἀρηϊ, and the note on 13. 10.

292. λεγώμεθα, see on l. 275. ὦς, l. 178.

293. ὑπερφιάλως, 'in scornful fashion,' or perhaps 'impatiently,' his ill-humour breaking out. The word ὑπερφιάλος is generally taken as = ὑπερφυής, lit. 'over-grown': cp. σιάλος from σύς.

294. ἔλευ, 'get for yourself.' The meaning 'choose' is later than Homer.

301, 302. According to Strabo the Homeric Ἐφύροι were the people of Κραννών, and the Φλεγύες the people of Γυρτάνη—both in Thessaly, and exposed to invasion from the neighbouring Thracians,

the favourites of Ares (Od. 8. 361). Neither name occurs in the Catalogue.

307. πῇ τ' ἄρ, § 49, 3.

308. δεξιόφιν and ἀριστερόφιν may be either Locatives or Genitives.

309. ἔλπομαι with a Pres. Infin. means properly 'I comfort myself,' trust (that something *is* the case). οὐ ποθι ἔλπομαι is = ἔλπομαι ὅτι οὐ ποθι (as οὐ φημι is often equivalent to 'I deny').

οὔτω has a vague reference: the meaning seems to be 'I do not think the Greeks are anywhere so weak as to be especially in need of help.' Cp. 7. 198 ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὔτως ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε, and Od. 9. 419 οὔτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νῆπιον εἶναι. Most commentators take οὔτω to be = 'so much as on the left': but this is harsh, and the other interpretation is well supported by passages such as those quoted.

310. δεύεσθαι πολέμοιο, lit. 'fall short of war,' *i.e.* fail in what is needed for war: cp. 17. 142 μάχης ἄρα πολλὸν ἐδεύεο.

312. ἀμύνειν, Inf. of purpose, 'are there to defend'; cp. l. 814 χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν, also 9. 688., 15. 129.

315. πολέμοιο may be construed with ἐσσύμενον (cp. 11. 717 ἐσσυμένους πολεμίζειν), or with ἄδην ἐλώωσι, 'will drive him to his fill,' 'keep him going till he has enough'; cp. 19. 423 ἄδην ἐλάσαι πολέμοιο, Od. 5. 290 ἄδην ἐλάαν κακότητος. ἄδην is the reading of Aristarchus: others wrote ἄδην. It is probably from the root *sa*; see on 19. 402.

316. This line is not found in good MSS., and is clearly superfluous.

319. ὅτε μή is nearly = εἰ μή.

For the Opt. in l. 320 and l. 322 see § 34, 1, *a*.

326. ἔχε, 'hold thy way,' 'bear to the left.' νῶϊν is an ethical Dat. 'show us the way.'

333. ὁμὸν . . . νείκος, 'common' or 'mutual strife,' explained by ὁμός' ἦλθε μάχῃ in l. 377; cp. ἄμυδις in the simile (l. 336), and again l. 343.

340. ταμεσίχροας. For the place of the epithet in the Relativial clause cp. 14. 172 τό βᾶ οἱ τεθυωμένον ἦεν, 15. 389 τὰ βᾶ σφ' ἐπὶ νηυσὶν ἔκειτο ναύμαχα κολληέτα.

343. ἐρχομένων, 'as they came,' Gen. governed by κορύθων, &c.

345. ἀμφίς, 'opposite ways,' cp. 2. 13 ἀμφίς . . . φράζονται.

346. ἐτεύχετον. The MSS. generally have τετεύχετον, following Aristarchus; but this form is impossible. The true reading is preserved by the scholia, and on the margin of Ven. A. It is an irregular form for ἐτευχέτην (which could not be used in hexameter verse).

352. Τρῳσὶν δαμναμένους = ὅτι ὑπὸ τῶν Τρώων ἐδάμναντο, construed with ἤχθετο as an Acc. of the *thing* or *matter* of vexation, § 37, 7.

358, 359. This highly wrought metaphor is suggested by the Homeric use of τανύω and kindred words to express the 'tension' or 'strain' of an equal combat. The contest in which the two armies are joined (ὁμὸν

*νείκος*, see the note on l. 333) is spoken of as a piece of rope (*πείραρ*), passed over both by the two gods (*ἐπαλλάξαντες*), and drawn tight (*τάνυσσαν*), by which accordingly they are knit together inseparably. For the notion of a god *stretching* or *drawing tight* a battle cp. 11. 336 ἔνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων, 14. 389 δὴ ῥα τότ' αἰνοτάτην ἔριδα πτολέμοιο τάνυσσαν κυανοχαῖτα Ποσειδάων καὶ φαίδιμος Ἔκτωρ, also 16. 662., 20. 101. This is the main idea of the passage: a farther touch is given by *πείραρ ἐπαλλάξαντες*, a play between the literal sense, 'end of a rope,' and the abstract sense which we have in *ὀλέθρου πείρατα*, 'the ends of destruction' (= utter destruction), *πείραρ οὐζύος*, 'crisis of woe' (Od. 5. 289); cp. *τέλος θανάτοιο*, *τέλος πολέμου*, *τέλος μύθου*, &c. The same double use of *πείραρ* is seen in 7. 102 νίκης πείρατ' ἔχονται, 'the ends of victory are held' = 'victory is controlled,' and 12. 79 ὀλέθρου πείρατ' ἐφῆπται = 'destruction is made fast, secured' (cp. 2. 13 κήδε' ἐφῆπται).

Most editors take *ἐπαλλάξαντες* to be 'swaying to and fro': but this would require a different Tense. The sense of 'passing the rope over the two sides' (so as to *join* them), which is adopted by La Roche, is satisfactory in every way.

For τοί in l. 358 it is probable that Aristarchus read τῷ, and this reading has the advantage of making it clear that it is the two gods, not the armies, that draw tight the 'rope' of war. (Mr. Leaf in the *Journal of Philology*, xvi. 157.)

360. Note the play in ἄλυτον—ἔλυσε.

361. μεσαιπόλιος, 'half-grey': μεσαι- seems to be a Locative form (like χαμαί, πάλαι), so that the literal meaning is 'half-way to grey.'

363. ἔνδον ἰόντα, = ἐπιδημοῦντα, 'a visitor in (Troy) from' &c.: cp. 15. 438., Od. 16. 26.

364. μετὰ κλέος, 'after the report of war,' i.e. brought by the news, cp. 11. 227 μετὰ κλέος ἵκετ' Ἀχαιῶν.

372. πῆξε, 'he planted it' (the spear).

376. ὁ δ' ὑπέσχετο belongs in sense to the relational clause, = 'and for which he promised.'

381. συνώμεθα, 'agree' (συνήμι). The regular Homeric form would be *συννόμεθα*, § 13. ἐπὶ νηυσί, 'by the ships,' i.e. in the camp.

382. ἐδνωταὶ κακοί, hard to satisfy in our character as receivers of the price for the bride. The verb *ἐδνώω* is used in the Middle of the *father*, with the meaning 'to give away for a price' (*ἐδνον*), as Od. 2. 53 ὥς κ' αὐτὸς ἐδνώσαιο θυγάτρα. For this use of verbs in -ω cp. *μισθοῦμαι I lend for hire*, *λυτροῦμαι I ransom*.

385. κατ' ὤμων, 'over his shoulders,' close behind him.

393. βεβρυχώς, δεδραγμένος, § 26.

395. ἀλύξας, with στρέψαι, the Aor. Part. expressing exact coincidence: wheeling the horses would have been equivalent to escape. We

might rather have expected ἀλύξαι στρέψας, 'to escape by wheeling'; but στρέψαι is better, as giving the *particular* thing which his terror prevented him from doing (οὐκ ἐτόλμησεν).

397. περόνησε, properly 'pinned,' 'fastened with a brooch' (περόνη): the use of such a word for a spear-thrust may be a piece of grim playfulness.

407. δινωτήν, 'rounded,' 'made of round pieces': Dat. of *material*, as Od. 19. 56 δινωτήν ἐλέφαντι καὶ ἀργύρῳ (of a couch, cp. Il. 3. 391).

The κανόνες are in all probability the bars or straps that served to hold the shield: the left arm passing behind one, and the hand grasping the other (see Helbig, p. 229). Mr. Leaf has shown (*J. H. S.* iv. p. 289) that in Homeric times the shield usually hung from the neck by a baldrick (τελαμών): the use of ὄχανα, handles by which it was held on the left arm, having been introduced, according to Hdt. i. 171, by the Carians. He accordingly supposes that the two κανόνες served to attach the ends of the baldrick to the shield. But the κανόνες are mentioned as a special feature of the shield; which may accordingly be meant to be exceptional in having both baldrick and handles; as was the case with the shields on an Egyptian relief figured in Helbig (*l. c.*).

409. ἐπιθρέξαντος, 'as it grazed (the shield) in its course': ἐπί must here have the sense of passing *over*.

423. Ancient critics were divided between the readings στενάχοντε and στενάχοντα. The analogy of similar passages (8. 334., 13. 538., 14. 432) is in favour of the Acc. Sing. The objection of Aristarchus was that Hypsenor is now dead: but this is hardly clear, though the wound is doubtless mortal.

424. οὐ λῆγε μένος μέγα, 'slackened not in fierceness': λῆγε is probably Intransitive, and μένος an Acc. of reference, § 37, 4.

426. δουπήσαι, 'to fall,' a sense which is apparently derived from the formula δούπησεν δὲ πεσών.

431. ὁμηλικίην, in the collective sense, the body of ὁμήλικες.

434. τὸν τόθ' κ.τ.λ., resumption of the sentence which left off with the name Ἀλκάθοον, l. 428. Note that the words fit on equally well to the end of the parenthesis, τὸν referring to ἀνὴρ in l. 433.

439. οἱ is a true Dat. (§ 38, 1),—not governed by ἀμφί, which is used adverbially.

χιτῶνα χάλκεον is apparently a periphrasis for the *thorax*. (See the note on 4. 133.) The *chiton* proper was worn under the thorax, and was not a piece of armour; but the word is used loosely, as in the epithet χαλκο-χιτῶνες, 'in garb of brass.' Cp. also Il. 3. 57 λάϊνος χιτῶν, 'a shirt of stones,' = 'death by stoning' (Helbig, p. 198).

443. οἱ, again an ethical Dat., 'his panting heart shook': cp. i. 200 δεινὸν δέ οἱ ὕσσε φάανθεν, 'her eyes appeared terrible.'

444. ἀφίει μένος, 'let go the fury' of the spear, *i. e.* allowed it to rest.



The Ἄρης spoken of here as controlling the μένος of the spear is not the personal god (who was in Olympus, and did not even know what was passing, ll. 521 ff.), but the 'spirit of war' that is always present in battle, and is thought to inspire weapons as well as men.

446. ἦ ἄρα κ.τ.λ. 'surely we may reckon it a fair set-off.' τι is adverbial, see on l. 120. ἄξιον, 'an equivalent,' 'a good price,—three for one': cp. 14. 471 Προθοήγορος ἀντὶ πεφάσθαι ἄξιος.

450. Κρήτη, 'for Crete,' the Dat. proper.

456. ἑταρίσσαιτο, 'should take as comrade.'

460. This quarrel of Aeneas with Priam is not elsewhere noticed.

461. Join ἐσθλὸν μετ' ἀνδράσιν, cp. 17. 590 ἐσθλὸν ἐνὶ προμάχοισι.

464. κῆδος, the grief due to a kinsman. ἱκάνει, 'reaches,' 'touches.'

470. φόβος, 'flight,' as elsewhere.

τηλύετον, a word of unknown etymology (see on 5. 153), probably meaning 'tender' or 'caressed,' hence in the contemptuous sense, 'a spoiled boy,' 'minion.' Idomeneus, on the contrary, was μεσαιπόλιος (l. 361).

473. νῶτον, Acc. of 'part affected,' φρίσσω being properly Intrans.

477. βοθηδόν, 'swift to the battle-call,' to be taken with ἐπιόντα as a predicate (=swiftly).

481. μ' οἶψ, for μοι οἶψ.

485. ὁμηλική, a collective Noun, here used as a predicate = 'one of the ὁμηλική': cp. 11. 12. 213 δῆμον ἔοντα, 'being one of the δῆμος.'

τῷδ' ἐπὶ θυμῷ, 'with this spirit,' 'keeping the spirit that we have'; ἐπί somewhat as in 4. 175 ἀτελευτήτῳ ἐπὶ ἔργῳ.

491. οἶ, governed by ἅμα, as 1. 251 οἱ οἶ πρόσθεν ἅμα τράφεν.

493. ἐκ βοτάνης, 'after feeding': ἐκ expresses coming straight from.

499. ἀλλήλων, governed by τιτυσκομένων, which again is governed by χαλκός (l. 497). Cp. 6. 3.

504. κατὰ γαίης, 'down to the earth.'

507. γύαλον. The thorax consisted of two γύαλα, breast-plate and back-plate, joined at the side and over the shoulder: see on 4. 133.

διά, with ἥφυσε, by Tmesis.

512. ὀρμηθέντι, with ἐπαίξαι and ἀλέασθαι, implying coincidence (see on l. 395): the quick movement (ὀρμή) might be either charging forwards (ἐπαίξαι), or springing aside (ἀλέασθαι). The two infinitives follow ἔμπεδα ἦν, 'were not sound so as to,' 'had not the sureness for.'

515. τρέσσαι is a similar Inf.: 'for taking to flight,' = 'so that he could escape by flight.'

516. βάδην, 'step by step,' 'at a foot's pace.'

521. τι, 'at all.' βρι-ήπυος, 'mightily shouting' (βρι- as in ὤ-βριμος, βρι-αρός).

524. ἐελμένος, 'confined.'

525. ἐργόμενοι, 'suffering themselves to be debarred,' cp. l. 110.
530. αὐλῶπις, 'with tubes for eyes,' *i.e.* eye-holes (Helbig, p. 205). This seems better than the explanation given on 5. 182.
532. πρυμνοῖο, the upper arm, the part next the shoulder.
542. τετραμμένον, with Ἀφαρῆα (not λαιμόν).
543. ἐπὶ—ἰάφθη, 'fell over' or 'with' him. ἰάφθη is probably from a root *φαπ*-, expressing violent motion, seen also in the reduplicated Present *ιάπτω*. It only occurs here and in 14. 419.
545. μεταστρεφθέντα δοκεύσας, 'watching for his turning away,' as 8. 340 ἐλίσσόμενόν τε δοκεύει, also 16. 313. For the use of the Aor. Part. cp. 13. 38.
546. φλέβα, 'artery.'
552. παναίολος, an epithet generally applied to light or flexible parts of the armour. It expresses the play of light on a shifting surface: see on 12. 167, 208.
556. ἀνευ, 'away from'; in this sense ἀνευθεν is more usual.
558. ἐλέλικτο, 'shook,' 'quivered': cp. 22. 448 τῆς δ' ἐλελίχθη γυῖα (of shaking in terror). Or perhaps 'kept wheeling,' *i.e.* turning this way and that; cp. 8. 340 ἐλίσσόμενόν τε δοκεύει, also 18. 372 and 12. 49 (note). On the forms with ἐλελ- see *Hom. Gr.* § 53.
559. σχεδὸν ὀρμηθῆναι, 'to attack, charge, in hand to hand conflict,' *i.e.* to make a sudden *thrust* (opp. to ἀκοντίσσαι).
562. ἀμενήνωσεν, 'deadened the force of'; cp. 5. 887.
563. βιότοιο μεγῆρας, 'begudging it the taking of life.' The spear is baulked of its natural prey, the life of an enemy. For the personification see on 2. 444. The words might also be referred to Adamas, 'grudging him longer life'; but this does not fit the context so well. μεγαίρω is used of *disappointing* an effort, as 23. 865 μέγηρε γὰρ οἱ τό γ' Ἀπόλλων, 'refused success in this.'
- βιότοιο is a gen. of *material*, § 39, 4.
569. Ἀρης, in the half-impersonal sense, 'the fate of war'; see the note on l. 444.
570. ἔπηξεν, sc. Μηριόνης.
- ἰσπόμενος, 'giving way' to the force of the blow: cp. 12. 398.
571. ἥσπαιρε, 'plunged,' 'struggled.'
577. Θρηϊκίῳ. Thrace was famous for swords, cp. 23. 808.
584. ὁμαρτήδην, 'together,' 'at the same moment,' cp. ὁμαρτήσαντε (12. 400).
585. ὀϊστῷ, with ἀκοντίσσαι by Zeugma.
590. ἔρωῇ, the 'swing' or impulse from the winnower.
592. ἀποπλαγχθείς, 'glancing off,' cp. 11. 351.
597. παρακρεμάσας, 'letting it hang at his side.'
- τὸ δ' ἐφέλκετο μέλινον ἔγχος 'and (meanwhile) the ashen spear was trailed after him.' The Art. marks *contrast*.

600. σφενδόνη, in Apposition to ἄωψ, explaining it: 'wool that was a sling,' = the woollen band taken from a sling.

οἱ ἔχε, 'held for him,' handed him, (Agenor). ποιμένι λαῶν, added to explain οἱ, as in 21. 249 ἵνα μιν παύσειε πόνοιο δῖον Ἀχιλλῆα.

602. θανάτοιο τέλοσδε, 'to the end, consummation, of death.'

608. ἔσχεθε, 'held,' *i.e.* resisted (the spear).

611. εἶλετο, 'got out.' ὑπό, 'from under.'

612. ἀμφί, 'set upon,' *i.e.* with a double head which the handle (πέλεκκος) was let into. The battle-axe appears in the Iliad only here and in 15. 711.

615. ἄκρον, *sc.* φάλον, 'at the edge,' where the plume started.

616. πυμάτης. In a projecting object πύματος (like πρυμνός) denotes the end from which it starts (the root &c.), ἄκρος the point. The passage suggests that the nose was not protected by the helmet (Helbig, p. 207); *cp.* 5. 290 ff.

621. ἀκόρητοι, 'though you never have enough,' *i.e.* good warriors as you are.

622. οὐκ ἐπιδευεῖς, *sc.* εἰσί, 'there is no lack,' see on 9. 225. Perhaps we should read ἐπιδευές, *sc.* ἐστι. Contraction is rare in the declension of the adjectives in -ης.

The apodosis comes at l. 628 νῦν αὖτ' κ.τ.λ.

623. ἦν (λῶβην), cognate Acc. οὐδέ τί... ἐδείσατε, 'and have not feared,' without being deterred by.

626. κουριδίην, see on 5. 414.

627. μάψ, 'wantonly.' αὐτῇ is emphatic: 'you carried off even her who had entertained you.'

630. Ἄρῃος is best taken with σχήσεσθε, see on l. 315.

633. οἷον δὴ introduces a fact as an example, to support what has been said: it is especially used after an exclamation, as 15. 286 ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι, οἷον δὴ αὖτ' ἐξαυτίς ἀνέστη κ.τ.λ.: Od. 5. 182 ἦ δὴ ἀλιτρός γ' ἐσσί... οἷον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι: see also Il. 17. 587., 21. 55., Od. 11. 429., 18. 221. In this place the tone is ironical: 'for a sample of your wisdom and power, you do the will of violent men.'

635. φυλόπιδος πολέμοιο, like νεῖκος πολέμοιο (l. 271).

638. ἐξ ἔρον εἶναι, a phrase elsewhere found only in the formula ἐξ ἔρον ἔντο (l. 469, &c.).

649. ἐπαύρη, 'lay hold of,' 'get at,' *cp.* 11. 391.

650. ἀπιόντος, Gen. with ἵει as a verb of aiming, § 39, 5.

653. ἐξόμενος δὲ κατ' αὐθι, = καθεζόμενος αὐθι.

657. ἀνέσαντες, 'seating,' 'placing' (root ἔδ-).

658. πατήρ, *viz.*, Pylaemenes: but he was already slain by Menelaus (5. 576). The ancient critics thought that the two lines 658, 659 which contain the contradiction must be interpolated: and certainly they are

not necessary for the connexion of the passage. But considering the number of subordinate figures in Homeric battles the wonder rather is that this should be the only contradiction of the kind.

667. **φθίσθαι**. The Aor. Inf. is used as with **θέσφατόν ἐστι** (Od. 4. 562).

669. **θωήν**, 'penalty,' for refusing to serve.

676. **τάχα δ' ἂν . . . ἔπλετο** is subordinate in sense,—part of what Hector did not know: 'so that soon victory (**κύδος**) would have been with the Greeks.'

678. **πρὸς ἐέ**, 'and besides.'

679. **ἔχεν**, 'kept on,' fought in the same direction.

682. **θῖν'**, *i. e.* **θῖνα**: cp. 1. 350, Od. 6. 236.

685. **Ἰάονες**. This is the only place in Homer where this famous name occurs. Apparently it is = **Ἀθηναῖοι**, cp. 1. 689.

**ἔλκεχίτωνες**, 'with long trailing *chiton*.' In archaic art, according to Helbig (p. 116), the long *chiton* is generally a mark of old age or high position, but was worn by all as a festival dress.

686. **Φθῖοι**, a name only found here.

687. Join **σπουδῇ νεῶν ἔχον**, 'were hard put to it trying to keep him from the ships.'

689. The structure of this sentence is irregular. The poet intended to say that the leaders of the Athenians were Menestheus, who was their chief, then Pheidias, &c.; but after the announcement of the subject (**οἱ μὲν Ἀθηναίων προλελεγμένοι**) he goes on with a parenthesis about Menestheus (**ἐν δ' ἄρα τοῖσιν . . . Μενεσθεύς**), and then completes his list in a fresh clause (**οἱ δ' ἄμ' ἔποντο κ. τ. λ.**). Cp. the anacoluthon in 11. 833 ff. **ἡτροὶ μὲν γὰρ . . . τὸν μὲν . . . ὁ δὲ . . .**, where (as in the text) a subject is divided between two clauses, the *first* of which is grammatically a parenthesis. Cp. also 8. 268–271 (with the note), 16. 401.

691. **Ἐπειῶν**, sc. **ἤρχον**, repeated from **ἤρχε**, 1. 690.

692. In the Catalogue the **Ἐπειοί** have four leaders (2. 620 ff.), none of whom occur here: while Meges is there said to have been banished to Dulichium, and to be leader of the ships from that place and the Echinades.

693. **Medon** and **Podarces** appear in the Catalogue as commanders of two different contingents, both however from southern Thessaly (2. 704, 727). There is a slight contradiction involved in the statement that Medon dwelt in **Φυλάκη**, since the force from that place, according to 2. 695, was commanded by Podarces.

700. **ναῦφιν** is an ablative Gen., § 39.

**μετά** with the Gen. is extremely rare in Homer.

701 ff. These lines explain why **Ajax** son of Oileus was not leading the Locrians, as we should have expected him to do: see the note on 2. 527–529.



704. ἀμφί, with κεράεσσι, = 'at the root of both horns.'

σφιν is the ethical Dat., = 'their (horns),' § 38, 1.

706. ζυγὸν οἶον, 'the yoke only,' *i.e.* they were as close as the yoke would allow them to be.

707. τέμει, sc. ἄροτρον. The form τέμω only occurs here. Possibly it means 'touches,' 'reaches,'—the sense that we find again in the Reduplicated Aor. ἔτεμον.

τέλσον, the end or head ridge of the field, as 18. 544, 547.

708. μάλα strengthens παρβεβαῶτε.

711. κάματος expresses the main idea, ἰδρῶς is subordinate: hence the phrase γούναθ' ἵκοιτο fits κάματος only.

712. οὐδέ is here = ἄλλ' οὐκ.

719. In the Catalogue the Locrian Ajax is λινωθῶρηξ (2. 529).

726. ἀμήχανός ἐσσι, the personal construction, § 36, 2: cp. 1. 546.

παραρρητοῖσι, 'the words of persuasion.' For this sense of the verbal adjective cp. εὐκτά, 'boasting' (14. 98), φυκτά, 'escape' (16. 128).

728. περιίδμεναι, 'to know beyond,' to excel in knowledge.

729. αὐτός, 'of yourself,' at your own will and pleasure: cp. 3. 66 ἐκῶν δ' οὐκ ἄν τις ἔλοιτο. For the sentiment cp. 4. 3.

731. The line is wanting in most MSS.

734. καί emphasises πολέας: the τε, as in the preceding line, marks the sentence as general (gnomic), § 49, 9.

καυτός, for καὶ αὐτός, as 6. 260. For the sense cp. Od. 6. 185 μάλιστα δέ τ' ἔκλυον αὐτοί.

736. γάρ is used by anticipation, introducing the ground of the advice given in l. 740: cp. 2. 803.

περί, with δέδηκε, as 12. 35 ἀμφὶ . . . δέδηκε τεῖχος.

737. κατὰ—ἔβησαν, Tmesis, 'have passed over.'

742. See on 9. 235.

743. ἔπειτα is used in the second of two clauses expressing alternatives, meaning '(if not) then'; so 24. 356 ἀλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππων, ἢ μιν ἔπειτα . . . λιτανεύσομεν: cp. also Od. 20. 63 (Hentze).

745. τὸ χθιζόν, Art. as in l. 794 ἡοὶ τῇ προτέρῃ, § 47, 2, *d.*

ἠποστήσονται, lit. 'weigh back' (ἵστημι as 19. 247, &c.): hence 'make good,' 'make full payment for.'

749. The line is wanting in Ven. A. and some other MSS.

752. ἀντιῶ, Fut., 'will deal with,' 'see to.'

754. The comparison of Hector to a snowy mountain is a violent hyperbole, unlike the Iliad, and is especially inappropriate where he is described as rushing swiftly through the battle.

762. οἱ μὲν refers to the last mentioned, Adamas and Asius, οἱ δέ in l. 764 to Deiphobus and Helenus, by the figure called Chiasmus.

765. τὸν δέ. The Art. marks the antithesis: 'but him (the other)'

they found, to wit Paris,' = 'but instead they found Paris': cp. I. 20, and see § 47, 2, *a*.

770. *ποῦ τοι*, *Dat. ethicus*, as if Paris had charge of them.

772. *κατ' ἄκρης*, 'from its highest point,' 'from top to bottom,' utterly. Cp. Virgil's imitation, *Aen.* 2. 290 *ruit alto a culmine Troja*.

773. Here *τοι* is the Particle, 'surely.'

775. The clause *ἐπεὶ τοι*—has no apodosis; see on 3. 59.

*αἰτιάσθαι*, Inf. with *θῦμος* (*ἔστί*), 'you have a mind for blaming.'

776. *ἄλλοτε κ. τ. λ.*, = 'this is not a time when I am likely to shrink. *ἐρῶσθαι*, 'to recoil,' cp. I. 57: for the tense with *μέλλω* cp. I. 226.

779. *δέ* of the apodosis. *ὀμιλέμεν*, see on II. 502.

787. *ἔσσύμενον*, with indefinite Subject, 'for one that is all eager': cp. 2. 234., 6. 268.

793. *ἀμοιβοί*, 'taking their turn,' replacing others who had gone home.

796. *ὑπὸ βροντῆς*. The thunder is imagined to cause the wind.

799. *κυρτά*, 'curling.' *φαληριόωντα*, 'rising in a ridge' or 'crest.'

*ἐπί*, here adverbial, 'after,' 'behind.'

805. *σείετο*, 'shook to and fro': apparently the helmet did not fit closely.

806, 807. *προποδίζων, ὑπασπίδια*, see I. 158.

810. *αὐτως*, = without following up your threats by action.

812. *Διὸς μάστιγι*, see the note on I. 37.

814. *ἄφαρ . . . εἰσί*, lit. 'are straightway,' 'are (ready) at once,' *i. c.* you will speedily find that we too have hands to defend ourselves.

817. *σχεδὸν ἔμμεναι ὁππότε*, 'the time is at hand when —.'

820. *πεδίοιο*, 'over the plain,' § 39, 3, *b*.

824. *ἄμαρτοεπές*, 'blundering in speech,' cp. 3. 215.

825. *οὕτω γε . . . ὥς*, 'as surely — as.'

829. *πεφήσεται*, 'shalt be slain,' from the root *φεν*.

## BOOK XIV.

THE fourteenth book is entitled *Διὸς ἀπάτη*—'the beguiling of Zeus'—from the contrivance by which the aid of Poseidon is secured to the Greeks for a little while longer, and the critical moment once more postponed. The agent in this last effort is Here. The story is as follows:—

The sudden noise of the battle is heard by Nestor, who is still with Machaon, and also by the three wounded chiefs, Agamemnon, Ulysses,

and Diomede. They come forth from their tents, and resolve to do what they can in spite of their wounds to stir up and direct the defence. Poseidon encourages Agamemnon and the rest of the army (ll. 1-152).

At this point Here resolves upon a new and bold device. She furnishes herself with the magic girdle of Aphrodite, obtains the aid of "Γηρας, and lulls Zeus to sleep on Mount Ida (ll. 153-353).

On hearing of this Poseidon again encourages the Greeks, who under the guidance of the wounded kings arm themselves afresh for the final struggle. Hector, on encountering Ajax, is struck down by him with a stone, and compelled to retire. The Trojans are driven back across the rampart (ll. 354-522).

The anger of Achilles and his consequent absence are mentioned in two places, a speech of Agamemnon (l. 50), and a speech of Poseidon (l. 366). These references make us feel that he is uppermost in the thoughts of the Greeks.

Much difficulty has been felt in reconciling the part now played by Here with the action of Poseidon in the preceding book. If Poseidon has been watching for the moment when the eye of Zeus is withdrawn, and at once takes advantage of his opportunity, how comes it that Here, who is watching with no less interest (14. 153), does not also act? And when she does act, after much scheming and preparation, what really new result is attained? These considerations led Hermann to condemn a large part of the thirteenth and fourteenth books as an interpolation. By striking out 13. 39-14. 152 he made the action of Here follow immediately on the coming of Poseidon to the Greek camp.

On the other hand it has been pointed out by Nutzhorn<sup>1</sup> that this backwardness on the part of Here is justified by the earlier part of the Iliad. In the eighth book Here and Athene come down to the battlefield in spite of the command of Zeus, and are called back and rebuked by him. It is natural that a new attempt should be made by a different god, and that Here should wait a little before she is sufficiently encouraged by Poseidon's success. And this form of the episode has dramatic value in other ways. In the first place it is so contrived as to give variety to the poem. The thwarting of the will of Zeus (which is the ground idea) arises in an unexpected quarter. Poseidon is a new figure, and his presence leads to a series of new situations. In the second place the scenes of the episode are of gradually increasing interest. We see Poseidon first with Ajax and Idomeneus, and again, as the danger grows more pressing, with the three greater chiefs. Then the intervention of Here marks a new stage in the development of the action. Without

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<sup>1</sup> *Entstehung der hom. Gedichte*, p. 160.

some such new element there would be a want of the sense of gradation or 'thickening of the plot' which is essential to dramatic effect.

If it is objected that the action of the two gods leads to no tangible result, the answer is that the poet's object is to raise expectations, not to satisfy them. The episode does not end with any definite event, precisely because it is an episode. Why does the victory of Menelaus over Paris, or the irresistible career of Diomedes, lead to no solid advantage for the Greek cause? The reason lies in the poetical unity of the *Iliad* as a whole, which does not tolerate the appearance of a satisfying conclusion before the true conclusion is reached. In this case, accordingly, it is essential that Zeus should awake in time to turn the course of events back into its proper channel<sup>1</sup>.

It must still be admitted that the situation at the opening of the fourteenth book does not quite harmonise with the end of the thirteenth. There is indeed an excellent formal transition: the noise of battle described in the last lines of book XIII is heard by Nestor in his tent. But what he sees, and presently relates to the wounded chiefs, is the storming of the rampart and disorderly flight of the Greeks,—not the comparatively successful resistance which is now being made by the help of Poseidon. We seem to be taken back to the end of the twelfth book, when the fortunes of the Greeks were at their lowest point. But in Nestor's view the main fact evidently is that the Trojans have carried the Greek fortification. Moreover, the poet wishes to find a motive for the action of the wounded kings. And the dark colours in which the state of things is now painted belong to the general heightening of the interest in the fourteenth as compared with the preceding book.

The last part of the book tells us how the Trojans were driven back across the palisade and ditch, the chief event being the combat of Hector and Ajax. This is introduced with curious abruptness (l. 402 *Αἶαντος δὲ*

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<sup>1</sup> When the rational sequence of events is neglected, we can generally see that it is sacrificed to some dramatic necessity. At the very beginning of the *Iliad* we are met by the insuperable difficulty that there is no sufficient reason why Achilles should have allowed Briseïs to be taken from him (see the note on Il. i. 221). So in the present instance we might ask, not only why Here is so slow to act, but also why Athene and other gods who take the Greek side do not act at all. A modern scholar (Bischoff, in the *Philologus*, vol. xxxiv. p. 20 f.) has pointed out with perfect justice that the sleep of Zeus gave them time to secure all that they desired,—the victory of the Greeks and the destruction of Troy. It seems very unlikely, when we think of it, that they should have thrown away the opportunity. The true explanation is that the story is not, and cannot be, free from improbability. The poet is satisfied if the improbabilities do not jar upon his hearers, or injure the general effect of his work.



πρῶτος ἀκόντισε φαίδιμος Ἴκτωρ), as though the meeting of the two heroes had been already described. Lachmann accordingly conjectured that we have here the latter part of a 'lay' which begins in the eleventh book, and breaks off there with a meeting of Ajax and Hector (11. 557 ff.). An equally good point of junction is obtained without going further back than the end of book XIII, where Ajax challenges Hector, and Hector replies with confident words. It is harsh, however, to suppose that even this meeting is still fresh in the mind of the hearer. Perhaps the difficulty is best got over by supposing the loss of one or two lines before l. 402.

The last fifteen lines of the book (11. 508-522) do not stand well after 11. 440-507. Both passages describe the series of individual victories which marked the retreat of the Trojans: but evidently there is not room for two such descriptions, each with its own beginning and end (cp. l. 442 ἔνθα πολὺν πρῶτιστος κ.τ.λ. with l. 509 ὅς τις δὴ πρῶτος, and again the concluding l. 507 πάπτηνεν δὲ ἕκαστος κ.τ.λ. with l. 522 ἀνδρῶν τρεσσάντων, κ.τ.λ.). It seems probable, therefore, that one of the two passages is an interpolation.

1. πίνοντά περ. This takes us back to the scene in Nestor's tent, where Nestor and Machaon drink the κυκείων of Pramnian wine: see esp. 11. 641 ff. ἐμπης = the Attic ὅμως.

3. ὅπως ἔσται τάδε ἔργα, *i. e.* 'what is to be done': cp. l. 61.

8. εἴσομαι, Fut. of οἶδα. Join ἔλθων ἐς περιωπῆν.

14. ὀρινομένους, 'driven,' 'in rout,' cp. 9. 243.

16. πορφύρη, 'is stirred,' 'troubled': πορφύρεος was applied originally to any turbid, murky colour. κωφῶ, *i. e.* making no plash; 'noiseless,' 'sullen.'

17. ὀσσόμενον, 'looking for,' awaiting with dread.

18. αὐτῶς, *i. e.* 'doing no more,' explained by οὐδ' ἔρα τε κ.τ.λ.

19. κεκριμένον, 'decided,' 'settled.'

26. νυσσομένων, 'as they pierced each other,' Mid. The Gen. depends on χαλκός, cp. 13. 499. We might have had the Dat. agreeing with σφι, but the other construction is more characteristic of Homer.

31. πρῶτας, 'furthest forward,' *i. e.* furthest from the sea, as in 15. 654, 656 (but otherwise in l. 75, *q. v.*). The clause is subordinate in sense to αὐτὰρ . . . ἔδειμαν, the two clauses together meaning 'they built the wall by the sterns of the ships which they drew furthest towards the plain' (in prose, ἄς πρῶτας εἴρυσαν, τούτων ἐπὶ ταῖς πρύμναις ἔδειμαν). This is said to explain how there were ships that were 'far from the battle,' so that the wounded heroes could be met πὰρ νηῶν ἰνιόντες (l. 28). Some commentators accent πρυμνήσιν, from the oxytone Adj. πρυμνός, and take it to mean 'the hindmost ships,' *i. e.* those furthest

landwards, *πρώτας* being = 'nearest the sea.' But *πρυμνή ναῦς* can only mean the stern of a ship: cp. l. 51.

35. *προκρόσσας*, 'row after row,' cp. *προθέλυμνος* (13. 160). The passage is evidently imitated in Hdt. 7. 188 αἱ μὲν δὴ πρώται τῶν νεῶν ὤρμεον πρὸς γῆν, ἄλλαι δ' ἐπ' ἐκείνησι ἐπ' ἀγκυρέων· ἅτε γὰρ τοῦ αἰγιαλοῦ ἐόντος οὐ μεγάλου, πρόκροσσαι ὤρμέοντο ἐς πόντον καὶ ἐπὶ ὀκτῶ νέας. Some (as Stein *a. l.*) take *πρόκροσσαι* of the vertical position of the files of ships, standing out like battlements. But a single row of ships drawn up in the usual way would answer to this description. *κρόσσαι* (the word is only found in the Plur.) seems to be applied to objects placed in a row, *e.g.* to the successive courses of stones in the pyramids (Hdt. 2. 125).

36. *στόμα*, the bay or opening, formed by the space between the two headlands (*ἄκραι*); cp. Od. 10. 90. The headlands were Rhoeteum and Sigeum.

40. *πτήξε*, 'smote with dismay'; elsewhere Intransitive.

45. The reference may be to 8. 182 ὥς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτούς.

46. *μὴ ἀπονέεσθαι*, 'that he would not return': *μή* (instead of *οὐ*) as with Verbs of *swearing*, see on 6. 133.

49. As to this anger of the Greeks see on 13. 109.

50. *ἐμοί* is construed with the whole phrase ἐν θυμῷ βάλλονται χόλον (= κεχολωμένοι εἰσί).

53. *ἔτοῖμα*, 'fulfilled,' turned into fact: cp. Od. 8. 384 ἡμὲν ἀπείλησας Βητάρμονας εἶναι ἀρίστους, ἡδ' ἄρ' ἔτοῖμα τέτυκτο.

54. *παραπεκτῆναιτο*, 'order otherwise': *παρά* repeats the idea already expressed by *ἄλλως*. Note that it does not here imply change *for the worse*.

59. *ὅπποτέρωθεν*, 'from which side,' *i.e.* whether from their own or the enemy's.

60. ὥς = ὅτι οὕτως, cp. 13. 133.

62. *ῥέξει*, 'is likely to do.' *νόος* is emphatic, being contrasted with *πόλεμον* in the next clause.

63. *βεβλημένον*, indefinite, cp. 13. 787.

67. *ἔλποντο δέ κ.τ.λ.*, 'which they hoped would be.'

71, 72. *ὅτε* is temporal in both places: 'I knew when—and I know (it) now when —.' The change to *ὅτι* in l. 72, made in most editions, is harsh and unpoetical; the two clauses are evidently meant to be parallel.

73. *ἔδησεν*, cp. Od. 4. 380 πεδάξαι καὶ ἔδησε κελεύθου.

75. *πρῶται*, explained by *ἄγχι θαλάσσης* as 'the furthest' in the direction of the sea, *i.e.* the nearest to the sea. Cp. l. 31, where *πρῶται* (*πεδίονδε*) has the opposite meaning because it is used from the opposite point of view.

*νῆες* is Nom. by the attraction of the clause *ᾶσαι κ.τ.λ.*

77. ὕψι, 'in deep water,' 'afloat.' ἐπ' εὐνάων, 'at anchor'; the εὐναί being blocks of stone thrown out as anchors at the bows, while the stern was fastened to the shore by the *πρυμνήσια*: see on I. 436.

78. καὶ τῇ, 'even in it.' The suggestion that the Trojans may fight by night is ironical; such a thing was unknown in Homeric warfare.

79. ἀπάσας, *i. e.* the other ships as well.

80. οὐ νέμεσις, 'it is no matter for νέμεσις,' 'no blame.'

ἀνὰ νύκτα. Night is thought of as a *space* of darkness.

81. βέλτερον ὅς, 'it is better (with him) who —,' *i. e.* it is better when one &c.: cp. Od. 15. 72.

84. οὐλόμενε, 'miserable man!' see on I. 2.

στρατοῦ, with σημαίνειν, which elsewhere governs the Dat.

89. ὀϊζύομεν, Impf., 'we have been suffering.'

90. τίς τε, 'some or other,' § 49, 9.

91. διὰ στόμα ἄγοιτο, 'suffer to pass through his mouth': see on 2. 250.

95. νῦν, *i. e.* 'as it is,' since you *have* uttered such a speech.

ᾠνοσάμην, 'I blame'; properly 'I have blamed' (like ἔπλετο, 'has come to be,' 'is'). The idiom is common in Attic, as ἤσθην, 'I am pleased,' ἐπήνεσα, 'I approve.'

98. εὐκτά, 'boasting,' see on 13. 726.

ἔμψης, 'still,' see on I. 1: the meaning is, 'have (more) cause to boast, though they are (already) victorious.'

99. ἐπιρρέπη, 'turn the scale,' 'be decided as our lot'; the metaphor which is turned into a symbolical act in 8. 69-74.

101. ἀποπαπτανέουσι, 'will look about them away' (from the war), *i. e.* look out for escape, and so give up the fight.

104. καθίκεο, 'hast hit,' 'touched.'

108. ἀσμένῳ is in sense the predicate: 'it would be welcome to me.' So in prose, βουλομένῳ μοί ἐστι, &c.

113. γένος is Acc., see on 5. 544.

119. αὐτόθι, 'where he was,' 'at home.'

121. θυγατρῶν, partitive Gen., (one) 'of the daughters.'

123. ὄρχατοι, 'rows,' *i. e.* plantations.

ἀμφίς, 'round' the fields, *i. e.* separating them: cp. 3. 115.

125. μέλλετε, see on 13. 226.

ἀκουέμεν, 'to have heard.' Homeric language does not distinguish the *fact* of hearing from the *impression* that remains with the hearer; cp. Od. 15. 403 νῆός τις Συρίη κυκλήσκειται, εἴ που ἀκούεις, also Il. 20. 204, 24. 543, Od. 3. 193, 11. 458. The Pf. ἀκήκοα, which would be the proper tense to express the *result* of hearing, is not found in Homer.

ἐτέόν (sc. ἐστι) is construed as a substantive, 'truth.' The principle is the same as in οὐκ ἀγαθὸν πολυκοιρανίη (2. 204), &c.

126. οὐκ ἄν with the Opt. is a gentle form of request; see on 2. 250.  
γένος, Acc. of reference with κακόν.

127. πεφασμένον, 'set forth,' uttered: cp. 18. 295 νοήματα φαῖν' ἐνὶ δῆμῳ, Od. 4. 159 ἐπεσβολίας ἀναφαίνειν.

130. ἐκ βελέων, 'out of range of weapons,' cp. 4. 465., 16. 122, &c.

132. θυμῷ ἦρα φέροντες, 'doing the pleasure of, giving way to, their temper,' i.e. 'in waywardness': see on l. 50.

135. ἀλαοσκοπὴν, see on 13. 10.

141. δερκομένῳ, 'as he beholds,' Dat. with κῆρ γηθεῖ, notwithstanding the Gen. Ἀχιλλῆος: see on 9. 636.

142. ὥς connects a wish with a state of things: here 'may he as surely perish' (as he exults over our defeat).

145. κονίσουσιν, 'will make dusty': cp. the common phrase κονίοντες πεδίοιο, 'raising (a track of) dust in the plain.' κονίω has a Transitive meaning here.

154. στάσα, 'taking her station.'

ἐξ Οὐλύμποιο, with εἰσεῖδε, is further defined by ἀπὸ ρίου, 'looked forth from Olympus, from a peak.'

158. εἰσεῖδε. The clause here becomes independent, instead of carrying on the construction with ἔγνω (l. 154).

στυγερὸς implies either hate or fear: in this place they need not be distinguished; Here 'sickened' on beholding Zeus.

162. ἐντύνασαν, Acc. because it goes with ἐλθεῖν, 'to array herself and go': see on 2. 113. For ἐ αὐτήν it would be more correct to write ἐ' αὐτήν: the form ἐέ (for ἐφέ) is here required by the metre.

165. χεύη, Subj., expresses Here's purpose where she is herself the agent, in contrast to ἰμείροιτο, an expected consequence of her action. The use, however, is irregular, the poet forgetting that the whole depends on a Past Tense (φαίνεται in l. 161); see § 34, 2, c.

167. ἐπήρσε, 'fitted,' 'made to close.'

168. κρυπτῇ, 'secret' or 'private,' explained by the clause τὴν δ' οὐ θεὸς ἄλλος ἀνῶγεν, = 'one that no other god could open.'

170. ἀμβροσίῃ, here imagined as a kind of cosmetic: cp. 19. 38, where it preserves the body of Patroclus.

171. λίπ', i.e. λίπα, an adverb with ἀλείψατο.

172. ἔδανῳ, a word of unknown meaning, which only occurs here. It may be = 'eatable,' from root ἐδ- (so Brugmann): if so, it should be written ἔδανός. The derivation from σφαδ (ἀνδάνω) is untenable.

τό ῥά οἱ τεθυαμένον ἦεν, 'sweet-scented oil that she had'; 13. 340.

173. τοῦ, Gen. with αὐτμή, 'from it when stirred.'

174. ἔμπης, 'even' (though stirred in the palace of Zeus).

176. πλοκάμους, 'plaits' (not 'locks' of hair), cp. 17. 52 πλοχμοί θ' οἱ χρυσῷ τε καὶ ἀργύρῳ ἐσφῆκαντο. This artificial mode of dressing the hair is seen in the oldest Greek statues and vase paintings. The free



style characteristic of the best period of Greek art is not found before the fifth century B. C. (Helbig, p. 164).

φαεινούς, 'shining,' viz. with oil.

177. ἐκ κράατος, *i. e.* hanging down from the head.

178. ἱανόν, see on 3. 385.

179. ἔξυσε, 'smoothed'; ἀσκήσασα, 'having wrought it': the two words = 'wrought to due smoothness,' cp. 4. 110 ἀσκήσας . . . ἤραρε.

180. ἐνετῆσι, 'clasps,' 'brooches.' κατὰ στήθος, 'on the breast,' *i. e.* at a point on it: κατὰ with Acc. as in κατ' ὤμον (used of a wound in the shoulder), κατ' ἀσπίδα, &c. See Helbig, p. 200 of the second ed.

182. ἔρματα, 'ear-rings.'

183. τρίγλυνα, of three drops or beads, see on 8. 164.

μορόνεντα, probably 'consisting of berries,' *i. e.* clustering, from μέρον, 'a mulberry.'

184. The κρηδέμνον appears to have been a kind of mantle, covering the back of the head and the shoulders, but leaving the face free (Helbig).

185. νηγατέω. The meaning of this word is unknown; see on 2. 43.

190. πίθοιο, Opt. equivalent to a gentle Imperative, see on 4. 93.

191. τό γε = 'therefore,' 'at the idea that,' § 37, 1.

196. τετελεσμένον, 'accomplished,' *i. e.* that can be accomplished.

199. δαμνᾶ, 2 Sing. Mid. cf δαμνάω. But we should perhaps read δάμνασαι, which is metrically better.

203. 'Ρείας, Gen. with δεξαμένη, as 1. 596.

205. ἄκριτα, lit. 'undistinguished,' as in 7. 337, hence 'involved,' 'with measureless issues.'

206. ἀλλήλων, governed by εὐνῆς καὶ φιλότητος.

208. κείνω, with ἀνέσαιμι (see on 13. 657).

213. ἰαύεις, cp. 9. 325 (with the note), 18. 258.

214. κεστόν ἱμάντα, a thong or band of pierced work; probably not a piece of dress, but simply a charm. It was placed in the bosom (cp. 1. 219) simply as the easiest way of carrying it safely (Helbig, p. 156). Cp. 3. 371, where the band of the helmet is πολύκεστος ἱμάς.

215. θελκτήρια πάντα, 'all manner of seduction': for πάντα cp. 1. 5.

217. πάρφασις is in apposition to φιλότης ἥμερος and δαριστύς: 'these things are the persuasion (means of persuasion) which beguiles' &c. For the concrete sense cp. γένεσις (1. 201), ἀνάπνευσις (11. 800), &c.

221. ἄπρηκτον, 'without accomplishment,' in the active sense. ὅ τι with ellipse of the antecedent; (in respect of) whatever &c.

225. ἀτῆασα, 'with a swift movement,' 'shooting down.'

226. Πιερίην, east of Mt. Olympus. Ἡμαθίην, the later Macedonia.

228. ἀκροτάτας κορυφάς, in apposition, explaining ἔρεα: a common construction in Homer, see 1. 284, also 2. 145, 8. 48.

230. Note that Lemnos and its king take no part in the war.

240. ποσίν, 'for the feet'; ὑπό being adverbial, 'under it.'
248. ὅτε μή, see on 13. 319.
249. ἄλλο is used adverbially with ἐπίνυσσεν (§ 37, 1), 'taught me in another matter,' i.e. once already gave me a lesson. Some MSS. have the reading of Zenodotus, τεῇ ἐπίνυσσεν ἐφετμή, 'taught me by reason of, on the occasion of, a behest of thine.' For ἄλλο cp. τόδε in l. 298.
252. ἔλεξα, 'laid to rest.'
253. νήδυμος, see on 2. 2.
256. χαλέπαινε ριπτάζων = 'showed his rage by hurling.'
258. αἶστον, as a predicate with ἔμβαλε πόντῳ, 'would have cast me so that I had perished.'
265. ἦ φῆς, 'dost thou indeed think?' ὤς—ὥς—, 'will as surely—as he was angered about (περι-) Heracles.'
271. ἀάατον, an obscure word, found in the Od. with a different scansion (ἀᾶτος). It is probably derived from ἀάω (which shows the same variation of quantity), and means 'not to be done foolishly against,' not to be treated with ἄτη, befooling.
- 272, 273. So in 9. 568 Althaea beats the earth in calling Hades and Persephone to witness. The gods of the nether world, however, are beneath sea and land alike, cp. 8. 478 οὐδ' εἴ κε τὰ νείατα πείραθ' ἴκηαι γαίης καὶ πόντοιο, ἴν' Ἰάπετός τε Κρόνος τε κ.τ.λ. Accordingly a victim sacrificed in taking an oath by them might be thrown into the sea, as in the case of Agamemnon's oath, 19. 267; see on 3. 310.
282. ἔσσαμένω is subordinate to πρήσσοντε.
284. Λεκτόν, in apposition, see on l. 228.
286. πάρος Διὸς ὅσσε ιδέσθαι, 'before he met the gaze of Zeus,' i.e. came into his presence: cp. 15. 147 ἐπὶν ἔλθῃτε Διὸς δ' εἰς ὦπα ἵδῃσθε. Commentators generally take ὅσσε as subject.
288. ἀήρ is the lower misty region, αἰθήρ the bright upper air.
290. ἐναλίγκιος, i.e. taking the shape.
- ἐν ὄρεσσι belongs in sense to the principal clause; see on 13. 340.
291. χαλκίδα, so called from its bronze colour. The divine name is the one which has a good meaning, see on 1. 403.
295. περ strengthens the whole phrase οἷον ὅτε πρῶτον—, 'even as when first.'
298. τόδε is adverbial, 'thus,' 'this time,' § 37, 1. Cp. Hdt. 5. 76 τέταρτον τοῦτο ἐπὶ τὴν Ἀττικὴν ἀπικόμενοι.
308. τραφερήν, 'dry land,' lit. 'solid' (τρέφω as in 5. 903).
314. τραπέομεν, 'let us take our pleasure': see the note on 3. 441.
316. περιπροχυθείς, 'shed all round,' cp. ἀμφεκάλυψε (l. 294).
- 317-327. These lines are probably an interpolation. Such a piece of genealogical learning is unlike Homer, and doubtless comes from some later versifier of the Hesiodic school.
317. Ἰξιονίης ἀλόχοιο, Dia.

321. Φοίνικος κούρης, Europa, daughter of Agenor.

332. τὰ δὲ προπέφονται ἅπαντα is subordinate in sense, 'on the top of Ida, where all is open to view.' τὰ, 'the place' (vaguely).

The clause εἰ νῦν κ.τ.λ. has no grammatical apodosis. The intended apodosis—'we should be seen'—is sufficiently implied in τὰ δὲ προπέφονται, and its place is taken by the new sentence πῶς κ' εἶοι κ.τ.λ., which draws out the notion further.

337. ἔπλετο, 'has come to be': so in l. 340, εὔαδεν, 'has pleased.'

342. τό γε, adverbial with δείδιθι, 'have not this fear.'

τινά is here *Acc. de quo* (§ 37, 7), 'fear not as to any one of gods or men, that he will see.' Cp. Od. 22. 39, 40—

οὔτε θεοὺς δείσαντες οἳ οὐρανὸν εὐρὺν ἔχουσιν,

οὔτε τιν' ἀνθρώπων νέμεσιν κατόπισθεν ἔσσεσθαι.

345. Join ὀξύτατον εἰσοράασθαι, 'most keen for beholding.'

φάος blends the notions of 'light' and 'eye-sight.'

347. τοῖσι, 'for them,' ὑπό being adverbial.

349. ἔεργε, 'kept them off' (the ground).

354 ff. This message serves as a transition from the scene on Mt. Ida to the field of battle.

357. πρόφρων, 'with your will,' *i. e.* as much as you desire.

360. ἐν φιλότῃτι, with εὐνηθῆναι.

363. μέγα, with ἐκέλευσε, 'aloud.'

369. ὀτρυνώμεθα, 'bestir ourselves.'

370—387. Exception has been taken, not without reason, to the scene described in these lines. Poseidon puts himself at the head of the Greeks, and urges them to make a general exchange of arms,—the best warriors taking the largest shields &c. and giving inferior weapons to the less brave men. Such a proceeding is exceedingly improbable in itself—any exchange of arms being exceptional—and especially if it is to be imagined as carried out in the crisis of a battle. The difficulty is considerably diminished if (with Causer and others, quoted in Hentze's *Introduction* to the book, p. 63) we strike out ll. 376, 377, 381, 382, thus getting rid of the idea of an exchange, and reducing the incident to a general putting on of the best arms within reach.

371. ἀσπίδες, Nom., cp. l. 75.

376, 377. It is evident that these two lines come in awkwardly, after the natural close of the speech.

377. ὁ δέ. The subject is the same, but the Art. marks the contrast between the acts, § 47, 1. There seems to be a play of sound in the two verbs δότω—δύτω.

381. ἄμειβον, 'changed,' *i. e.* directed the exchange.

382. χέρεια, = χερείονα, like πλέες for πλέονες (see on 2. 129).

386. τῷ . . . μιγῆναι, 'to meet it' (the sword).

οὐ θέμις, 'it may not be,' it is not to be thought of.

389. τάνυσσαν, see on 13. 358-360.

391. ὁ μὲν, *i. e.* Hector, the *last* mentioned, by Chiasmus (13. 762).

392. The sea rises and dashes on the shore in sympathy with Poseidon as the god of the sea.

395. πόντος in Homer always means the deep sea.

399. μάλιστα, 'more than all,' qualifies μέγα βρέμεται.

403. οἱ is *Dat. ethicus* (§ 38, 1): Ajax 'was turned (so as to be) in a straight line for him,' so that he (Hector) had him right in the line of his throw.

404. τῇ ῥα, with ἀκόντισε (l. 402), 'shot his spear at the place where —.'

τελαμῶνε, 'the two baldricks,' which both passed over the right shoulder. The shield in Homeric times hung from the neck; cp. 13. 407.

409. τόν governed by βεβλήκει in l. 412, where the sentence is taken up again: see on 13. 197.

410. τά ῥα πολλά, 'one of the many which,' as Od. 5. 422 (κῆτος) οἷά τε πολλά τρέφει κλυτὸς Ἀμφιτρίτῃ: Od. 6. 150 εἰ μὲν τις θεὸς ἐσσι τοὶ οὐρανὸν εὐρὺν ἔχουσιν.

411. ἐκυλίνδετο, 'were rolling about.'

τῶν ἐν αἰέρας repeats χερμαδίῳ, — 'with one of these in his hands.'

413. ἔσσευε, 'sent spinning.' περὶ δ' ἔδραμε, sc. ἔκτωρ.

419. ἔγχος, his second spear, cp. l. 402. ἰάφθη, see 13. 543.

428. αὐτοῦ, with πάροιθεν.

436. ἀμπνύνθη, 'came to himself': see on 5. 697.

449. τῷ, *Dat.* with ἦλθεν ἀμύντωρ.

452. ἔσχεν, 'held on,' 'kept its way.'

455. πηδῆσαι, 'has leaped.'

456. κόμισε, 'has received.'

457. αὐτῷ σκηπτόμενον, 'taking it for his staff': αὐτῷ is emphatic, the staff 'as it was,' ready to his hand; he would need no other on the way to Hades.

461. καρπαλίμως, with ἀκόντισε.

463. λικριφίς, 'sideways.'

465. συνεοχμῷ, 'the joining' (συν-έχω).

466. νεάτον, 'the last,' in this case the highest.

474. γενεῖν, 'in descent,' 'kinship,' *i. e.* he had a family likeness.

477. ὁ δ' ὕφελκε, = ὕφελκοντα, 'as he was dragging him away.'

ποδοῖν, *Gen.*, 'by the feet.'

479. ἰόμωροι, 'arrow-heroes,' mere archers: see on 4. 242.

482. εὖδαι, ironically of death.

484. ἄτιτος, 'unpaid.' The long ι is against all analogy, see 13. 414.

The common reading is καὶ κέ τις, but there is also MS. authority for καὶ τέ τις and καὶ τις. With this evidence we are entitled to restore



the τε (see § 49, 9), and the Homeric order καί τίς τε (cp. Lat. *quisque*).

485. ἀρής ἀλκτῆρα. The phrase recurs in 18. 100, 213. In all three places Aristarchus read Ἄρεω, Zenodotus ἀρής : the MSS. generally give ἄρεως here and in 18. 213, but ἀρής in 18. 100. ἀρής is supported by the recurring phrase ἀρὴν ἐτάροισιν ἀμύνειν (12. 334., 16. 512, &c.).

491. Ἑρμείας, as god of herds (νόμος, ἐπιμήλιος).

493. θέμεθλα, the 'root' or 'bed' of the eye.

498. αὐτῇ, 'as it was,' helmet and all : cp. 8. 24., 9. 194.

499. φῇ κώδειαν, 'like a poppy-head' : on φῇ see 2. 144.

500. πέφραδε, 'bade them mark it,' not quite the same as εἶδειξε.

503. οὐδὲ γὰρ ἦ marks a contrast to πατρὶ καὶ μητρὶ = 'for (as they will not, so) neither will —.'

504. ἀνδρὶ ἐλθόντι = 'by her husband's coming,' the Dat. being instrumental.

508-522. The appeal to the Muses in l. 508 and the list of Trojans slain by Greek chieftains are both indications that we have reached an important turning-point in the story.

516. Ἀτρεΐδης, viz. Menelaus.

522. ἀνδρῶν τρεσσάντων, 'when men have taken to flight,' Gen. Abs. For τρέσαι, 'to run away,' cp. Hdt. 7. 231 οὐκ εἶχε ὁ τρέσας Ἀριστόδημος καλεόμενος.

## BOOK XV.

In this book the reaction in favour of the Greeks is suddenly brought to an end ; the position of the armies is soon restored to that which they occupied when Poseidon interfered ; and finally the Trojans press on to the Greek ships, and all but set fire to one of them. Thus the decisive moment is reached which is to bring Patroclus again to the field.

The action is simple in its general outline. It begins with scenes on Ida and Olympus, which show us the gods submitting with much ill-humour to the will of Zeus. The rest of the book traces the gradual progress of the Trojan attack : except that the poet turns aside for a few lines in the middle of the book to describe Patroclus hastening back to Achilles with the object of urging him to come to the rescue of the Greeks. The digression serves to mark the last stages of the Greek defence, and to allay the impatience with which we are now awaiting the crisis of the poem. The argument is as follows :—

Zeus awakes, and seeing the position of affairs rebukes Here and sends her to Olympus, to bid Iris and Apollo come to him. Ares, hearing of the death of his son Ascalaphus, is about to go down to avenge him, but is restrained by Athene (ll. 1-148).

Iris is sent by Zeus to Poseidon, who makes his submission (ll. 149-219). Apollo is next charged to restore Hector to strength, and drive the Greeks back to the sea. Hector accordingly returns to the battle. The Greeks on the advice of Thoas fall back: Apollo leads on the Trojans, levelling the rampart. The Greeks prepare to defend the ships, while the Trojans attack with their chariots (ll. 220-319).

Patroclus leaves Eurypylos to return to Achilles (ll. 390-404).

The battle is in suspense, while Ajax and Hector are opposed. Ajax is aided by Teucer with his arrows, also by Menelaus and Antilochus. At length the will of Zeus prevails, and the Greeks are forced back from the outer line of ships (ll. 405-652).

The final conflict is engaged within the camp. Ajax leaps from one ship to another, encouraging the Greeks to defend the tents. Hector fastens upon the ship of Protesilaus, and calls for fire. Ajax is forced back from the deck to the stern, but continues to repel the Trojans who endeavour to set fire to the fleet (ll. 635-746).

The references in this book to the main subject of the Iliad are unusually full. In the opening dialogue Zeus declares to Here his resolution to fulfil the prayer of Thetis (ll. 74-77). The promise which Zeus gives to Apollo,—that when the Greeks have been driven to the Hellespont he will himself bethink him of ways by which they may recover from their distress (ll. 234, 235),—may be regarded as a vague foreshadowing of the action of Patroclus and Achilles. Then we have the passage about the return of Patroclus (ll. 390-404). Again, in the final attack, Zeus is represented as looking for the flame of a burning ship, as the sign that the prayer of Thetis has been fulfilled (ll. 596-600).

The connexion with the immediately preceding books is maintained by the absence of the three wounded kings, and the confinement of the gods to Olympus, except under the direct commands of Zeus. The reference to Ares in the thirteenth book is taken up again (l. 110), evidently for the purpose of bringing out this element in the situation. The chief actors are the same—first Hector and Ajax, then Antilochus, Menelaus, and Teucer: but Ajax, son of Oileus, does not appear.

Hentze observes (in his *Introduction* to the book, p. 94) that perhaps there is no part of the epic which in regard to arrangement of incidents and internal connexion (*Motivierung*) has raised so many difficulties as this. And certainly there is no part of his commentary which places before us a greater number of views and suggestions, proceeding from

scholars who seek either to smooth away discrepancies by striking out passages as interpolated, or to use these discrepancies as proof of different date or authorship. The following are some of the chief points which have been discussed :—

1. When Hector returns to the battle (Il. 262–280), Thoas advises the Greeks to retreat. The ‘multitude,’ he says, should return to the ships, while the best warriors withstand Hector. Yet the following lines indicate that the whole army keeps up the fight; cp. l. 312 Ἀργεῖοι δ’ ὑπέμειναν ἀολλέες, also the mention of arrows, which were not the weapons of the chiefs (l. 313), and the comparison to a herd attacked by wild beasts (l. 323). The contradiction perhaps would disappear if we knew how an army in Homeric times would effect its retreat behind fortifications. We may infer that it would fall to the chiefs to cover the movement; but some support from the λαός might still be needed.

2. When Hector and the Trojans a second time pass the Greek rampart, they do so with their chariots (l. 385), for which Apollo has smoothed the way. Then ensues a battle in which the Trojans attack in chariots, while the Greeks mount on their ships (οἱ μὲν ἀφ’ ἵππων, οἱ δ’ ἀπὸ νηῶν ὕψι μελαινάων ἐπιβάντες). And when Hector and Ajax meet they fight over a ship (μῆς περὶ νηός, l. 416). Yet in the same context we hear of squadrons (φάλαγγες, l. 408 and l. 448), masses of men (ἀολλέες, l. 494), and hand to hand fighting (l. 510), as though both armies were in the open field. So, a little later, the Greeks protect their ships with a ‘barrier of bronze’ (l. 566),—language which would not naturally be applied to men posted *on* the ships. Probably, however, the difficulty arises from a too narrow interpretation of the phrases ἀφ’ ἵππων and ἀπὸ νηῶν. The Homeric ‘horseman’ did not keep to his chariot, but mounted and dismounted as the occasion required; nevertheless he would be said to fight *from* a chariot. So doubtless in the defence of a line of ships drawn up on shore, which was evidently a recognised branch of tactics, we may presume that the defenders would be said to fight *from* the ships: but it does not follow that they were all on board. The analogy of the chariot rather suggests that in this kind of fighting the art lay in the use of the ship as a post of vantage or of retreat. As such it was superior in size and stability, as we see from the use of much larger spears (ναύμαχα)<sup>1</sup>: while the chariot had the advantage in the power of movement.

3. In the passage relating to Patroclus (Il. 390–404) it is said that he remained with Eurypylos as long as the Greeks and Trojans fought about the wall, but when he perceived the Trojans rushing at it, and the

<sup>1</sup> Helbig is of opinion that these spears were only used in the species of fighting now in question, not in naval battles properly so called. See on l. 389.

cry and flight of the Greeks, he hastened to Achilles. Here, apparently, fighting about the wall (τείχεος ἀμφεμάχοντο) is distinguished from attacking it (τείχος ἐπεσσυμένους). It may be that the text is in fault, and that we ought to read νηυσὶν ἐπεσσυμένους, as elsewhere (cp. l. 593). But the words as they stand are intelligible if we take them with the next clause (ἀτὰρ Δαναῶν γένητο λαχὴ τε φόβος τε), and regard it as expressing the main point:—‘when he perceived that the Trojan attack had ended in their victory and the flight of the Greeks.’

4. The same passage raises a doubt which affects the whole question of books XIII–XV. As the story is told, the Trojans are represented as having *twice* passed the Greek rampart, first at the end of book XII, again in book XV. At which of these points did Patroclus leave the tent of Eurypylus? Taken by itself the language now used would be understood of the first time that the rampart was stormed:—or, rather, it implies that such an event had only happened once. In the context, however, it can only refer to the immediately preceding description of the Trojan advance (cp. l. 384 ὥς Τρῶες . . . κατὰ τεῖχος ἔβαινον with l. 395 τεῖχος ἐπεσσυμένους ἐνόησε Τρῶας). The inference drawn by many scholars is that in the original poem there was only one storming of the rampart, consequently that the whole episode of the interference of Poseidon and Here is a later addition. The alternative hypothesis—surely a more probable one—is that the poet has not felt it necessary to remind his hearers that the rampart had been already stormed. As a step in the course of events that success had been cancelled by the intervention of Poseidon and Here. The language used favours this view. When it is said that Patroclus waited so long as the Trojans and Greeks

τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν,

the words seem intentionally wide, and intended to cover everything that happened before the attack reached the ships.

5. The last stage of the Greek defence is reached when they are driven from the outer line of ships, as is related in ll. 592–654. The first words of this passage have been objected to. They tell us that the Trojans ‘rushed upon the ships’—whereas the attack upon the ships had then been going on for some time. This however involves no contradiction. The tense is the imperfect (νηυσὶν ἐπεσσεύοντο), which does not imply a *new* event, and the words are to be read with the next clause—Διὸς δ’ ἐτέλειον φετμάς, κ.τ.λ. A later writer would say that ‘the attack which was going on began to prevail’: Homer makes this into two clauses,—‘the attack went on, the Trojans prevailed.’

It would seem, on the whole, that the difficulties now in question arise from our ignorance of the conditions of Homeric warfare, or from the tendency to lay undue stress on isolated expressions. For cases in which there is some reason to suppose interpolation see the notes on ll. 63 ff., l. 214, ll. 263–268, ll. 668–673.



3. παρ' ὄχεσφιν. The chariots had been left on the other side of the trench before the *τειχομαχία*, see 12. 76 ff.

10. ἀπινύσσω, 'lying senseless.'

13. δεινά qualifies the phrase ὑπόδρα ἰδών, = 'with a fearful scowl.'

14. κακότεχνος, with δόλος.

17. ἐπαύρηται, ἰμάσσω. Subj. of deliberation (§ 29, 3), though grammatically the clause is dependent.

18. The want of a caesura might be easily cured by reading ὅτε τε κρέμω, but possibly the unusual rhythm is intended to answer to the sense, by suggesting the idea of *swinging* in the air.

22. παρισταδόν, nearly = παραστάντες, 'at close quarters'; cp. l. 105 ἄσσον ἰόντες. The opposite word is ἀποσταδόν (l. 556).

λάβοιμι, Opt. § 34, 1, b.

23. ἵκηται, the Subj. after a past Tense generally implies that the event is still future (§ 34, 2, c). Either this is meant here—of course ironically,—or the Opt. ἵκοιτο should be read.

24. ἀνίει, 'let go its hold of,' 'left.'

33. ἦν is cognate Acc., § 37, 2.

37. τό, § 47, 2, b: see on 1. 340. ὅς τε, Masc. by attraction to the predicate ἔρκος.

41. μή is the negative used in swearing: it belongs only to the words δι' ἐμὴν ἰότητα. Cp. 10. 330., 19. 261 (note).

45. παραμυθησαίμην, without ἄν, because the Opt. expresses *concession*, 'I am ready to advise,' § 30, 4. But in 9. 417 καὶ δ' ἂν . . . παραμυθησαίμην = 'I should advise.'

58. παυσάμενον, Acc. because it goes with ἰκέσθαι, 'that he cease from war and go,' see on 14. 162.

63 ff. The next few lines give a picture that does not answer to the course of events. The Greeks never reach the ships of Achilles; the *παλίωξις* does not begin with the death of Hector (see 15. 601 ff.),—on the contrary, the death of Hector causes a long pause in the war; finally, the taking of Troy lies quite outside the action of the Iliad, and certainly cannot fix the point at which Zeus will cease his anger (1. 72 τὸ πρὶν δ' οὐτ' ἄρ' ἐγὼ πάυω χόλον). It is clear that ll. 64-71 are an interpolation. The *παλίωξις* is suggested by l. 601.

66. Ἰλίου, § 19, 3.

71. This may refer to the Wooden Horse, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ (Od. 8. 493).

\*Ἴλιος is elsewhere Fem.; we may read αἰπύν, as Faesi suggests, comparing 19. 97 Ἥρη θήλυς ἰούσα.

80. The use of εἴν in a simile is irregular, § 33, 1, b.

82. εἶην, Opt. of wish. μενοινήησι πολλά, 'forms many desires,' of going from place to place.

86. δεικανόωντο, 'welcomed,' 'pledged,' see on 4. 4.

87. Θέμιστι, with δέκτο, 'took for Themis,' i.e. in compliment to her.

90. βέβηκας, 'art afoot': the Pf. expresses simply the attitude of walking (§ 26), either coming or going. See on Il. I. 221.

97. πιφαύσκεται, 'puts forth,' allows to be seen as his deeds; cp. 12. 280 πιφασκόμενος τὰ ἄ κῆλα.

103. ἰάνθη, 'softened,' 'cheered.'

νεμεσσηθείσα, 'in self-rebuke,' checking the rebellious temper; see on l. 211.

105. ἄσπον ἰόντες, see on I. 567.

109. ἔχετε, Imper.

110. ἔλπομαι, see on l. 288.

111. See 13. 518 ff.

116. ἰόντ', i.e. ἰόντα, see on l. 58.

124. διὲκ προθύρου, i.e. following Ares, who had already left the hall of Zeus.

128. αὐτως, i.e. without being the better for them.

129. αἰδώς has a vague meaning, 'sense of fitness,' 'discretion' (in a moral sense): see on 13. 121.

130. οὐκ αἶτις, 'hast thou not heard'; for the tense see the note on ἀκουέμεν, 14. 125.

136. κυδοιμήσων, 'to drive in wild confusion.'

153. θυόεν νέφος, cp. 14. 350.

154. πάροιθε Διός, with στήτην.

155. For σφωίν Heyne rightly proposed σφωε: so Cobet, *Misc. Crit.* p. 258.

οὐδὲ ἐχολώσατο, i.e. was right well pleased, § 59.

162. The combination εἰ οὐκ (= εἰ μή) is regular in Homer, but only when the verb is in the Indicative: cp. Il. 4. 160., 9. 435., 20. 129.

164. μὴ ταλάσση, construed with φραζέσθω, 'let him take heed,' as with a verb of fearing.

167. ἴσον is adverbial, 'alike,' 'on equal terms,' see on I. 187.

171. αἰθρηγενέος, 'born of clear skies,' because the north wind comes with clear weather.

185. ἀγαθός περ ἑών is put in apologetically, like our 'with all respect.'

189. πάντα, with τριχθά, as in phrases with numerals, such as δέκα πάντα, 'ten in all' (19. 247).

191. παλλομένων, partitive Gen., 'of us when we drew lots': cp. Hdt. 3. 128 παλλομένων δὲ λαγχάνει ἐκ πάντων Βαγαῖος.

194. οὐ βέομαι, 'I will not live': βείομαι or βέομαι is 2 Aor. Subj. from the root *gín*, Gr. βι- (βί-ος). The true form is perhaps βίομαι (cp. πίομαι), which is preserved in the MSS. of the Homeric hymn to Apollo, l. 528. For the Subj. with οὐ see § 29, 6.

**Διὸς φρεσίν**, 'by the mind of Zeus,' *i.e.* at his will. Perhaps the literal meaning is 'by means of the *φρένες*—the vital organs—of Zeus': to 'live with the heart' of another being a phrase for absolute dependence (cp. our 'not able to call his soul his own').

196. **δειδισσέσθω**, 'threaten,' 'bully,' see on 2. 190.

197. The Datives **θυγατέρεσσιν** and **υἰάσι** are construed with **βέλτερον εἶη**, though in sense they belong rather to the Inf. **ἐνισσόμεν**: 'it were better (more fitted) for his daughters and sons, to scold them,' = 'better to scold his daughters and sons.' See on 7. 409. The reference is doubtless to Athene and Ares, who were also in the battle. The Opt. without *κεν* expresses *concession*: 'let him, if he likes, scold.'

202. **φέρω** is Subj., 'am I to bear?'

203. **μεταστρέψεις**, Intrans.

204. **Ἐρινύες**, see on 9. 456. **ἔπονται**, 'attend upon,' 'are at the service of.'

207. This line is referred to in Pind. Pyth. 4. 494 **ἄγγελον ἔσλὸν ἔφα** [sc. *Ὁμηρος*] **τιμὰν μεγίσταν πράγματι παντὶ φέρειν**.

209. **ἄν** is out of place here, as the meaning is general, not referring to a future case. The original doubtless was **ὁππότε** (*F*) **ἰσόμορον**.

**ὁμῇ πεπωμένον αἶσῃ** is an epexegetis of **ἰσόμορον**: lit. 'destined with like portion,' *i.e.* 'one to whom a like fortune is given.'

211. **νεμεσσηθείς**, 'with self-rebuke,' *i.e.* repenting of his purpose of resisting Zeus. For this sense of **νεμεσάομαι** cp. Od. 2. 64 **νεμεσσήθητε καὶ αὐτοί**, ἄλλους δ' αἰδίσθητε κ.τ.λ. So **νεμεσίζομαι** in Od. 1. 263., 2. 138.

212. **θυμῷ**, 'in my heart,' *i.e.* in earnest, not with words only.

214. This line is doubtless an interpolation, suggested by the **θεομαχία** of book XX—the only place where Hermes and Hephaestus are ranked as enemies of Troy.

215. **πεφιδήσεται**, Fut. with **αἶ κεν**.

224. **ἡμέτερον**, cp. 13. 257.

**ἐπύθοντο**, of hearing the actual noise: cp. 20. 61-66.

227. **ἔπλετο**, cp. 14. 95.

**νεμεσσηθείς**, see on l. 211.

228. **χείρας**, with **ὑπόειξε**, an unusual construction.

230. **τῇ**, 'therewith,' is the reading of the best MSS.: others have **τήν**. The construction with the principal verb is generally preferred to that of the participle.

240. **νέον**, 'newly,' *i.e.* lately. **ἔσαγείρετο**, 'was collecting again,' 'recovering.'

242. **νόος**, 'the purpose'; Zeus here acts without instruments, by his mere will.

245. **ἦσ'**, *i.e.* **ἦσαι**.

247. Join **τίς θεῶν**; 'who of the gods?'

**ἄντην**, 'face to face'; = 'who is speaking to me and asking?'

248. οὐκ αἶψαις ; 'art thou not aware?' see on l. 130.

252. αἶον, 'breathed out.'

258. ἱππεύσιν, the Dat. with ἐποτρύνω is unusual.

263-268. This simile has been already used in 6. 506-511 to describe the return of Paris to the field. It is less appropriate here as a description of the movements of a commander in rallying his forces (ἐποιοχόμενον σίχας ἀνδρῶν, l. 279). But perhaps the poet meant it to apply only to Hector's rush to the scene of action, from the ford of Xanthus where he had been carried (14. 433 ff.). If so we should write in l. 270 ὀτρυνέων ἱππῆας—a reading mentioned by the scholiasts.

273. ἡλίβατος, only used as an epithet of πέτρῃ. It probably meant 'without moisture' (λείβω, λιβάς, &c.), being related to ἀλίβας, 'a skeleton,' as ἄδμητος to ἀδάμας, ἀκάματος and ἄκμητος to ἀκάμας. Cp. our phrase 'dry as a bone.'

274. αἶσιμον, 'fated,' 'their lot.'

275. ὑπὸ ἰαχῆς, 'because of, roused by, their cry.'

276. εἰς ὁδόν, with ἐφάνη (which implies motion).

277. ἥος μὲν, 'so far,' explained by αὐτὰρ ἐπεὶ κ.τ.λ, to be = 'till they saw Hector': cp. 13. 143.

282. ἄκοντ., 'with the lance,' i. e. in wielding it.

284. περὶ μύθων, lit. 'over words,' for superiority in the play of words; as Od. 8. 225 ἐρίζεσκον περὶ τόξων. The reference is probably not to the serious debate of the Agora, in which the elders took the chief part: cp. Hdt. 6. 129 ὥς δὲ ἀπὸ δείπνου ἐγένοντο οἱ μνηστήρες ἔριν εἶχον ἀμφὶ τε μουσικῇ καὶ τῷ λεγομένῳ ἐς τὸ μέσον.

287. οἶον εἴ, see on 13. 633.

288. ἔλπετο, lit. 'was comforted,' 'was pleased to think.' This is the original sense of ἔλπομαι, cp. Lat. *voluptas*.

297. πρῶτον, with ἀντιάσαντες.

299. θυμῷ, with δείσεσθαι.

301. For this use of ἀμφί see on 3. 146-148.

305. ἡ πληθύς, Art. of contrast, cp. 2. 278.

309. ἀμφιδάσειαν, 'thick all round,' viz. with tassels, cp. αἰγίδα θυσσανόεσσαν (l. 229).

310. ἐς φόβον ἀνδρῶν, in a concrete sense = 'to the scene of flight'; cp. ἐς πόλεμον φορέειν (l. 533).

316. ἐπαυρεῖν, 'to reach,' 'take hold of,' cp. 11. 391.

320. κατ' ἐνώπα ἰδών, 'looking in the face,' 'placing himself face to face with.' ἐνώπα is an Acc. Sing., like the simple ὦπα in the phrases εἰς ὦπα ἰδέσθαι, &c..

321. τοῖσι δέ, apodosis, the δέ repeating the αὐτὰρ of l. 320.

326. ἀνάγκιδες, 'without making a defence,' 'helpless.'

328. κεδασθείσης ὑσμίνης, 'the close order of battle being now broken,' cp. l. 303 ὑσμίνην ἤρτυνον.



330. τὸν μὲν, viz. Arcesilaus, the *last* mentioned (13. 762).  
 Lines 333-336 are repeated from 13. 694-697.
344. καὶ σκολόπεσσιν is subordinate in sense to τάφρῳ, 'the trench with its palisade'; hence ὀρυκτῇ is construed with τάφρῳ only.
350. λελάχωσι, Subj. with οὐ as an emphatic negative, § 29, 6.
354. ἔχον, 'guided.'
357. ἐς μέσσον, *i.e.* of the trench, so as to fill it up.  
 γεφύρωσεν, 'embanked'; γέφυρα in Homer means a mound or dam, not a bridge.
360. πρὸ δ' Ἀπόλλων, sc. ἔβαινε, understood from προχέοντο.
362. ψάμαθον, sc. ἐρείπη, or a similar verb understood out of ἔρειπε.
363. ἀθύρματα, 'a plaything,' *i.e.* of the sand.
364. ἀθύρων, 'playing': we should make this the principal verb, 'amuses himself with levelling it again.'
365. ἦϊε, an epithet of unknown meaning.
369. εὐχετόωντο. We expect a Participle, answering to κεκλόμενοι, see § 58, 1, also the notes on 3. 79., 8. 347.
371. χεῖρ', *i.e.* χεῖρε.
372. ἐν Ἀργεῖ περ, 'in Argos,' not merely here: the point being that they did not start without the promise of return from Zeus.
382. καταβήσεται, 1 Aor. Subj.: so in l. 384 κατὰ τείχος ἔβαινον, 'passed over the wall.'
389. ναύμαχα, Nom. from the attraction of the clause τὰ . . . ἔκειτο. Naval battles are unknown in Homeric times; 'ship-fighting' weapons, however, were needed for such a defence as the Greeks were now making.
- κολλήεντα, 'made with clinchers,' *i.e.* of pieces clinched together: cp. l. 678.
391. τείχεος, Gen. because ἐμφεμάχοντο here means 'fought about,' *i.e.* disputed the possession of.
393. λόγοις, 'with talk': the word λόγος occurs only here and in Od. 1. 56.
394. ἐκέσματα, with ὀδυνάων, 'as means of healing the dark pains.'
409. μιγήμεναι, 'to get among.'
410. στάθμη, 'a rule.'
412. σοφίης, 'art': the word only occurs here, and the Adj. σοφός is post-Homeric.
415. ἅντ', *i.e.* ἅντα. This line should follow the preceding one closely.
418. The force of γε is to show that ἐπέλασσε is to be taken strictly, 'brought up to the ship, but no further.'
426. στείνειῖ, 'press,' 'hard struggle.'
428. ἀγῶνι, 'gathering,' or 'place of gathering'; this is the original sense of ἀγών, cp. 24. 141 ἐν νηῶν ἀγύρει.

438. ἔνδον ἔόντα, see on 13. 363.
441. ὠκύμοροι, 'swift in bringing fate': generally it means 'suffering a swift fate,' 'short-lived.'
443. παλίντονον, see on 8. 266.
447. πεπόνητο, 'was busied.'
450. ἱεμένων, partitive Gen., with οὗ τις.
456. εἰσορόωντα, 'keeping him in view,' watching the battle.
460. ἀριστεύοντα, 'as he was proving himself the ἀριστεύς,' the hero of the day.
465. ἐπὶ τῷ ἑρύοντι, 'as he (Teucer) was drawing it on him (Hector).'
467. ἐπικείρει, 'cuts short,' brings to naught.
468. ὃ τε, 'in that,' 'in respect that,' § 48, 2: the snapping of the string is a proof that a god is working against him.
473. μεγήρας, 'taking up a grudge': cp. 13. 563.
476. μὴ ἔλοιεν, deprecatingly, 'let us at least hope that they will not take': see on 8. 512.
484. βλαφθέντα, 'broken down,' 'failing': cp. 16. 331.
489. Διόθεν, 'by power from Zeus'; this is the only Adverb in -θεν formed from the name of a person.
490. Διὸς ἀλκή, 'the valour that is from Zeus.' ἀνδράσι, 'among men'; *i.e.* it is easily seen in man when Zeus gives or takes away valour.
491. κῦδος ὑπέρτερον, 'the glory of overcoming' (cp. 12. 437).
492. οὐκ ἐθέλησιν, 'refuses,' a single notion, hence οὐκ is admissible.
496. This passage was often imitated, *e.g.* by Callinus, 1. 6:—  
 τιμῆν τε γάρ ἐστι καὶ ἀγλαὸν ἀνδρὶ μάχεσθαι  
 γῆς πέρι καὶ παῖδαν κουριδῆς τ' ἀλόχον  
 where τιμῆν τε καὶ ἀγλαόν is an amplification of the Homeric οὗ οἱ ἀεικές. Cp. also Tyrt. x. 1 ff., Simonid. fr. 105.
502. ἄρκιον, 'sure': see on 2. 393, and cp. 13. 773 νῦν τοι σῶς αἰπὺς ὄλεθρος.
505. ἐμβαδόν, 'on foot.'
508. γε emphasises ἐς χορόν, contrasting it with μάχεσθαι.
510. ἢ αὐτοσχεδῆη μῖξαι is in Apposition to τοῦδε, so that the Comparative has both constructions: cp. Od. 6. 182 οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον ἢ ὄθ', κ.τ.λ.
511. ἢ—ἢέ, 'either—or.'
513. ὦδ' αὐτῶς, 'thus without change,' thus hopelessly.
517. πρυλέων, 'champions,' see on 11. 49.
520. ὑπαιθα, 'from before him' (lit. under).
528. ὄς, sc. Dolops.
530. γυάλοισιν ἀρηρότα, 'well-fitted with its plates,' *i.e.* consisting of (two) plates well fitted together.
536. κύμβαχον, 'the head' or 'top.'

537. αὐτοῦ, 'from him' (Dolops). Some refer it to κύμβαχον.  
 543. ἐλιάσθη, 'gave way,' 'sank' (headlong).  
 544. εἰσάσθην, from εἶμι, 'made a move forward,' cp. l. 415.  
 545. κασιγνήτοισι, 'kinsmen'; Melanippus was cousin to Hector.  
 547. ὄφρα μὲν, 'for a time,' *i.e.* 'till the time came,' referring to αὐτὰρ ἐπεὶ κ.τ.λ., cp. 13. 143.

555. περὶ ἔπουνσι, 'deal with,' 'handle.'

556. ἀποσταδὸν μάρνασθαι, 'to fight holding aloof, without coming to close quarters,'—here perhaps a euphemism for declining battle, like our 'fight shy' (§ 60): but cp. 17. 375.

557, 558. πρὶν γ' ἢ—ἢ—. The speech continues in the ironical vein: 'we cannot decline battle before we either slay or are slain,' meaning 'we cannot decline at all, but must either' &c. There is a somewhat harsh change in the clauses ἢ—ἢ—, since Ἀργείους must be understood as Object to κατακτάμεν and again as Subject to ἐλέειν. However the main antithesis, 'slay or be slain,' is clearly given by the verbs κατακτάμεν—κτάσθαι.

561-564. These lines are repeated from 5. 529-532.

566. ἐν θυμῷ ἐβάλοντο, 'took to heart,' 'gave heed to.'

569. οὐ τις νεώτερος, = οὐ τις τῶν νεωτέρων: σείω is governed by θάσσων in the next line; 'none of the younger warriors is swifter or so mighty.'

571. εἰ . . . βάλοισθα, a form of wish, here equivalent to an exhortation, cp. 10. 111, 222. The ending -σθα is very rare in the Opt., see § 2.

575. ἀνδρὸς ἀκοντίσσαντος, with ὑπό, 'from before the spear-throw.'

580. βλημένῳ, Aor. 'which has just been struck.'

581. ἐτύχησε βαλὼν, = τυχήσας ἔβαλε (12. 189), 'has hit his mark (ἐτύχησε) and so wounded.'

587. ἀμφὶ βόεσσι, 'over the oxen,' in an attack on them; cp. l. 633 βοὸς ἀμφὶ φονῇσι.

598. ἐξάισιον, 'not according to αἶσα,' 'undue,' 'monstrous.' Or perhaps simply 'out of the ordinary course,' turning aside the natural order of events. With the former interpretation the word is one of the few traces of the poet's sympathy for the Greeks.

599. πᾶσαν is emphatic, 'accomplish to the full.'

602. ὀρέξειν. The MSS. vary between this form and the Aor. ὀρέξαι: the context seems to require a Future Infinitive.

605-637. In this description of Hector's attack we may distinguish three successive stages, each illustrated by a striking comparison. First his furious onset is met by unbroken ranks, compared to a rock beaten upon by wind and waves (ll. 605-622). Then he fills them with terror, as a great wave falling upon a ship makes the sailors tremble (ll. 623-629). At length he breaks in, as a lion dashes into a herd of oxen, and slays one, while the rest are put to flight (ll. 630-638).

609. *μαρναμένοιοι*, 'as he fought,' Gen. with *κροτάφοισι*.

614. *ὑπὸ Πηλεΐδαο βίηφι*, 'at the hands of the son of Peleus' (*Πηλεΐδαο βίη* = *Πηλείδης*).

618. *ἴσχον*, 'held their ground.'

620. *κέλευθα*, 'coming'; the Plur. has the force of an abstract.

625. *ὑπὸ νεφέων*, 'rising up under the clouds,' as 16. 374 *ὑψι δ' ἄελλα σκίδναθ' ὑπὸ νεφέων*. The picture suggested is that of the wave seen against the clouds as it is about to fall.

626. Most MSS. have *ἀήτης*, but *ἀήτη* was the reading preferred by the ancient critics, and is found in Ven. A. *δεινός* with a Fem. substantive is defended by the similar use of *κλυτός* (Il. 2. 742., Od. 5. 422); but the word is suspicious on another ground, viz. that it usually lengthens a preceding vowel, as if *δφεινός* (*Hom. Gr.* § 394).

628. *τυτθόν*, 'by a little,' 'hardly.'

630. *ὃ γε*, Hector: the form of the sentence is changed after the simile (l. 637 *ἐφόβηθεν ὕφ' Ἑκτορι*), so that *ὃ γε* has no verb. This anacoluthon is softened by the Nom. *λέων* at the beginning of the simile: see § 58, 4.

631. *εἰαμένῃ*, 'flat-lying land,' cp. 4. 483.

634. *πρώτῃσι καὶ ὕστατίησι*, i.e. now with the foremost, now with the hindmost.

635. *ὁμοστιχάει*, 'ranges himself with.'

640. *ἀγγελίης*, according to some ancient grammarians a Nom. = *ἄγγελος*, but see on 3. 206.

641. *τοῦ . . . ἐκ πατρός*, 'from him as his father.'

642. *ἀρετάς*, cognate Acc. with *ἀμείνων*.

645. *πάλτο*, 'he was thrown against,' 'let himself be dashed against.'

646. *ποδηνεκέα*, in the relational clause, see on 13. 340.

647. *βλαφθείς*, 'caught,' see on 6. 39., 16. 331.

653. *εἰσωποί*, 'facing'; they (the Greeks) were now behind the first line of ships, and therefore had them in sight as they looked towards the Trojans. That this is the meaning seems to be shown by the next words, *περὶ δ' ἔσχεθον ἄκραι νῆες*, 'the furthest ships encircled them.'

656. *αὐτοῦ*, 'where they were.'

662. *ἐπὶ μνήσασθε*, Tmesis.

666. *μηδὲ τρωπᾶσθε*, return to a finite Verb: cp. 1. 369.

668-673. These lines were condemned by Aristarchus, on the ground that no darkness has been mentioned. The distinction that is made in 11. 672, 673 is also unsuited to the context, since all except Ajax had fallen back (*ἀφίστασαν*, l. 675).

670. *ἱμὲν—καί*, for *ἡμὲν—ἡδέ*. *πρός*, 'in the direction of.'

677. *ναύμαχον*, see on l. 389.

678. *βλήτρουσι*, 'clamps,' or 'clinchers,' for fastening the several pieces together: cp. *κολλήεντα*, l. 389.



679. *κελητίξειν*, 'to ride,' cp. *Od.* 5. 371, where Ulysses bestrides a plank *κέληθ' ὡς ἵππον ἐλαύνων*. It is evident from these passages that riding was known as a show performance, but it does not seem to have been in ordinary use: see on 10. 513.

680. *συναίρεται*, Aor. Subj., 'has harnessed together': for this sense of the word see on 10. 499.

681. *σεύας*, 'urging on their way.'

*δίηται*, 'drives at speed': so *διώκω*.

684. *ἄλλοτ' ἐπ' ἄλλον ἀμείβεται*, 'passes in turn to (*ἐπαμείβεται*) now one, now another,' cp. 6. 339 *νίκη δ' ἐπαμείβεται ἀνδρας*.

*οἱ δὲ πέτονται*, 'while they still fly on.'

685. *ἐπί*, as in *ἐπώχετο* (1. 676).

690. *αἶθων*, 'dark red.'

695. *χειρί*. This immediate personal agency is not elsewhere ascribed to Zeus: cp. 1. 242, where it is his *mind* which influences events.

705. *Πρωτεσίλαον*. As he was the first to be slain in the war (2. 701 ff.), so his ship is the first to be set on fire.

709. *ἀμφίς*, 'apart.' The MSS. have *οὐδέ τ' ὤκόντων*, but *τε* has no force here, § 49, 9: read *οὐδ' ἔτ*.

713. *μελάνδετα*, 'bound with black,' with black (*i.e.* iron) bands to secure the hilt.

714. *ἀπ' ὤμων*, viz. when the warrior was not using his sword at the moment.

716. *οὐχί* is a form which only occurs here and in 16. 762. Zenodotus read *οὐκ ἐμεθίει*. Aristarchus rejected the form *ἐμεθίει*, but we do not know what he read: perhaps *οὐ τι*.

719. *ἡμαρ*, in a wide or metaphorical sense, 'day of requital'; see on 13. 98. For *ἄξιον* cp. 13. 446.

720. *νῆας ἐλείν* explain *ἄξιον ἡμαρ*, the requital of taking the ships.

721. *θέσαν*, cp. 1. 2 *ἀλγέ' ἔθηκε*. *κακότητι*, cp. 13. 108.

729. *θρήνυν*, probably (as Mr. Leaf suggests) the bridge or gangway over the hold, connecting the after and fore decks.

730. *δεδοκημένος*, 'on guard,' 'at bay.'

735. *ἄοσητῆρας*, 'helpers,' 'comrades.' The root is *sek*, Gr. *ἐπ-ομαι*, Lat. *sequor*, *socius*.

736. *τείχος ἄρειον*, as 4. 407, 'a wall built for war.'

738. *ἐτεραλκεία*, = *ἐτέραν ἀλκὴν διδόντα*, 'giving fresh help,' able to furnish a reserve force: see the note on 7. 26. *δῆμος* does not properly mean the actual body of men (*λαός*), but the district which they belong to.

740. *κεκλιμένοι*, 'hard upon,' cp. 5. 709 *λίμνη κεκλιμένος Κηφισίδι*.

741. *ἐν χερσί*, 'in the strong hand': cp. 16. 630.

*οὐ μειλιχίῃ*, 'not in lukewarmness.'

742. *ἔφεπε*, 'went to work,' plied his spear.

744. *χαίρειν*, Acc. describing the sum or result (§ 37, 3), 'the pleasure of Hector who had commanded it,' *i.e.* yielding compliance to Hector's command.

## BOOK XVI.

WITH the sixteenth book the story of the Iliad returns once more into its main channel. The sense of expectancy roused by the vicissitudes and delays of the preceding books is fully satisfied; and from this point to the end of the poem the march of events is not sensibly interrupted. The argument of the book is simple; it is as follows:—

Achilles allows Patroclus to go with the Myrmidons to the aid of the Greek army, warning him not to pursue the Trojans too far. Meanwhile Ajax is at length forced to retreat, and a Greek ship is set on fire (ll. 1-129).

Patroclus, wearing the armour of Achilles, falls upon the Trojans, and forces them back from the burning ship. After some resistance he drives them across the trench, slaying many (ll. 130-418).

The Lycian chief Sarpedon comes to the rescue. Zeus wishes to save his life, but yields to Here, and suffers fate to take its course. Sarpedon is slain by Patroclus. His companion Glaucus is healed by Apollo of the wound which he received in the *τειχομαχία*, and defends the body. The battle which follows ends with the flight of the Trojans. Zeus commands Apollo to send Sleep and Death to carry the body of Sarpedon home to Lycia (ll. 419-683).

Patroclus forgets the warning of Achilles and pursues the Trojans to the city wall. Hector is encouraged by Apollo to attack him. Patroclus slays Hector's chariot-driver, Cebriones: a long battle follows over his body. At length Patroclus is disarmed by Apollo, and slain by Euphorbus and Hector (ll. 684-857).

The sixteenth book is in some respects the most important in the Iliad. The episode which it relates—the *Patrocleia* or story of the victorious career and death of Patroclus—is of the highest tragic interest, and is also the poetical device by which the *dénouement* or 'untying of knots' in the story of the Iliad is brought about. The 'knots' or dramatic problems which meet us in the earlier part of the poem are mainly two, *viz.* (1) what is to be the result of the defeat which Zeus is bringing upon the Greeks? and (2) how is the wrath of Achilles to be appeased? In the natural course of things the victory of

the Trojans would mean the destruction of the Greek army, except Achilles and his men. The poet's task is to find a different issue from the position which he has created,—one that shall be at once interesting in itself, consistent with the memories or legends of the war, in harmony with the character of his hero, and springing naturally out of the previous circumstances. The story of the sixteenth book fulfils these requirements. The intervention of Patroclus at the supreme moment saves the Greeks: the death of Patroclus brings the wrath of Achilles to an end, quenched in the stronger passion of grief for his friend. Thus the book constitutes the pivot upon which the plot of the Iliad hinges. It opens an escape from the difficulties which up to that point have been closing round the Greeks; and it prepares the way for the events of the remaining books,—the victory of the Greeks, the reconciliation with Achilles, and the final appeasing of his spirit.

Along with the cardinal importance of the Patrocleia in relation to the structure of the Iliad, we have to notice its value in other ways for the development of the story. The agents and forces which it brings into play do not merely give a new turn to events, and lead to new combinations; they bring about a change in the whole position and circumstances of the hero. Achilles, who has been losing our sympathies by his arrogance and indifference to the distress of his countrymen, suddenly becomes an object of the profoundest compassion. Such a change, amounting to a *περιπέτεια* or complete reversal of fortune, has always been recognised as the most powerful source of dramatic effect. Moreover, the *ἀπιστία* of Patroclus forms an excellent prelude to the later battles. Coming after the defeat and humiliation of the other Greek chiefs, and before the final manifestation of the prowess of Achilles, it has the effect of an additional grade in a scale, a middle platform, by which the chief hero is set aloft, out of reach of all comparison with other warriors.

It remains to consider the means by which the leading incidents of the sixteenth book, the sending forth of Patroclus, and his death, are brought into connexion with the preceding narrative. Why is it, in the first place, that Achilles allows Patroclus to come to the aid of the Greeks, but will not aid them himself? And again, what is the necessity or ground for the determination of Zeus that Patroclus shall be slain? In regard to the former question it must be admitted that it is difficult to account for the action of Achilles on an intelligible principle, and still more difficult to trace any such principle in the text of Homer. What we do find in Homer is the art by which this want of motive is disguised. The sending of Patroclus in place of Achilles is first heard of in the eleventh book, where Nestor suggests a reason for it. 'If,' he says, 'Achilles is held back by fear of some warning given from Zeus, let him send thee forth' (II. 794 ff.). This is duly

repeated by Patroclus (16. 36 ff.), and Achilles at once answers that that is not the reason of his holding aloof from the war. But he gives no reason which does not equally tell against sending Patroclus. His answer is virtually the confession of the poet that there is no reason. Yet the two speeches (16. 20-100), though they do not logically account for the action of Achilles, nevertheless furnish it with a tolerable poetical motive. That is to say, the entreaty of Patroclus, and the reason which he gives, are sufficient to prepare us for what follows and to remove the sense of harshness which entire absence of motive would involve.

On the question of the death of Patroclus it is worth observing, that the poet takes pains to lead up to it, and even to suggest a cause which will bring it about. When Achilles first sends Patroclus to enquire as to the wounded Machaon, we are told that 'it was the beginning of evil for him' (11. 604). And when Patroclus addresses his entreaty to Achilles, 'he was destined to entreat death and fate for himself' (16. 44, 45). Then we have the more definite warning of Achilles, which we know will be disregarded, against pursuing the Trojans to the city (16. 91 ff.), with the reason given, that 'a god may step in—Apollo loves them right well.' These intimations serve not only to lay stress on the death of Patroclus as a crisis in the story, but also to soften the causeless nature of the event.

Among the subordinate actors of this book we have especially to notice the Lycian leaders, Sarpedon and Glaucus. These were prominent in book XII, but are not heard of in the intervening books XIII-XV. The fortunes of Sarpedon form in several ways the counterpart to those of Patroclus. The sense of being determined by an irresistible fate is the leading *motif* in both. Ajax, who is so prominent in the last books, is now in the background; but this is because he is especially a hero of defence.

4. αἰγίλιπος, an unexplained word.

7. δεδάκρυσαι, 'art in tears,' § 26.

22. τοῖον, referring to μή νεμέσα, 'such that you should not condemn me.' βεβίηκεν, 'holds in its power,' 'constrains.'

23-27 repeat Nestor's words, 11. 658-662; and similarly 11. 36-45 are a repetition of 11. 794-803. The events of books xii-xv are ignored.

30. φυλάσσεις, 'cherish,' used like τρέφω in Attic poets (e.g. Soph. Aj. 1124 ἡ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει).

31. αἰναρέτη, Voc., 'accursed in thy heroism.'

περ emphasises ὀψίγονος in contrast to Ἀχαιοῖσιν: Patroclus ironically asking if Achilles, in now leaving the Greeks to perish, is doing a service to some later generation.



33 οὐκ ἄρα ἦν, = 'is not, as we thought he was'; cp. 8. 163.

35. ὅτι, 'because,' gives the ground of the assertion just made; (I know that) 'the sea is your true mother, since you are so hard of heart.' Cp. the note on 4. 32, also *Hom. Gr.* § 269 (2).

36. θεοπροπίην ἀλείνεις, 'shrink from a divine warning,' cp. 11. 794.

40. ὥμοιῖν, with θωρηχθῆναι, as l. 64 ὥμοιῖν τεύχεα δῶθε.

43. 'A little is a breathing-space,' i.e. a little space is enough to enable men to recover breath. ὀλίγη is Fem. by attraction to ἀνάπνευστις: see on 11. 801.

50, 51. Achilles does not necessarily mean that Thetis has told him nothing (cp. 9. 410-416): he only denies that anything she may have told him is the reason of his refusing to fight. So in the New Testament: 'Neither hath this man sinned nor his parents,' = 'it is not that this man hath sinned' (Prof. Packard, in the *Trans. of the Amer. Phil. Assoc.* 1876).

53. τὸν ὁμοῖον, 'his peer,' the Art. is used as with words of comparison, § 47, 2, d.

ἀμέρσαι, 'to do a mischief to,' 'spoil.' The literal sense of ἀμέρδω seems to be 'to dull,' 'to bedim,' hence 'to impair,' deprive of possessions or rights.

54. ὃ τε, Art. as a Relative, referring to ἀνὴρ.

προβεβήκη, 'stands forth,' is pre-eminent.

55. τό refers to the following sentence, the meaning being αἰνὸν ἄχος ἐστὶν ὅτι κούρην κ.τ.λ.

57. πόλιν, Lyrnessus, according to 2. 690 ff.

59. μετανάστην, 'a sojourner' (= the Attic μέτοικος): ἀτίμητον, because such a one could have no rights or assured position. The Acc. is governed by ἐκ (χειρῶν) ἔλετο: ἐξείλετο takes a double Acc. (15. 460., 17. 678).

60. προτετύχθαι ἑάσομεν, 'we will let them go their way,' i.e. put them away from us. The common explanation is 'let them have happened before,' i.e. 'treat them as past and done with'; but this is not the exact force of the expression. The Inf. προτετύχθαι is not = ὥσπερ προτετυγμένα, but = ὥστε προτετυγμένα εἶναι. And it is more natural to take πρό = 'forth,' 'away'; cp. προ-ίαψε (1. 3), προβέβηκε (of stars far on their course, 10. 252), πρὸ ὁδοῦ ἐγένοντο, 'had got forward on the way' (4. 382), &c.

οὐδ' ἄρα πως ἦν, = 'it may not be,' see on l. 33.

61. ἦ τοι, = Attic καίτοι, 'though I did think.' ἔφην need not refer to any actual speech; cp. however 9. 650-655.

62. ἀλλ' ὁπότ' ἂν δῆ, 'but only when': this form is more emphatic than the Inf. after πρίν.

66. ἀμφιβέβηκε, 'has settled round'; elsewhere ἀμφιβαίνω with a Dat. means 'to bestride' (a fallen warrior).

68. *κεκλίεται*, see on 15. 740.

69. *ἐπὶ πᾶσα βέβηκε*, 'has all come upon them'; the 'whole city' put for 'all the citizens,' as *δῆμος* (15. 738).

71. *ἐναύλους*, 'channels,' 'water-courses.'

72. This is one of the passages which Grote regarded as inconsistent with the Embassy of book ix. But Achilles does not refer to a reconciliation, such as Agamemnon then offered; he rather means that if Agamemnon 'were of gentle mind' to him, *i.e.* behaved as a good friend generally, such mischief would not arise. For this meaning of *ῥῆμα εἰδείη* cp. *Od.* 15. 557 *ἀνάκτεσιν ῥῆμα εἰδώς* (of Eumaeus), also *Il.* 4. 361 *ῥῆμα δῆνεα οἶδε* τὰ γὰρ φρονέεις ἄ τ' ἐγὼ περ.

74. Here, as in the earlier books (v-viii), Diomedes is recognised as the chief warrior after Achilles.

75. *μαίνεται*, 'rages unchecked,' said of a victorious career, cp. 8. 111.

76. *οὐδέ πω ἔκλυον*, 'I have not yet heard,' *i.e.* he has not yet come to the rescue.

78. *περιάγνυται*, 'echoes round.'

80. *ὡς*, 'even so,' *i.e.* although it is Agamemnon's own fault that the Trojans are so triumphant. This is the leading thought of the speech, as we see from *Il.* 61-64 *ἢ τοι ἔφην γε . . . τῖνῃ δ' κ.τ.λ.* = 'I did resolve not to help the Greeks, but —.' Thus *ἀλλὰ καὶ ὡς*—in substance repeats *l.* 60 *ἀλλὰ τὰ μὲν προτετύχθαι κ.τ.λ.*—'Agamemnon has done a grievous wrong, but I will send him help.'

81. *ἔμπεσε*, 'throw yourself.' *πυρός*, Gen. of *material*, § 39, 4.

83. *μύθου τέλος*, the final, decisive word.

*θεῖω*, Subj. of purpose, § 29, 1.

84-86. As Grote pointed out, Achilles has already (in book ix) rejected the very things which he is now anxious to secure. But this is only part of the change of temper which he proclaims. And now the danger is (as Phoenix warned him, 9. 601-605) that the Greeks will be victorious without him, and thus he will sacrifice his revenge and the gifts of Agamemnon as well. Patroclus therefore is only to relieve the immediate danger, and to leave him to do the rest on his own terms (*ἐπὶ δώροις*, 9. 602). Afterwards, indeed (19. 147 ff.), Achilles treats the gifts with as much disdain as ever: but the change is equally true to nature. Grief for Patroclus then fills his mind with the same absorbing force which the wrath had exercised. The present passage may be defended as showing him in a calmer mood, when the glory and rewards of victory have their natural place in his thoughts. Possibly, however, the lines 84-86 are interpolated. They come in awkwardly between the introductory *πέθεο κ.τ.λ.* and the injunction itself. They may have been suggested by the words *ἀτιμότερον δέ με θήσει* in *l.* 90, which some rhapsodist wished to make more explicit.

97. *αἶ γὰρ κ.τ.λ.* The wish has the tone of a curse (like Nestor's

ἐν πυρὶ δὴ βουλαί τε γενοίατο κ.τ.λ., 2. 340), = 'I do not care if Trojans and Greeks both went to perdition, and you and I were left to take the city of Troy.'

99. νῶϊν can only be a Nom., as σφῶϊν in Od. 23. 52.

ἐκδύμεν is 2 Aor. Opt.: cp. δύνη (for δύνη) in Od. 18. 348., 20. 286.

104. φαεινῇ. The adj., at the end of the line, belonging to a substantive in the next line, is against Homeric usage.

106. φάλαρα, 'cheek-pieces,' or, according to Helbig (p. 212), 'bosses' or 'knobs' on the side of the helmet.

108. ἀμφ' αὐτῷ πελεμίζαι, 'to shake it (the shield) from its place round him (from covering his body).' πελεμίζω means 'to cause to reel.' In the Mid. it is applied to the movement of a man who loses his footing and staggers backward.

111. 'Evil was buttressed up by evil': the different evils formed a mutually supporting mass, which resisted all remedy.

114 ff. At the end of the fifteenth book Ajax has retreated to the stern of a ship (15. 729): but this detail is now ignored.

115. Join αἵχμης ὀπισθεν, 'behind the spear-head.'

παρὰ καυλόν, lit. 'past the shaft,' i.e. just where it ends, just at the point.

122. ἐκ βελέων, 'out of range.'

124. ἄμφεπεν, 'was busy with,' 'took hold of.'

127. ἰωήν, the 'rush' or 'blast.'

128. μὴ ἔλωσι, 'they must not take!' expressing fear that they will, § 29, 5. The clause is grammatically independent.

φυκτά, 'means of fleeing,' 'flight': see on 13. 726.

129. ἀγείρω, Aor. Subj., expressing conditional purpose, § 31, 1.

131-139, nearly the same as 3. 330-338.

140-144. These lines were rejected by Zenodotus. Apparently they are intended to account for the circumstance that the spear of Achilles is not lost with the rest of his armour: cp. 19. 387 ff., where the four lines describing the spear (ll. 141-144) recur.

142, 143. The play of sound in the words πῆλαι and Πηλιάδα is evidently intentional.

145. ζευγνύμεν, Inf. with irregular ὕ, cp. τιθήμεναι, 23. 83, 247.

150. ἄρπυια, a personification of the storm-wind, imagined as a semi-divine being in the form of a mare.

152. παρηγόρησιν, 'the side harness': the παρήγορος was a spare horse, fastened to one of the yoke-horses or to the yoke itself.

154. ἔπετο, 'kept up with,' played his part with.

157. περὶ φρεσίν, 'about,' i.e. filling, the φρένες.

160. ἀπὸ κρήνης, with λάψοντες. This use of ἀπὸ is rare: but cp. 1. 226, also 1. 598.

162. ἄκρον, 'on the surface.'

φόνον αἵματος, 'life-blood' (of their prey). φόνος is 'slaughter,' then, in a concrete sense, 'slaughter-stuff,' 'blood-shed.' αἷματος is a kind of Gen. of *material*,—'φόνος consisting of αἷμα'—, like ἀνέμοιο θύελλα, νέφος ἀχλύς. In such phrases it is the *wider* notion that is put in the Gen.

163. περιστένεται, 'is choked,' 'chock-full': the verb only occurs here and in 21. 220 στεινόμενος νεκύεσσι, said of the river choked with dead. The point here is that the wolves, though gorged, are still ravenous.

172. σημαίνειν, with ἡγεμόνας ποιήσατο. A distinction is intended between σημαίνειν, 'to lead' (the divisions), and ἥνασεν.

177. ἐπὶ κλησιν, 'in name,' *i. e.* his surname was 'son of Borus.'

180. χορῶ καλή, 'beautiful in the dance.'

187. μογοστόκος, for the derivation see on 11. 270.

188. πρό is adverbial, 'forth to the light.'

199. κρίνας, 'ordering them,' cp. 2. 446 κρίν' ἄνδρας κατὰ φύλα κατὰ φρήτρας.

200. μὴ λελαθέσθω, Aor. Imper. with μή, contrary to the rule which obtained in later Greek: cp. 4. 410.

202. ὑπό, of time, 'during,' here and in 22. 102.

203. χόλῳ, 'with gall,' in the literal sense.

207. μ', for με, a second Acc. after ταῦτα ἐβάξετε: cp. 9. 59.

πέφανται, 'is set before you,' see on 11. 734.

208. ξῆς, for ἦς, a form only found here. Read perhaps οἷς (ο -).

211. ἄρθεν, 'were fitted,' 'closed': cp. ἀρτύνθη δὲ μάχη.

214. ἄραρον is here Intrans., or rather it is = ἀλλήλους ἄραρον, which is used in this sense in 12. 105.

218. προπάροιθε, 'in the forefront' (not of *time*).

221. ἀνέωγε, with Acc. of the covering taken off, as with ἀποκαλύπτω, &c.

227. οὔτε τεφ κ.τ.λ. The form of the clause is changed, so that οὐδέ τις ἄλλος (1. 225) does not construe with it: see § 58, 1.

ὅτε μή, like εἰ μή, 'unless,' 'except.'

231. μέσφ' ἔρκει. The tent, like every house, had its court-yard in front, where the altar of Ζεὺς ἐρκεῖος was.

234. Σελλοί. There was an ancient variant ἀμφὶ δέ σ' Ἑλλοί, probably giving the true form of the name, of which Ἑλλάς, Ἑλλην, &c. are derivatives. But Σελλοί is at least as old as Sophocles (cp. Trach. 1167).

235. ὑποφῆται, = προφῆται, givers of oracles. σοί, 'for thee,' as *thy* prophets.

243. ἐπίσσηται, Subj. 'shall know,' *i. e.* 'shall be found to be able.'

245. ἐγὼ περ, 'I' (not he alone), 'I myself.'

259. αὐτίκα, *i. e.* immediately after they set out on their march (ἔστιχον, cp. 2. 287 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος). The parenthesis



ὄφρ' ἐν Τρωσί . . . ὄρουσαν anticipates the description which follows in ll. 259-276. Perhaps we should read αὐτίκα δῆ.

260. ἔθοντες, 'after their wont'; see on 9. 540.

262. τιθεῖσι, sc. the children, by provoking the wasps.

263. τίς τε, § 49, 9.

264. οἱ δέ, apodosis.

265. πᾶς πέτεται. The slight anacoluthon caused by the change to the Sing. gives a certain liveliness of style: cp. the use of ἕκαστος in apposition to a Plural.

272. καὶ θεράποντες,—(he) 'and his followers,' = 'and whose followers too are the bravest,' put in by way of afterthought.

273, 274. Patroclus here repeats the language of Achilles, I. 411, 412.

280. ὀρίνθη, 'was shaken' (with terror).

281. ἐλπόμενοι, in Apposition to φάλαγγες, by a construction *ad sensum*: cp. 18. 604. For the meaning see on 15. 228.

παρὰ ναῦφι, = παρὰ νεῶν, the next line implying motion *from* the ships.

287. ἵπποκορυστάς, 'wearing helmets (with plumes) of horse-hair,' see on 2. 1.

300. αἰθήρ, properly upper air, here includes the high clouds which break up 'from the face of the sky' (οὐρανόθεν) and leave it clear. See on 8. 558.

302. ἐρώῃ, 'recoil'; there was no sudden giving way in the war.

304. προτροπάδην, 'in downright flight,' lit. 'turning right away' (in the direction of their retreat): πρό as in l. 60.

308. αὐτίκ' ἄρα, with στρεφθέντος, 'at the moment when he turned away.'

312. στέρνον, with οὔτα (l. 311), not with γυμνωθέντα.

παρ' ἄσπίδα, 'past the shield,' uncovered by it.

314. ἔφθη ὀρεξάμενος, 'was first in delivering a blow,' with an Acc. of the part wounded; so in l. 322, and 23. 805. It appears to be a construction *ad sensum*, ἔφθη ὀρεξάμενος being = ἔβαλε.

321. τοῦ δ'—ῶμον. After ὁ μὲν (l. 317) we expect ὁ δὲ (Θρασυμήδης), but the form of the clause is changed. τοῦ may be taken with ἔφθη (cp. 11. 51 φθὰν δὲ μέγ' ἱππήων), or perhaps with ῶμον.

322. πρὶν οὐτάσαι, 'before he (Maris) gave the blow.'

323. ῶμον, with ἔφθη ὀρεξάμενος, cp. l. 314.

324. ἄχρῃς, i. e. close by the shoulder.

329. ἀμαιμακέτην, 'of monstrous size,' see on 6. 179. The word is predicative, = ὥστε ἀμαιμακέτην εἶναι.

331. βλαφθέντα. The word describes any failure or break-down: here probably 'hustled,' 'entangled,' and so put at a disadvantage. Cp. 15. 484, 647.

333. ὑπεθερμάνθη, 'was hot with blood'; ὑπό = 'by reason of.'

338. *καυλόν*, here the hilt of the sword.
340. *ἔσχεθε*, 'held on,' *i.e.* was not cut through.
341. *παρήρθη*, 'swung (loose) at his side'; cp. *παρήρορος*.
343. *ἐπιβησόμενον*, Aor. Part. (Indic. *ἐπεβήσεται*), see on 5. 46.
350. *πρήσε*, 'blew out,' 'made to spirt'; cp. I. 481.
352. *ἐπέχραον*, 'assail,' Aor. of *similes*. The Pres. is not found: it would be *χραίω* (for *χραφ-γω*, like *καίω*, *δαίω*). For the form cp. *δάηται*, 2 Aor. Subj. of *δαίω*, *δαιρη*.
353. *αἶ τε* refers to *ἄρνεσσιν* and *ἐρίφοισι*, instead of following *μήλων* in Gender. For similar change between Fem. and Neut. cp. 5. 140., II. 245.
354. *ἀφραδίησι*, 'heedlessness.' *διέτμαγεν*, 'have been scattered.'
358. *ὁ μέγας*, to distinguish him from Ajax son of Oileus, the last mentioned (in l. 330): § 47, 2, *d*.
361. *σκέπτετο*, 'watched' (= Attic *ἐσκοπεῖτο*).
362. *ἑτεραλκία νίκην*, 'victory by other strength' (than their own), see on 15. 738.
363. *σάω*, Impf. as if from a Pres. *σάωμι* (= *σαώω*): see § 8, 2.
364. *οὐρανὸν εἴσω*, 'towards the sky,' *i.e.* spreading over it. *εἴσω* in Homer does not necessarily mean 'within.'
365. *αἰθέρος ἐκ δίης*, 'coming out of the clear upper air.' This phrase does not contradict *ἂπ' Οὐλύμπου*: the cloud seems to come out of the cloudless sky, and the overclouding spreads from the top of the mountain.
- τείνη*, so l. 567 *Ζεὺς δ' ἐπὶ νύκτ' ὀλοὴν τάνυσε*: cp. also 17. 547.
- 367-383. The narrative here is not free from difficulty. It has been asked (1) why is the trench mentioned while nothing is said of the wall? (2) how is Hector able to cross the trench, when the other chariots are stopped by it (l. 369)? (3) what has become of the space levelled by Apollo, through which the Trojans have already passed (15. 355 ff.)? On the two last points it may be enough to point out that the trench is not represented as a complete or insuperable barrier. It is only said that *many* chariots broke down in it (l. 370), and that this caused fatal disorder (l. 377). The omission of the wall is less intelligible. As it was a mere palisade (12. 36), perhaps the hearer in Homeric times would understand that when once passed by an attacking army it would no longer be a serious obstacle.
367. *οὐδὲ κατὰ μοῖραν*, 'in no regular fashion,' *i.e.* in hideous disarray: § 59.
369. *οὖς*, after *λαόν*, is a construction *ad sensum*: cp. l. 281. There seems to be a play of sound in *ὀρυκτῇ-ῥυκε*.
371. *ἄξαντ'*, *i.e.* *ἄξαντε*, the Dual being used distributively for each pair of horses. So for *ἄρματ' ἀνάκτων* the original reading doubtless was *ἄρμα φανάκτων*, the Sing. being used as in l. 351 *ἄνδρα ἕκαστος*.

πρώτῳ ῥυμφῷ, the foremost point, where the yoke was fastened. It is evident that traces were not used; cp. 6. 38.

374. ἄελλα, the whirl of dust.

375. ὑπὸ νεφέων, see on 15. 625.

τανύοντο, 'strode out,' *i. e.* galloped: cp. Od. 6. 83.

378. ἄξοσι, *sc.* of their own chariots.

381. This line is wanting in the best MSS.

384. βέβριθε, 'is loaded,' 'oppressed,' *viz.* by the rain, cp. 5. 91 ὅτ' ἐπιβρίση Διὸς ὄμβρος.

388. θεῶν ὄπιν, 'the regard of the gods.'

389. τῶν, 'of these men'

390. κλιτύς, 'slopes,' such as would be cultivated.

392. ἐπὶ κάρ is obscure. The corresponding adjective ἐπικάρσιος is used in Od. 9. 70 of ships driven by a wind that comes suddenly from a new quarter (αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσiai), probably = 'athwart their course.' In later Greek it means 'crosswise,' 'at right angles' to whatever is the main direction in the case. Here the notion may be that the streams leave their channels and 'cut across' the slopes of the hills. The word κάρ is probably connected with κείρω: cp. ἐπικείρω, 'to cut short,' used (*e. g.*) in l. 394 of intercepting a retreat. The explanation 'headlong' (from κάρη, *head*) has little point in the two Homeric passages, and is at variance with the later use.

μινύθει, Intrans., 'are wasted.'

394. Patroclus had cut his way through the Trojans and passed the trench before them (ll. 377-380): he now cut off their retreat.

395. πόλῃος, with ἐπιβαινέμεν, 'to set foot in the city.'

397. This line is probably an interpolation. The mention of the river is out of place, and μεσηγύς gives a good sense if taken absolutely, 'in the mean space,' *i. e.* 'between them and the city': cp. 11.

573. τείχεος is the wall of the city; they remained outside.

398. ποινήν, 'the price of bloodshed,'—used ironically of payment in kind.

400. See on l. 312.

401. ὁ δὲ Θέστορα κ.τ.λ. The sentence is interrupted by a parenthesis about Thestor, and resumed in l. 404 ὁ δ' ἔγχεῖ νύξε κ.τ.λ., in the form of a clause answering to the parenthesis. Cp. 13. 689, 690 (with the note).

403. ἀλείς, 'crouching.'

405. αὐτοῦ ὀδόντων, 'the teeth of the man.'

406. δουρὸς ἰλῶν, 'taking him by the spear.'

407. ἱερόν, perhaps in the original sense, 'goodly,' 'mighty' (Sanskrit *ishiras*): see on 5. 499.

419. ἀμιτροχίτωνας, 'having a dress without μίτρη,' *i. e.* simply wearing no μίτρη. The μίτρη was a broad belt worn about the loins,

over the *thorax*; so that ἀμτροχίτωνες cannot refer to the *chiton* proper—with which the μέτρη had no connexion—but is used like χαλκοχίτωνες, ‘clothed in brass’ (Helbig, p. 201).

428. ἀγκυλοχεῖλαι, ‘with crooked beak.’ But the derivation from χεῖλος is unsatisfactory: probably we should read ἀγκυλοχῆλαι, ‘with crooked claws’ (Wackernagel in *K. Z.* xxix. 125).

430. κεκλήγοντες, found here and in 17. 756, is a ‘metaplastic’ participle, *i.e.* it implies a Pres κεκλήγω, related to the Pf. κέκληγα as ἀνώγω, πεπλήγω to ἄνωγα, πέπληγα. There was an ancient variant κεκληγώτες, with which we may compare τετριγώτας (2. 314).

432–458. These lines have been suspected because: Here is not now on Mount Ida with Zeus (15. 78 ff.). Cp. the note on ll. 666 ff.

433. ὃ τε, ‘in that.’ μοι, *Dat. ethicus*.

435. Join φρεσὶν ὀρμαίνοντι, cp. 10. 4 πολλὰ φρεσὶν ὀρμαίνοντα.

438. δαμάσσω, *i.e.* suffer him to be vanquished.

441. πεπρωμένον αἶσῃ, lit. ‘destined with a portion,’ see on 15. 209. Note that αἶσα, μοῖρα, &c. do not mean death except by a euphemism, like our word ‘fate.’

449. τοῖσιν, viz. the immortals.

454. Join πέμπειν Θάνατον φέρειν μιν; the place of μιν obeys the general rule that enclitics follow the first word in the sentence. Cp. 21. 347 χαίρει δέ μιν ὅς τις ἐθείρη. Some take μιν with πέμπειν, ‘send him for Death to carry’; though apparently supported by l. 681, this involves a use of the Acc. with the Inf. that is not Homeric.

467. οὔτασεν, here of a *throw*, contrary to the general rule.

468. ἔβραχε, used of the *crash* of armour, &c., here denotes the harsh snort or roar of the horse: μακῶν is applied to any animal’s cry of pain.

470. διαστήτην, ‘parted,’ ‘wheeled asunder,’ *i.e.* with their hinder quarters, since their necks were still fast in the yoke (La R.): cp. l. 371 as to the absence of traces.

472. τοιοῖο is Neut.; ‘this (state of things).’

474. ἀΐξας, ‘with a quick movement,’ making a dash: cp. 8. 88 φασγάνῳ ἀΐσων.

475. ἰθυνθήτην, ‘were turned right,’ the opposite of διαστήτην. τάνυσθεν, ‘got into straight order,’ out of the entanglement of reins; or perhaps ‘got into their stride,’ cp. the Impf. τανύοντο, ‘galloped’ (l. 375). ῥυτῆρσι, ‘reins’ (not *traces*).

476. τῷ, the two combatants. ἔριδος πέρι, ‘to fight out their quarrel,’ see on 7. 301.

481. ἔρχεται, ‘are closed in,’ ‘are packed,’ from ἔργω: cp. 5. 89.

ἀδινόν, ‘close,’ ‘tight’: cp. πυκινὰ φρένες: the notion apparently being that the heart, midriff, &c. are solidly packed together in their places. For the different meanings of the word see Buttmann,



*Lexil.* s. v. Others (as Mr. Leaf on 2. 87) make the primary notion to be 'quick, restless motion'; here accordingly 'throbbing.'

482-486 repeated from 13. 389-393.

487. ἀγέληφι, Dat. 'amid the herd,' = ἐν εἰλιπόδεσσι βόεσσιν.

491. μενέαινε, 'was full of mettle'—'showed fight.'

492. πολεμιστὰ μετ' ἀνδράσι, 'warrior (chief) among men'; μετ' ἀνδράσι implies comparison, like the Gen. in διὰ θεάων, διὰ γυναικῶν.

494. ἐέλδέσθω, 'be thy desire.'

θοός has a wide meaning,—a man of action, spirit, &c.: cp. l. 442.

500. νεῶν ἐν ἀγῶνι, see on 15. 428.

504. αὐτῷ, sc. the spear.

506. ἵππους, viz. the horses of Sarpedon.

507. ἐπεὶ λίπον, 'when they (the horses) had parted from,' cp. l. 371. Aristarchus read λίπεν (so Ven. A. and other good MSS.), taking it as an Aor. Pass. = ἡρημάθησαν, 'when the chariot was bereft of its masters.'

509-531. This passage is rejected by Hentze as an interpolation, inserted to reconcile the account of the battle over the body of Sarpedon with the wounding of Glaucus in the *τειχομαχία* (12. 387 ff.). It is true that in the preceding speech (16. 497) Sarpedon takes no notice of the wound, which in 12. 392 he is expressly said to have observed. But unless 12. 290-429 is condemned on other grounds (see the introduction to book xii), this contradiction cannot have much weight.

510. αὐτόν is emphatic: he was himself suffering from a wound.

512. τείχεος, with ἐπεσσύμενον, as in 12. 388.

515. πάντος', i. e. πάντοσε: Verbs of *hearing* take an adverb of motion to a place, as 11. 21 πύθετο γὰρ Κύπρονδε μέγα κλέος.

516. ἀνέρι. The Dat. with Verbs of *hearing* is rare in Homer, and only used in prayer to a god,—doubtless to indicate that the hearing is a favour to the suppliant.

517. ἀμφί, 'on both sides,' i. e. all over.

519. τερσῆναι, 'to get dry' (also τερσήμεναι, Od.): cp. φερέω, Inf. φορήμεναι, φορῆναι.

αὐτοῦ, the wound.

522. οὗ παιδός, so Aristarchus: the MSS. have ᾧ παιδί. The Dat. is more usual with ἀμύνω.

531. εὐξαμένοιο, Gen. with ἤκουσε, in spite of οἱ: see on 14. 26. In this place εὐξαμένοιο is nearly = εὐχῆς, so that the construction may be compared with Od. 4. 767 θεὰ δέ οἱ ἔκλυεν ἀρῆς.

540. ἀποφθινύθουσι may be Intrans. (as in 5. 643), since θυμόν may be an Acc. of respect. So 1. 491 φθινύθεσκε φίλον κῆρ.

542. εἵρυτο, 'upheld.' δίκησι τε καὶ σθένει ᾧ, cp. Aesch. fr. 298:

ὅπου γὰρ ἰσχύς σύζυγούσι καὶ δίκη,

ποία ξυνωρὶς τῶνδε καρτερωτέρα;

544. νεμεσσήθητε, see on 15. 211.

548. κατὰ κρήθεν, an obscure phrase, perhaps 'down from the head' (κάρη), *i. e.* from head to foot, completely. There was also a reading κατ' ἄκρηθεν, = κατ' ἄκρης (13. 772).

554. λάσιον κῆρ, explained as 'shaggy breast'; but this use of κῆρ is strange, see on 2. 851.

558. According to the account in 12. 397 ff. this is not correct. Sarpedon tears down a breast-work, but it is Hector who πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν (12. 438).

559. εἰ with the Opt. expressing wish: see 15. 571.

561. αὐτοῦ, emphatic, 'the leader himself,' opp. to his arms.

574. ἰκέτευσε, 'had come as suppliant' (ἰκέτης, lit. one that comes).

581. ἐτάροιο, 'objective' Gen. with ἄχος.

587. ἀπὸ τοῖο, *i. e.* from the neck.

589. ῥιπή, 'the throw,' *i. e.* the range.

591. δηῖων ὕπο, 'because of, under stress of, enemies.'

598. μιν, sc. Glaucus. κατέμαρπτε, 'was coming up with.'

600. ὦς, = ὅτι οὕτως, 'that a brave man had thus fallen': cp. 23. 648.

602. Cp. 5. 506 μένος χειρῶν ἰθὺς φέρον.

609. ὑπασπίδια, 'under cover of the shield,' cp. 13. 158.

612. πελεμίσθη, 'staggered,' 'quivered'; see on 13. 148.

613. ἀφίει μένος, see on 13. 444.

614, 615. These two lines, which repeat 13. 504, 505, are omitted here by nearly all the MSS.

617. ὀρχηστὴν, 'a dancer,' a contemptuous way of accounting for the nimbleness with which Meriones had avoided the spear (l. 610).

621. ὅς κε, after πάντων, used distributively.

628. ἐπέεσσι, with χωρήσουσι, 'will not give way before words.'

630. ἐπέων δ' ἐνὶ βουλῇ. The sentence takes this form because the phrase τέλος πολέμου suggests τέλος μύθου (9. 56, 16. 83). Thus, instead of the simple point that the issue of war lies in deeds, not words, we get the conceit that as the issue of war lies in deeds, so the issue of words lies in counsel, *i. e.* it is only an issue of words that is settled by counsel. Cp. Ion, fr. 63 (Nauck): βουλή μὲν ἄρχει, χεὶρ δ' ἐπεξεργάζεται.

635. τῶν, with δοῦπος, which also governs χαλκοῦ τε ῥίνου τε—'a noise of them, the noise of brass.'

636. βοῶν, 'shields.' Aristarchus proposed to omit the τ' after βοῶν, doubtless on the ground that ῥינוῦ and βοῶν are not distinct, both words referring to the shields.

637. νυσομένων, with τῶν, 'piercing one another'; cp. 14. 26.

638. φράδμων, 'watchful,' acute.

642. περιγλαγέας, 'overflowing with milk.'

646. αὐτοῦς, 'the men' implied in ὕσμινης.

649. αὐτοῦ, explained by ἐπ' ἀντιθέῳ Σαρπηδόνι.

650. δηώση, ἔλθται, Subj. of deliberation, though depending on a past tense, § 34, 3. Possibly we should read δηώσει' and ἔλοιτο, like ὀφέλλειν in l. 651. If anything were meant by a change of mood it should be that the Opt. expressed the less immediate alternative, whereas the reverse is the case.

653. ὅφρα, properly 'until': 'thought it to be better *until* he should drive back,' seems to mean 'thought it better that he should go on *so far as* to drive back,' *i.e.* that he should *at least* drive back. See on 4. 465.

657. ἔτραπε, 'turned,' sc. his chariot.

658. ἱρὰ τάλαντα, 'the heavenly scales,' cp. 8. 69 ff. No *visible* sign is meant here; the phrase is a concrete way of representing the decisive influence of Zeus.

660. βεβλαμμένον does not necessarily mean 'dead,' but 'struck down,' the powers of life 'thrown out of gear': cp. l. 331.

661. ἀγύρει, 'the gathering-place.'

662. ἐτάνυσσε, see on 13. 359.

666-683. This digression has been suspected on the ground that Apollo is not now on Mt. Ida with Zeus. We have seen that in the corresponding passage, ll. 432-458, the same question arises as to the presence of Here. It is difficult to know how much weight should be given to inconsistencies of this kind, which may be due to the vague notions of the poet as to the nature and powers of the gods. In this place it is clear that l. 684 does not fit on smoothly to l. 665. And we expect some account of the fate of Sarpedon's body. Still it seems by no means improbable that these two passages were interpolated in order to bring the Homeric story of Sarpedon into harmony with local legend, as well as with monuments or places which were associated with his name.

667. εἰ δ' ἄγε, a formula in which εἰ is (practically at least) a mere interjection: see on 1. 302., 6. 376.

κάθηρον takes a double Acc., like Verbs of *taking away*: cp. 18. 345., 21. 122.

668. ἐκ βελέων, see on 14. 130: not to be taken with ἐλκών; the sense being, 'go, and when out of range of weapons cleanse,' &c.

670. ἔμβροστίη, thought of as an ungent; so 19. 38, cp. 23. 186.

671. φέρεσθαι, in the Middle sense, 'to carry with them'; cp. φέρειν in l. 454.

686, 687. These lines are not quite consistent with 647 ff., where the question is whether Patroclus is to be slain at once, or to drive the Trojans further towards the city. Here it is implied that if Patroclus had refrained from the pursuit the will of Zeus would have been of no

effect. The difficulty perhaps arises (as in the instance discussed under ll. 666 ff.) from the want of a clear conception of divine power.

688. τε is here gnomic, § 49, 9.

689, 690. These two lines are wanting in Ven. A and other good MSS.: they recur in 17. 177, 178.

697. φύγαδε μῶνοντο, 'turned their thoughts to flight,' cp. 5. 252.

698-711. This scene does not harmonise very well with the rest of the narrative. It is clear from ll. 713, 714 that the Trojans are still in the plain, and Apollo is with them (ll. 720, 728). It is hardly possible that Patroclus should have already tried to scale the wall. Moreover the passage is almost entirely made up of lines that occur elsewhere: thus l. 698 = 21. 544, l. 699 = 11. 180; and ll. 702-711 are closely parallel to 5. 436-444.

702. ἀγκῶνος, an angle or 'bend.'

708. πέρθαι, 'to be sacked,' a non-thematic Aor., § 3.

714. λαούς, Acc. before ἀλτῖναι.

720. μιν, with προσέφη.

723. στυγερῶς ἀπερωήσεις, 'you would shrink back in fearsome fashion,' i.e. you would suffer for shrinking back. Cp. Od. 21. 374 τῷ κε τάχα στυγερῶς τιν' ἐγὼ πέμψαιμι νέεσθαι, also Od. 4. 672 ὡς ἂν ἐπισμυγερῶς ναυτίλλεται εἵνεκα πατρός.

735. τόν οἱ is the reading of the MSS., but involves the neglect of the digamma in φοι. Modern editors (following Bentley) write ὀκριόενθ' ὄν οἱ. A better change perhaps would be τὸν οὐ, 'a stone which his hand did not quite cover.'

736. οὐδὲ δὴν χάζετο, 'did not long give way from,' an ironical way of saying 'was not long of reaching': cp. 11. 539 μίνυνθα δὲ χάζετο δουρός. The best MSS. generally have ἄζετο, 'respected': but this word always takes an Acc. φωτός, the man struck, viz. Cebriones.

740. σύνελεν, lit. 'took together,' 'crushed into one': cp. Od. 20. 95. ἔσχεν, 'held,' i.e. withstood the blow.

742. αὐτοῦ, 'just there,' emphasising πρόσθε ποδῶν = 'before his feet as he stood.'

ἔρνευτήρι, 'a diver,' cp. 12. 385.

745. κυβιστῇ, 'tumbles,' 'throws somersaults': cp. 18. 604.

746. καὶ πόντῳ, i.e. as well as on land (ἐν πεδίῳ, l. 749).

747. τήθεα, 'oysters.' They are not thought of here as delicacies, but as possible means of satisfying the hunger of a crew at sea.

748. δυσπέμφελος, 'rough,' 'stormy' (sc. ποντός).

752. οἶμα, the 'rush' or 'spring.'

756. δηρινθήτην, Aor., 'joined battle.' Their combat does not lead to anything decisive, but is merged in the general battle of ll. 764-776.

758. μέγα φρονέοντε, 'with high spirit.'



762. κεφαλῆφιν, Gen., 'by the head.'

766. πελεμιζέμεν, with ἐριδαίνετον, 'contend in tossing about, swirling.'

767. τανύφλοιον, 'with well stretched bark,' *i. e.* smooth and stiff (Helbig, p. 134).

768. ταυήκεας, 'long-pointed,' epithet applied elsewhere to a sword.

775. μαρναμένων, 'as they fought,' governed by χερμάδια and ἀσπίδας.

777. μέσον οὐρανὸν ἀμφιβεβήκει, 'bestrode, stood high in, mid heaven.' No precise point of time is meant: nevertheless it is hard to reconcile this passage with 11. 84 ff., where the Aristeia of Agamemnon takes place about the time of the midday meal.

779. μετενίσετο, 'moved past': μετά as in μεταβαίνω, &c.

781 ff. Notice the change from the position described in ll. 760 ff., where Hector and Patroclus contended for the body of Cebryones. Hector now seems to be in a different part of the field: cp. ll. 818, 820.

789. δεινός, with emphasis, 'in terrible fashion.'

ἰόντα, 'as he went': τέν does not go closely with ἰόντα.

792. στρεφεδίνηθεν, a strong expression, 'went wheeling round.'

793-804. There is some difficulty in reconciling this account with the passages in the next book which represent Hector as spoiling Patroclus of his armour (see 17. 125, 187, 205). And l. 805 τὸν δ' ἄτη φρένας εἶλε κ.τ.λ. follows more naturally on ll. 791, 792 (στρεφεδίνηθεν δέ οἱ ὄσσε), the bewilderment being an effect of the blow given by Apollo, not of the loss of armour. But if the lines in question are condemned, we must also reject l. 815 and l. 846. And we expect some reference to the armour, which was the armour of Achilles himself, and if not taken off as the passage relates, must have been pierced by the weapons of Euphorbus and Hector.

803. τερμίοεσσα, commonly explained as 'reaching to the feet,' from τερμῖς a foot (Hesych.). But the word would mean 'furnished with a τερμῖς,' and Mr. Leaf suggests that this τερμῖς—lit. 'end' or 'fringe'—was the 'appendage, apparently of leather, which we frequently find hanging from shields in vase-paintings' (*J. H. S.* iv. p. 286). However this may be, it is clear that 'fringed' is the most probable meaning of τερμίοεις.

805. ἄτη, 'blindness,' *i. e.* bewilderment.

811. πρῶτ' ἐλθών, 'having come for the first time,' 'being just come.' διδασκόμενος, 'learning,' as a beginner.

823. ἐβίησατο, 'overpowers.'

825. ἀμφί, 'over,' of the *object* of a contest. The Gen. is rare with ἀμφί, but is found in this use with περί.

827. πεφνόντα. This word is proparoxytone according to Aristarchus, and in the MSS., though it is an Aor. Participle.

830. *κεραϊζέμεν*, the MS. reading, was changed by Bekker to *κεραϊξέμεν*, to suit *ἄξειν* in l. 832. If the Pres. is retained we must translate 'you thought you *were* laying waste our city,' as though the slaughter caused by Patroclus was equivalent to laying waste the city.

834. *ὀρωρέχεται*, Pf. Mid. of *ὀρέγω*, 'are astretch,' *i.e.* are put to their full stride.

835. *ὃ σφιν ἀμύνω*. The Art. *ὃ* is used as a Relative, with a causal force, = 'in that I —.'

852. *βέη*, 'shalt live,' see on 15. 194.

857. *ἀνδροτήτα* is the reading of nearly all MSS., here and in 22. 363., 24. 6. If the meaning is 'manhood' we may conjecture that the true form, required by the metre, is *ἀδροτήτα*. Such a form, with *ἀδρ-* instead of *ἀνδρ-* (for the original *ἀνρ-*), would be parallel to *ἄβροτος* instead of *ἄμβροτος* (for *ἀμρ-*). Another trace of this *ἀδρ-* may be found in the phrase *Ἐνναλίφ ἀνδρεφόντη* (2. 651, &c.), in which the metre clearly points to the form *ἀδρι-φόντης* (or *ἀδρο-φόντης*), 'man-slaying.'

## BOOK XVII.

THE seventeenth book relates the course of the battle which followed upon the fall of Patroclus, down to the time when the news of that disaster was brought to Achilles. The main subject is the contest over the body of Patroclus, which the Greeks, though driven back to the lines of their camp, succeed at last in recovering. The ancient title *Μενελάου ἀριστεία* is very partially applicable. Menelaus is brought into prominence by the absence of so many of the greater chiefs, but Ajax is still the chief support of the defence. The argument is as follows:—

Menelaus defends the body of Patroclus, and kills Euphorbus, but retreats on the approach of Hector, calling Ajax to his aid. Hector seizes the armour, and retreats (ll. 1–139). Glaucus upbraids him, upon which he puts on the armour of Patroclus, and exhorts the Trojan allies. Ajax and Menelaus call upon the Greek leaders (ll. 140–261). The Trojans at first have the advantage, and gain possession of the body, but Ajax repulses them (ll. 262–318). Then Apollo encourages Aeneas, assuring him that Zeus is siding with the Trojans. The Greeks are exhorted by Ajax to close their ranks over the body. The centre of the battle is shrouded in mist (ll. 319–399).

Achilles does not yet know of the death of Patroclus (ll. 400-411).

The battle is still obstinate (ll. 412-423).

The horses of Achilles weep for his loss (ll. 424-440). Zeus pities and promises to save them, though Hector is to be victorious for that day (ll. 441-455). Automedon, the driver of the chariot, is joined by Alcimedon. Hector and Aeneas advance to attack them, but they call upon the Ajaces and Menelaus, who come to their aid, and Hector and Aeneas retreat (ll. 456-542).

The contest over the body again waxes fierce: Athene comes down to encourage Menelaus: Apollo rebukes Hector. Then Zeus gives victory to the Trojans (ll. 543-596). Idomeneus is nearly killed by Hector. Ajax begs Menelaus to seek out Antilochus, and send him to tell Achilles of their loss and peril (ll. 597-699). Menelaus and Meriones take up the body of Patroclus and carry it out of the battle, while the Ajaces keep the Trojans at bay (ll. 700-761).

The narrative of the seventeenth book, it is evident, holds a place of secondary importance in relation to the main story of the Iliad. Its interest lies chiefly in the enhanced value which it gives to the events of the preceding and succeeding books. Patroclus having led the Greeks far across the plain of Troy, it becomes necessary to bring them back, on the one hand to show the immediate effect of his fall, and on the other hand because the fullest room has to be left for the impending victories of Achilles. Again, the book serves to prepare us for the scene in which Achilles hears of the death of his friend. This, the critical moment in the history of the wrath is intentionally delayed, obviously with the view of raising expectation to the highest pitch. The poet even stops in the middle of the desperate battle over Patroclus to tell us that Achilles had not yet heard the tidings (ll. 400-411). The successive steps taken by Ajax and Menelaus (ll. 628-693), and the shock which the message gives to Antilochus (ll. 694-700), have the same poetical purpose.

It is doubtless owing in the main to the subordinate character of the incidents, rather than to any want of poetical skill, that they do not exhibit the rapid and simple movement of the preceding book. In some cases, however, it is not improbable that the effect has been marred by interpolation. Hentze has called attention to the number of places about the middle of the book in which the poet gives a short general description of his main subject, in the form which marks either the entrance upon a digression or the return from one. Thus we have—

- (1) l. 366 *ὥς οἱ μὲν μάργαντο κ.τ.λ.* (introduces description of darkness over the battle—mention of Antilochus).
- (2) l. 384 *τοὺς δὲ πανημερίους ἔριδος μέγα νείκος ὀρώρει κ.τ.λ.* (return to main subject).

- (3) 1. 400 τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων  
 ἥματι τῷ ἐτάνυσσε κακὸν πόνον.  
 (digression—Achilles has not yet heard the tidings).
- (4) 1. 412 οἱ δ' αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ' ἔχοντες  
 νωλεμὲς ἐγχερίμπτοντο κ.τ.λ.
- (5) 1. 424 ὥς οἱ μὲν μάρναντο κ.τ.λ. (introduces incident of the horses  
 of Achilles).

The repetition of these forms at such short intervals certainly breaks upon the continuity of the story, and critics have naturally sought to reduce their number. Lachmann got rid of four by striking out ll. 366–423, and some recent writers reject the fifth as well, viz. 1. 424 with the incident which it introduces. On the whole the arguments for rejecting ll. 366–388 seem to have most weight. The passage about Antilochus and Thrasymedes, ll. 377–383, can hardly be genuine (see the note *a. l.*), and the preceding description, ll. 366–376, is connected with that digression, is itself of little value, and may well be only an exaggerated repetition of the shorter mention of the darkness at l. 270. The other passages—the reference to Achilles (ll. 400–411), and the incident of Automedon and the horses (ll. 424 ff.)—serve at least to deepen the impression of the Patrocleia.

In the latter part of the book the chief passages suspected are ll. 459–542 (the sequel of the passage about the horses), and ll. 543–592 (where Athene and Apollo encourage the two sides). The points at issue are briefly noticed in the notes.

The most marked characteristic of the battles in this book is the 'cloud' or thick mist which covers the centre of the field, where the body of Patroclus is. It is described in three different places, ll. 268 ff., 366 ff., 644 ff., but (as has been said) the genuineness of the second of these is doubtful. The last contains the famous prayer of Ajax (l. 647 ἐν δὲ φάει καὶ Ὀλεσσον), in answer to which the cloud is rolled away. It is not easy to understand the meaning of this marvellous feature. At first it is represented as a protection from the Trojan attack (l. 272), as in 5. 506 ἀμφὶ δὲ νύκτα θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρῶεσσιν ἀρήγαν: but generally it seems merely to increase the toil of the combatants, as in the parallel case of Sarpedon (16. 568 ὄφρα . . . μάχης ὁλοὸς πόνος εἴη). Poetically, therefore, as a mark of divine sympathy, it heightens the interest of the battle: and it adds at the same time to the sense of delay and expectancy which belong to this part of the story. Another characteristic—sub-serving a like object—is the number of prophecies. Zeus foretells the victory of Hector, and his speedy death (ll. 201–208): also the escape of the horses of Achilles, and the term of the Trojan success (ll. 451–455). We may add the dying prophecy of Patroclus (16. 851–854). These intimations are rightly placed in the part of the Iliad where the hearer begins to



look forward to the end, and so to realise the course of the story as a whole.

2. Πάτροκλος δαμείς, 'that Patroclus had fallen'; it is this *fact* that is the logical subject to ἔλαθε.

17. μή σε βάλλω is in form independent, 'see that I do not strike you,' but is practically a subordinate clause, dependent on εἰα. It is a good illustration of the way in which μή with the Subj. comes to be used in Final clauses: 'do this, let not that happen' = 'do this *lest* that happen.'

19. οὐ μὲν καλόν, 'nay, it is not well.' ὑπέρβιον, Adverb.

21. μέγιστος is in sense the predicate, = 'whose spirit is greatest.'

22. περὶ σθένει βλεμεαίνει, 'swells with the fulness of strength.' The phrase σθένει βλεμεαίνει (without περὶ) occurs in 8. 337: hence περὶ is to be taken as an adverb, = 'exceedingly.'

24. The slaying of Hyperenor is mentioned in 14. 516, but without the details which Menelaus now fills in.

25. ὦνατο, 'made light of': this form occurs only here.

28. εὐφρῆναι, 'has gladdened.'

31. μηδ' . . . ἐμείο is subordinate in sense, 'instead of standing up against me,' § 57. Accordingly πρὶν in the next line goes with ἵεναι.

32. So Hesiod, Op. 216 παθὼν δέ τε νήπιος ἔγνω. Cp. Liv. 22. 39 *neque eventus modo hoc docet, — stultorum iste magister est.*

35. ἐπευχόμενος δ' ἀγορεύεις, 'and (over whom) thou dost utter boasting speech.'

37. ἀρητόν, 'prayed about' (*i.e.* against), 'accursed.' Many MSS. have ἄρρητον, 'unspeakable,' but the word is not Homeric in this sense.

42. ἀδήριτος, 'unfought,' since πόνος implies battle.

ἢ τε—ἢ τε, cp. 11. 410. ἀλκῆς and φόβοιο, are governed by πόνος, the Gen. being used to express a vague connexion or description: 'whether the struggle end in (take the side of) victory or flight.' This Gen. appears when two alternatives are opposed; as Od. 1. 24 οἱ μὲν δυσσόμενον Ἵπέριονος οἱ δ' ἀνιόντος.

44-46. Repeated from 3. 348-350.

47. ἀναχαζομένοιο, governed by στομάχοιο.

51. Χαρίτεσσιν ὁμοίαι, 'like (the hair of) the Graces.'

52. πλοχμοί, 'plaits,' cp. 14. 176.

54. ἀναβέβροχεν, Pf. of ἀναβρέχω, is the reading of Zenodotus. Aristarchus read ἀναβέβρυχεν, a form that can hardly be explained.

58. βόθρου, 'the trench,' in which the olive was set.

59. τοῖον, Masc., used predicatively, = 'thus': cp. 16. 164.

65. δῆων, 'rending,' 'making havoc of it.'

70. φέροι, 'would have carried off,' Opt. with κεν used as the Indic. with ἄν in Attic, § 30, 6.

71. ἀγίασσατο, 'had grudged': cp. *μεγαίρω* (13. 563).

73. Μέντη. In the Catalogue *Εὐφημος* is the only leader of the *Κίκονες*. The name *Mentes* recurs in the *Odyssey*.

75. ἀκίχητα, Neut. Plur. used in a half abstract way, 'without hope of attainment': cp. *φυκτά*, 'escape' (16. 128).

76-78. Repeated 10. 402-404.

83. *πύκασε φρένας ἀμφὶ μελαίνας*, 'covered (lit. packed close) the midriff (till it was) black on both sides': cp. 10. 271 *πύκασεν κάρη ἀμφιτεθείσα*, and see on 1. 103.

89. The -φ of *ἀσβέστω* must be scanned as one syllable with οὐδ'. Perhaps we should read οὐδ' *νῖα λάθ'*.

93. *νεμεσήσεται*, Aor. Subj., see § 29, 5.

98. *πρὸς δαίμονα*, 'against a higher power.' This use of *πρὸς* is very rare in Homer, and indeed only found in this book (11. 104, 471). Cp. *ποτὶ ῥόον*, 1. 264.

100. *μ', ἰ. ε. μοι*, § 51, 5.

*νεμεσήσεται*, Fut. or perhaps Subj. (§ 29, 6).

102. *πυθοίμην*, 'learn of,' 'discover.'

105. *φέρτατον*, 'the most tolerable.'

112. *παχνοῦται*, 'is stiffened,' chilled with fear.

115. *παπταίνων*, with Acc. 'looking about for,' so 4. 200.

121. *νέκυν περ*, his body at least (since we cannot save himself).

*προφέρωμεν*, 'bear forth' (from the battle).

122. This line recurs 1. 693 and 18. 21. It is here premature, as we have not yet heard that Hector has taken the arms (1. 125). Moreover it gives a false opposition to the emphatic *νέκυν περ* of 1. 121.

133. *λέων*, 'a lioness': Homer uses *λέων* (Masc.) for both sexes.

135. *ἐπακτῆρες*, 'hunters.'

139. *μέγα πένθος ἀέξων*, 'letting his sorrow swell in his heart.' The phrase occurs several times in the *Odyssey* (11. 195, &c).

141. *ὑπόδρα*, 'with a scowl,' see on 1. 148.

142. *ἔδεύεο*, 'dost fall short in': Impf. with *ἄρα*, see on 16. 33.

143. *αὐτως*, 'for naught,' lit. 'with nothing more,' nothing for the *κλέος* to rest upon.

147. *περί*, 'about,' in defence of: Gen. as in 1. 157.

*οὐκ ἄρα* with Impf., as in 1. 142.

*χάρις*, 'matter of thanks,' the phrase is one like *οὐ νέμεσις*, 'it is no blame,' see on 9. 316.

149. *πῶς κε σαώσεις*, 'how should you save,' *i. e.* how can we expect you to save. *μεθ' ὄμιλον*, 'amid the throng,' 'through the press of battle': *μετά* as 2. 143.

155. *ἔμην* is best taken as an Inf., 'will listen as to going,' = 'will be persuaded to go.' The clause is conditional in form, with *implied* apodosis, 'if any one will go, (let him)': see on 6. 150.

πεφύσεται, Fut. Pf. of φαίνομαι, only found here: cp. 11. 147 ἀναφαίνεται αἰπὺς ὄλεθρος.

161. χάρμης, 'from the battle,' ablative Gen., as 5. 456.

163. λύσειαν, 'would release,' deliver up.

164. τοίου, *i.e.* great enough (to induce them to exchange).

165, = 16. 272.

167. κατ' ὅσσε ἰδών, 'looking him in the eyes.'

173. ὠνοσάμην, see on 14. 95.

176-178, = 16. 688-690.

181. ἀλκῆς is most naturally taken with μεμαῶτα, cp. 13. 197 μεμαότε θούριδος ἀλκῆς. Some take it with σχήσω, and perhaps it should be regarded as belonging to both.

183-185, = 8. 172-174., 15. 485-487.

187. ἐνάριξα, with double Acc., *person* and *thing*, cp. 15. 343.

197. γηράς, Aor. Part., as if from an Indic. ἐγήρᾱν.

198. ἀπάνευθεν, with κορυσσόμενον in l. 199.

202. σχεδὸν εἰσι, so Aristarchus: most MSS. have σχεδὸν ἐστι.

204. ἐνῆέα, 'gentle.'

205. οὐ κατὰ κόσμον, because it was against the due order of things that Hector should win the armour of a mightier hero (Achilles).

207. ὅ is adverbial, = 'in that,' 'because.' τοι, *Dat. ethicus*, 'take for you' = 'do you the service of taking in charge.' The negative goes with the whole phrase νοστήσαντι δέξεται, 'never will Andromache take your armour on your return from battle.'

210. ἤρμοσε, Intrans., as in 3. 333., 19. 385.

213. ἰνδάλλετο, 'showed himself,' 'filled all eyes.'

214. Aristarchus read μεγαθύμῳ Πηλεΐωνι, and so Ven. A: the other MSS. have μεγαθύμου Πηλεΐωνος, which is probably right. There is no instance of ἰνδάλλομαι with a Dative meaning 'to seem like.'

221. γάρ refers forward to the main point of the speech, l. 227 τῷ τις νῦν κ.τ.λ.; 'since I did not call you hither—let every one now,' &c.

πληθὺν διζήμενος, 'because I wanted a host of men,' *i.e.* merely for the pleasure of having them here.

224. ὑπό, 'from before.'

225. δώροισι, 'by gifts,' *i.e.* by exacting gifts.

226. θυμὸν ἀέζω, *viz.* with food and drink: cp. 261 μένος μέγα οἶνος ἀέξει: also 19. 161-170.

228. 'For that is the sweet converse of war,'—an oxymoron, since ὁριστὺς properly means 'social meeting': see on 13. 291.

229. καὶ τεθνηῶτά περ, 'though already slain,' so that there is the less to do.

231. The division of a single suit of armour is difficult to understand.

233. βρίσαντες, 'pressing on,' throwing their weight into the attack: cp. l. 512.

236. ἐπ' αὐτῷ, emphatic, 'over it as it lay.'

237. Ajax appeals to Menelaus as commander in the absence of Agamemnon. From the same point of view in l. 249 Menelaus couples himself with Agamemnon as giver of feasts to the chiefs.

239. αὐτῷ περ, 'ourselves,' *i.e.* without the body of Patroclus.

240. It matters little whether we read (here and in l. 242) περί δειδία or περιδείδια. The meaning in either case is 'I fear about.' The Gen. is used with περί of the object of a contest.

243. It seems best here to take νέφος as Object after καλύπτει: 'Hector spreads the cloud of war over the whole field.' This construction is supported by 14. 359 μαλακὸν περὶ κῶμα κάλυψα, cp. 14. 343 νέφος ἀμφικαλύψω, also 17. 132. It is possible to take νέφος as Nom., with Ἑκτωρ in Apposition (like 11. 347 νῶϊν δὴ τόδε πῆμα κυλινδεται ὄβριμος Ἑκτωρ): but the metaphor is a harsh one.

250. δῆμια, 'at the public cost,' the γερούσιος οἶνος (4. 259) provided by the people. Cp. the note on 18. 301 (καταδημοβορῆσαι).

254. αὐτός, 'of himself,' without waiting for exhortation.

256. ὀξύ, 'clearly.'

259. ἀνδρεφόντη, see on 16. 857.

260. ᾗσι φρεσίν, *i.e.* by his own powers of memory.

264. κύμα, 'the waves' (of the sea), the Sing. in a collective sense; see on 1. 482. βέβρυχεν, 'roar,' *i.e.* dash with a roar. ποτὶ ῥόον, 'against the stream' of the river.

ἄκραι ἡϊόνες, 'projecting points of beach,' sandy headlands: cp. Od. 6. 138 ἐπ' ἡϊόνας προῦχούσας.

265. ἅλως, in its proper sense, 'the salt water.'

ἔξω, 'forth' (from the sea).

268. φραχθέντες, 'making themselves a screen' of shields: cp. 15. 566 φράξαντο δὲ νῆας ἔρκει χαλκείῃ.

Join ἀμφὶ κορύθεσσι, taking σφιν as a true Dat., 'about their helmets.'

272. μίσησεν, 'hated,' 'could not bear that —'; Aor. of the *access* of feeling.

277. ἐρύοντο, Impf., 'sought to drag off.'

καὶ τοῦ, 'that same,' the dead body. The commentators join καὶ Ἀχαιοί, against the order of the words: the contrast with Τρῶες is sufficiently marked by emphasising τοῦ.

278. ἐλέλιξεν, 'wheeled,' *i.e.* rallied; cp. 1. 283, also *Hom. Gr.* § 53.

283. ἐλιξάμενος, 'wheeling,' turning to bay. διὰ βήσας, with ἐκέδασσε.

285. ρεῖα with ἐκέδασσε. For μετεισάμενος see on 13. 90.

290. ἀμφί, 'on both sides,' *i.e.* of both feet, nearly = ἀμφοτέρους: cp. 18. 414 ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρε.



294. αὐτοσχεδίνην, originally a Fem. adjective, sc. πληγῇν, 'a blow given at close quarters.'

295. ἥρικε, 'was shattered': Aor. of ἐρείκω with Intrans. meaning.

297. αὐλόν, the sheath or 'tube' by which the head of the spear was fastened to the shaft: cp. Od. 9. 156 αἰγανέας δολιχαύλους. In prehistoric weapons this part is made of bone or horn.

300. αὐτοῖο, emphatic, 'where it (the body) lay,' cp. l. 236.

302, 303, = 4. 478, 479.

309. τόν takes up Σχεδίον in l. 306: cp. 13. 197 (note).

310. ἀνέσχε, 'came out.'

314, 315. Repeated, 13. 507, 508.

321. ὑπὲρ Διὸς αἶσαν, 'beyond the portion (*i.e.* destiny) decreed by Zeus.'

324. Ἥπυτιδίη, a patronymic taken from his calling: cp. 7. 384 ἡπύτα κήρυξ.

325. φίλα φρεσὶ μήδεα εἰδώς. Knowledge and feeling are not clearly distinguished: 'whose heart was ready with kindly wisdom.' See on 6. 351.

327. πῶς ἂν κ.τ.λ., 'how can you deliver Troy'? Apollo begins by assuming that Aeneas thinks the gods hostile, this being the most polite way of accounting for his inactivity.

εἰρύσσαισθε, Plur. meaning 'you and the Trojans.'

328. ὥς δὴ ἴδον κ.τ.λ. Apollo goes on to tell Aeneas that others have not been hopeless, even with the gods against them; then that the gods are not really adverse; finally he puts plainly what he had begun by hinting, l. 332 ἄλλ' αὐτοὶ κ.τ.λ.

330. καί, 'even.' ὑπερδέα, 'very scanty,' by Hypphaeresis for ὑπερδέα: cp. ἐνδεής.

331. βούλεται, 'wishes rather,' cp. 1. 112.

334. μέγα, with βοήσας, 'with a loud shout.'

338. ἔτι, with εἶναι, which is in sense the main verb.

γάρ, cp. l. 221.

340. μηδ' . . . πελασαίατο, *i.e.* 'let us hope that they will not bring': see on 15. 476.

354. εἶχε, 'was able,' cp. 16. 110 οὐδέ πη εἶχεν ἀμπνεύσαι.

ἔρχατο, 'were packed together,' formed a barrier, cp. l. 268.

359. μάλα, with ἀμφ' αὐτῷ βεβάμεν, 'to take their stand well over him.'

361. ἀγχιστῖνοι, 'thick and fast,' cp. 5. 141. The word does not come from the Superl. ἄγχιστα, but from ἄγχι, through a verb ἀγχίζω: cp. προμνηστῖνοι, 'one after another.'

363. ἀναιμωτί, 'without bloodshed,' *i.e.* without some loss.

366-376. As to these lines see the introduction, p. 323.

368. μάχης ἐπὶ θ' ὅσων, = ἐφ' ὅσων τε μάχης, 'over so much of the

battle as,' 'over that part of it in which —.' This seems to have been the reading and interpretation of Aristarchus. It leaves the τε unexplained, for there is no parallel for ἐπὶ θ' ὅσον = ἐφ' ὅσον τε. The MSS. have μάχης ἐπὶ θ' ὅσσοι, Eustathius ἐπὶ ὅσσοι (so Wolf and Bekker). The simplest reading would be ἐπὶ ὅσσον, with hiatus after ἐπὶ, as in ἐπίορκος, ἐπίψομαι.

372. ὀξεία, 'undimmed.'

373. γαίης, Gen. of *place* after a negative, § 39, 3, a.

μεταπαυόμενοι, lit. 'ceasing by turns,' with intervals of rest.

377-383. These lines seem to be an interpolation. They were probably meant to reconcile the statement that all the ἄριστοι were in the middle of the battle over Patroclus with the subsequent mention of Antilochus.

381. ἐπιοσσομένω, 'looking out for,' watching against.

384. πανημερίοις. This word often means, 'for the *rest* of the day'; but even in this limited sense it is not appropriate here.

ὀρώρει, 'was astir,' raged.

387. παλάσσετο, Sing., perhaps because the parts of the body enumerated are thought of as a mass (= μέλεα); or because γούνατα is the most prominent in the list.

μαρναμένουν Dual, generally explained of the two opposed sides. Possibly it is distributive, referring to the several *pairs* of combatants; see on 16. 370. Some good MSS. have μαρναμένοισιν.

The text of this passage, however, can hardly be sound. The combination καμάτῳ τε καὶ ἰδρῶ παλάσσετο is defended on the ground that ἰδρῶ contains the governing notion (κάματός τε καὶ ἰδρώς = 'the sweat caused by toil'). But (1) in other places where the phrase occurs (13. 711., 17. 745) κάματος is evidently the important word; and (2) ἰδρῶ παλάσσετο, 'was bespattered with sweat,' is an extremely harsh expression. On the whole it seems probable that ll. 384-388 were added along with ll. 377-383, in order to mark the return to the main subject.

390. λαοῖσιν, 'his men.' μεθύουσιν, in the literal sense, 'dripping,' 'soaked.'

392. κυκλόσε, 'in a ring,' *i.e.* pulling it every way as they stand round.

ἱκμάς, 'the moisture.' ἔβη, 'passes from' the skin.

398. ἄγριος is emphatic, explained by the following clause: hence the Asyndeton.

401. ἐτάνυσσε = 'brought to a height': see the note on 13. 359.

402. Πάτροκλον τεθνηῶτα expresses the *thing* known—that P. was dead.

404. τό, 'wherefore' (cp. 19. 213, &c.). Some take it to refer to the Inf. τεθνάμεν, as in l. 406 τό refers to ἐκπέσειν. This would leave τὸ μιν κ.τ.λ. without connexion with the preceding clause.

405. ἐνιχρὶμφθέντα πύλῃσιν. Achilles had forbidden Patroclus to advance near the city; but he may be supposed to see that the injunction had been disobeyed.

406. Achilles did not suppose that he had been slain, nor again (οὐδὲ τό) that he would take Troy: hence he expected him to return.

407. οὐδὲ σὺν αὐτῷ, 'nor with himself,' = nor even with him.

408. τό γε, that he should not take Troy. νόσφιν, 'apart,' secretly.

410. δὴ τότε γ' οὐ οἱ ἔειπε, = 'then indeed (it turned out that) she had not told him'; i.e. a thing had come to pass which she had never told him. At the beginning of book XVIII Achilles is represented as foreboding the death of Patroclus, and remembering a prophecy of Thetis which pointed to it.

416. γαῖα χάνοι, a form of wishing for death—not implying an earthquake, as Virgil seems to have understood, Aen. 4. 24 *sed mihi vel tellus optem prius ima dehiscat*: see on 4. 182.

417. ἄφαρ, 'at once,' i.e. without doubt.

418. εἰ μεθήσομεν, 'if we are to give up.'

424. σιδήρειος, 'hard as iron,' i.e. unyielding, ceaseless.

431. ἄρειῃ, 'scolding,' harsh words.

437. ἐνισκίμψαντε, lit. 'sticking fast,' i.e. stiffening their necks, with heads bent to the ground. So of a spear, l. 528 οὐδεὶ ἐνισκίμψθη.

440. ζεύγλης, 'the yoke-cushion,' i.e. one fastened under the yoke, where it rests on the horse's neck. Such a cushion would confine the mane, but only so long as the horse's head was in the usual position.

443. ἄνακτι, 'as your master.'

445. ἔχῃτον, Subj. after the Aor. δόμεν, because the fulfilment of the purpose is still future, § 34, 2, c.

450. καὶ τεύχεα, 'so much as the arms.'

αὐτῷ, 'as it is,' without better reason (than the arms).

453. σφίσι, viz. the Trojans, implied in Ἔκτωρ.

454. This purpose of Zeus is carried out with tolerable exactness, as the Trojans are driven back by Achilles just before they reach the ships, and the sunset immediately follows (18. 240). See on 11. 193, 194.

459-542. This passage, which forms a sequel to the incident of the horses weeping for their charioteer, has been pronounced spurious by some critics. It certainly seems unlikely that at the height of the contest over Patroclus the two chief Trojan warriors should be tempted away by the hope of seizing the horses: and the more so as Hector has already made the attempt, and has been warned by Apollo that they are not within his reach (11. 75-78). The same may be said of Ajax and Menelaus, whose absence at the call of Automedon amounts to stopping the main action of the book. The words which mark its renewal (l. 543 ἂψ δ' ἐπὶ Πατρόκλῳ τέτατο κ.τ.λ.) seem hardly sufficient. On the other hand the Trojans are not fighting in the close

order of the Greeks (l. 564), so that the movements of individual heroes are freer: and the attempt of Automedon to join in the fighting offers a new opportunity to Hector.

460. ἵπποις, 'with the chariot,' Dat. in the comitative use, § 38, 3.

462. ὀπάζων, 'pressing on' (in pursuit).

464. ἱερῶ, cp. the note on l. 407.

465. ἐπίσχειν, 'to direct,' 'drive aright.'

471. οἶον, 'in respect that thus —'; see on l. 633.

475. γάρ shows that this question gives the reason for the following Imperative ἀλλὰ σὺ κ.τ.λ.

476. δμῆσιν τε μένος τε, taken with ἐχέμεν in somewhat different senses (by Zeugma): 'to hold (*i.e.* exercise) the taming and control the fiery temper.'

477. εἰ μή, 'except': ἄλλος εἰ μή = ἄλλος ἤ.

479, 480. ἀποβήσομαι, because the παραιβάτης leaves the chariot as soon as he reaches an antagonist whom he wishes to engage. See on 5. 226, 227, where the same lines occur, and II. 49.

481. βοηθόον, 'swift at the call to battle'; elsewhere an epithet applied only to warriors.

486. τῶδε, = 'here.' ἐνόησα, 'I perceive,' Aor. as l. 95.

487. ἡνιόχοισι, used loosely, to include the παραιβάτης: for κακοῖσι means 'unwarlike.'

488. The best MSS. have τῷ or τῶ, but the Dual gives a better connexion.

489. The MSS. are divided between ἐθέλεις and ἐθέλοισ. The Indic. suits the context best, since Hector would not speak as if the willingness of Aeneas were doubtful.

ἐφορμηθέντε γε νῶϊ, 'our onset,' governed by τλαῖεν. The construction is 'endure us so as to fight,' = 'endure to fight with us.'

499. ἀμφί, with πλήτο, see on l. 83.

502. ἐμπνέοντε μεταφρένω, cp. l. 385 πνέοντε κατ' ὤμων.

506. ἢ κ'—ἀλοίη, change to independent construction.

509. τὸν νεκρόν, Art. of contrast, to νῶϊν δὲ ζωοῖσιν κ.τ.λ.

οἳ περ ἄριστοι, = τοῖς ἀρίστοις οὖσι: cp. I. 230.

510. βεβάμεν. Inf. of purpose, 'for them (the ἄριστοι) to bestride it.'

512. ἔβρισαν, 'have pressed,' 'thrown themselves': cp. l. 233.

514. θεῶν ἐν γούνασι κεῖται. The origin of this famous phrase is obscure. The most probable account is that resting on the lap was symbolical of complete power and possession. Objects were dedicated to the gods by being placed on the knees of their statues, which were sitting figures; cp. 6. 273 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν.

522. ἵνα, the mass of sinew, called in Od. 3. 449 τένοντας αὐχενίους.

524. μ'άλ' ὀξύ, with κραδαινόμενον as a predicate, 'right keen as it was.'



526-529, = 16. 610-613.

531. μεμαῶτε, with σφῶε, 'in their eager rush' (with their swords).

538. Μενoitιάδαο θανόντος, with ἄχεος, 'my grief for the death of —.'

539. μεθέηκα, 'I have let go,' 'lightened.'

540. Join ἐς δίφρον θῆκε.

543 ff. The descent of Athene from Olympus can hardly have been at the bidding of Zeus, who is on Mt. Ida, as we hear directly afterwards (l. 594). Moreover, the change in the mind of Zeus (l. 546 δὴ γὰρ νόος ἐτράπετ' αὐτοῦ) is inconsistent with l. 596, where he still gives victory to the Trojans. Zenodotus rejected ll. 545, 546. There is, however, a further and somewhat marked contradiction between the words of Menelaus about Hector (l. 565) and those of Apollo in l. 587. Hence many reject the whole scene, ll. 543-592.

547. πορφυρέην. This word contains the point of the comparison; cp. πορφυρέη νεφέλη in l. 551. Hence it must mean 'dark,' 'turbid,' —an epithet that may be due rather to association with the ideas of storm and gloom than to the violet and indigo among the colours of the rainbow. For its use as a τίρας πολέμοιο cp. 11. 27. The sentiment which looks upon it as a sign of hope and comfort is foreign to Greek imagery.

558. ἑλκήσουσι, 'are to drag about, tear.' The Fut. with εἴ κεν is rare; but see 5. 212., 15. 213.

564. θανών, 'his death.' ἐσεμάσσατο, 'has touched to the quick.'

571. καὶ ἐργομένη μάλα περ χροός, an unusual order, for καὶ μάλα περ χροός ἐργομένη: cp. 1. 217 καὶ μάλα περ θυρῶ κεχολωμένος.

573. ἀμφὶ μελαίνας, see on l. 83.

575. Ἡετίωνος, not the father of Andromache, since his sons were all killed by Achilles, 6. 423.

577. The substantive εἰλαπιναστής defines ἑταῖρος (as in the combinations βοῦς ταῦρος, &c.), 'a companion who is a giver of feasts.'

587. οἷον δὴ, 'considering how,' see on 13. 633.

589. νεκρόν, sc. Podes, cp. 1. 581. σὸν δ' ἔκτανε is paratactic, § 57.

594 ff. In this overclouding of Ida, accompanied by thunder, we may trace the original notion of the aegis as the 'storm-cloud' of Zeus.

599. ἐπιλίγδην, shearing away the surface; the word explains ἄκρον, cp. Od. 22. 279 λίγδην, ἄκρην δὲ ῥανὸν δηλήσατο χαλκός.

609. δίφρῳ, the chariot, as the next line shows, of Meriones. It was a matter of course that Idomeneus, having failed to wound Hector, should retreat to a chariot.

611. αὐτῷ, 'the master,' Meriones.

612. The sentence here returns to the main subject, Idomeneus, to explain why it was not his own chariot.

τὰ πρῶτα λιπών, 'when he originally left,' i.e. at the beginning of the day.

613. ἐγγυάλιξεν, would have 'put in their hands,' 'presented them with.'

615. 'Came as φάος,' *i.e.* his coming was salvation.

617. τὸν βάλ' κ.τ.λ. Takes up the sentence begun at l. 610, τόν also referring to αὐτός in the preceding line.

618. πρυμνόν can hardly be put for ἄκρον, as the commentators say. It is not elsewhere applied to a spear, but might possibly mean the thick part of the head. Düntzer reads πρυμνοῦς.

621. ἐκ πεδίοιο, with ἔλαβεν: cp. 16. 668.

627. ὃ τε, after οὐδ' ἔλαθ' Αἴαντα Ζεὺς, = 'Ajax perceived that Zeus—'; cp. 1. 537 οὐδέ μιν Ἥρη ἡγνοίησεν ἰδοῦσ' ὅτι κ.τ.λ.

ἑτεραλκεία, 'by strength not their own,' see on 7. 26., 15. 738.

631. ἀφήη. The MSS. show great variety here,—ἐφείη, ἀφείη, ἀφίει, ἀφήει, &c. The Subj. is required by the general Homeric rule, § 33, 1, c.

633. αὐτως, 'merely,' without doing anything more.

639. σχήσεσθαι, 'will be held back,' checked in his course.

ἐν νηυσὶ πεσέεσθαι, 'that he will fall upon the ships,' of a hostile attack, as in 13. 742: see on 9. 235.

647. καὶ points to ὅλεσσον as one of two alternatives: 'let it be in the light if you destroy us' (as well as if you save us): cp. 5. 685 ἐπειτά με καὶ λίποι αἰών, = 'then I am content to die or live.'

657 ff. This simile has already been used in book XI to describe Ajax, ll. 659-664 being identical with 11. 550-554.

658. ὅς τ' ἐπεὶ κ.τ.λ. The sentence is not finished grammatically: it is interrupted by the description οἳ τέ μιν κ.τ.λ., and resumed at 664 ἥωθεν δ' κ.τ.λ.

659. βοῶν, Plur. with an indefinite sense: 'the fat of some ox.'

666. περὶ, see on line 240.

667. πρὸ φόβοιο probably means 'away in flight,' πρό being used as in πρὸ ὁδοῦ ἐγένοντο (see on 16. 60).

671. ἐπίστατο, 'it was his character'; cp. 14. 92 ὅς τις ἐπίστατο ἦσι φρεσὶν ἄρτια βάζειν: and the similar use of οἶδα, as 16. 73., 17. 325.

676. πτώξ, 'the hare'; lit. the animal that crouches (πτήσσω): used as an adjective in 22. 310 πτώκα λαγῶν.

677. ἀμφικόμφ, 'with leaves all round,' 'full-foliaged.'

681. ἴδοιτο, so Aristarchus, and the best MSS.: ἴδοιο is also an ancient reading. The change to the Third Person is not more harsh than in 16. 586: cp. also 17. 705. Some supply ὅσσε as Nom. to ἴδοιτο: but this is not according to Homeric usage.

685. εἰ δ' ἄγε, see on 16. 667.

686. μῆ with the Ind. ὦφελλε because it is an expression of wish.

689. Τρώων, 'belongs to, is with, the Trojans': cp. 3. 457.

692. εἰπεῖν, αἶ κε σώσῃ, 'say to him if he will save,' *i.e.* ask if he will: see on 7. 375 (*H. G.* § 294).

694. κατέστυγε, 'sickened': cp. 14. 158 *στυγερὸς δέ οἱ ἔπλετο θυμῷ*.  
 699. ἔστρεφε, 'guided about,' *i.e.* kept at hand wherever they were wanted in the battle.

703. ἐνθεν, = ἀφ' ὧν (ἐταίρων).

705. ὃ γε. For the change to the Third Person see on l. 681.

710. ἰέναι, in the Future sense, 'will go forth.'

717 ff. So, according to the *Aethiopis* of Arctinus, when Achilles himself fell, the body was carried by Ajax, while Ulysses kept the Trojans back.

720. ὁμώνυμοι, 'even as we have one name.'

723. ἐπὶ, 'thereat,' in rage at seeing it.

727. ἕως μέν, 'so far,' 'until' (the time given in the next clause): see on 13. 143.

728. ἐλίσσεται, Aor. Subj., of what happens repeatedly.

732. κατ' αὐτούς, 'over against them,' *i.e.* at the point for attacking them, cp. 1. 484 *κατὰ στρατόν* (of the ship arriving) 'off the camp.'

τῶν δέ, apodosis.

735-741. These lines are condemned by some critics, perhaps rightly. The words ὡς οἱ γ' ἔμμεμαῶτε νέκυν φέρον come well in l. 746, after the simile of the mules, but less appropriately here, where the preceding lines describe the Ajaces, not those who carried the body.

736. ἐπὶ τέτατο, 'was intense, was at its height, behind them,' cp. 14. 389 *ἔριδα πτολέμοιο τάνυσσαν*, and the note on 13. 358 ff.

737. πόλιν, governed by ἐπεσσύμενον (cp. 12. 143, 15. 395, Od. 6. 20), rather than by φλεγέθει, which is elsewhere Intrans.: cp. 21. 13.

739. ἐπιβρέμει, lit. 'roars on to,' *i.e.* the wind drives on to the fire with a loud blast.

741. ἐρχομένοισιν, 'as they retreated.'

742. ἀμφιβαλόντες, 'putting on,' 'arming themselves with'; we expect the Middle (cp. 5. 738), but the Participle *βαλόμενος* is impossible in hexameter verse.

747. ἰσχανέτην, 'held back' (the Trojans); the same as l. 752 *μάχην ἀνέργον ὀπίσσω Τρώων*.

748. τετυχηκώς, nearly = *τετυγμένος*, 'fashioned,' 'made to be':—'whose form stretches out dividing the plain.' *διαπρύσιον*, from *διαπρό*, see on 11. 275.

749. ἀλεγεινά, 'grievous,' 'cruel,' the cause of distress (ἀλέγω).

750. πεδίονδε τίθησι, 'sets,' causes to flow, 'towards the plain.'

751. πλάζων, 'thrusting it aside,' *i.e.* out of its course.

755. τῶν has no construction except the attraction of ψαρῶν and κολοιῶν: see on 4. 433.

756. οὐλον, lit. 'thick,' close in the texture, hence 'in full, unbroken, cry.' Here, as in 16. 430, the ancient texts were divided between *κεκλήγοντες* and *κεκληγῶτες*. The Part. is construed *ad sensum*, νέφος ψαρῶν

being = ψῆρες. Cp. Od. 11. 15 *Κιμμερίων ἀνδρῶν δῆμος τε πόλις τε, ἥερι καὶ νεφελῇ κεκαλυμμένοι.*

761. *Δαναῶν*, with *τεύχεα*, 'of the Greeks as they fled.'

## BOOK XVIII.

THE eighteenth book consists of two parts. The first consists mainly of scenes which serve to show us the effect upon the mind of Achilles of the news that his companion has fallen. The second relates how the armour which was lost with Patroclus is replaced by new armour, the work of Hephaestus. The two parts are connected by the presence of Thetis, first with her son, then in the house of Hephaestus. The argument is as follows:—

1 Antilochus brings the news of the death of Patroclus. Thetis hears the cry of her son, and comes with the Nereids. She promises to obtain new armour for him (ll. 1-147).

2 The body of Patroclus is near falling into the hands of the Trojans, when Iris, sent by Here, bids Achilles go and show himself at the trench (ll. 148-238). Here brings on sunset (ll. 239-242).

3 Assembly of the Trojans: Polydamas advises retiring into the city (ll. 243-314).

4-5 Lament of Achilles over the body of Patroclus (ll. 315-355). Dialogue of Zeus and Here (ll. 356-378).

6 Thetis goes to Hephaestus, who promises to make new armour for Achilles (ll. 369-477). The shield is fully described (ll. 478-617).

The scene at the beginning of the book, in which Thetis and Achilles are the actors, is the necessary complement of the Patrocleia. While the death of Patroclus is the external event upon which the plot of the Iliad hinges, it is the effect of that event on the mind of Achilles that is the ultimate source of interest,—the true crisis of an epic of which the 'wrath of Achilles' is the true subject. It is in this dialogue that the change of purpose resulting from the death of Patroclus is enacted, as it were, before the eyes of the hearer. Achilles makes his confession to Thetis, repents bitterly of his quarrel (l. 107 *ὥς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο, κ.τ.λ.*), and desires only to return to the field, in order to avenge his friend (l. 114 *νῦν δ' εἰμ' ὄφρα φίλης κεφαλῆς ὀλετῆρα κιχείω*). Thus the situation created in the first book by the quarrel and all its consequences is finally brought to an end.

The relation of this passage to the events of the first book is further



emphasised in the working out of the scene. The appearance of Thetis at once reminds us that it is the second time that she has come at the call of her son. Her complaint on hearing his voice strikes again the key-note of the *Iliad*—the shortness and unhappiness of the life to which the hero is destined. The dialogue which follows is evidently meant to recal the former meeting, to contrast it with the new state of things, and thus to place before us the main outlines of the story, the crisis of which we have now reached. We see that the prayer of Thetis, which up to this time has been the motive force behind the action of the poem, can be so no longer. The boon that she obtained from Zeus has turned to bitterness (l. 80 ἀλλὰ τί μοι τῶν ἡδῶς;), and Achilles has to go back to her for counsel and help. In doing so he reveals the change which, as has been already pointed out (p. 307), is the true dramatic *περιπέτεια*, viz. the change from anger against Agamemnon to grief and thirst for vengeance. Of this new situation the remaining events are the natural and obvious consequence. The scene therefore has a double value, first as being in itself—i. e. simply as an event—the turning point or catastrophe of the story, and secondly from the way in which it brings the last part of the poem into palpable relation to the beginning.

The interval between the meeting of Thetis with Achilles and her arrival at the house of Hephaestus is filled by incidents of a subordinate character. The changes of scene are frequent, and there is little interdependence between the action that goes on at different places. The Trojan assembly, the lament of Achilles, the dialogue of Zeus and Here, and the making of the new armour are more or less contemporaneous. Moreover, the transitions from one to another are not made with the smoothness that belongs to the Homeric manner. Partly on these grounds, and partly owing to difficulties of detail, the genuineness of much of this part of the book has been seriously contested. The following are the questions most worth notice:—

(1) The circumstances which lead to the appearance of Achilles on the rampart do not tally with the picture given in book XVII of the rescue of Patroclus. Though Lachmann exaggerates the differences in detail<sup>1</sup>, it must be allowed that the two passages cannot be easily read as parts of a connected story. The passage in book XVII loses somewhat in point if it is not the account of a *final* rescue. Again, there is no apparent reason why the sending of Iris to Achilles should be secret (ll. 168 and 185), since Zeus certainly did not wish the body to fall

<sup>1</sup> He makes a curious mistake in saying that in the seventeenth book the two Ajaces are represented as carrying the body of Patroclus on their backs (*Betrachtungen*, p. 79). The only discrepancy is that the carrying of the body (by Menelaus and Meriones) is not expressly noticed in book XVIII.

into the hands of the Trojans. On the other hand, it may be thought that the last lines of book XVII (especially the words *πολέμου δ' οὐ γίγνεται ἔρωή*) are a hint that Patroclus is not yet safe. We may compare the end of book XV, where the last stage of the Greek defence runs over into the next book (16. 101 ff.), just as the last stage of the contest over Patroclus is made to do here. And the interference of Here may be regarded as in defiance of the injunctions of Zeus, repeated in book XIV, and not withdrawn till book XIX. For difficulties of language see the notes on ll. 151, 168, 192, 209, 231. The interpolation (if it is one) doubtless extended from *αὐτὰρ Ἀχαιοί* in l. 148 to the same words in l. 231.

(2) If the appearance of Achilles is an addition, the scene of the Trojan assembly must be condemned with it. Further reason has been found in the two speeches, which are generally regarded as below the Homeric level. See the notes on ll. 245, 259, 272, 274, 294. Bergk and others reject the whole passage about the Trojans, ll. 243-315. But possibly the original text contained the three lines 243, 244, 314. After a day of fighting we expect some notice of both the armies.

(3) The short dialogue between Zeus and Here (ll. 356-368) must also be struck out if the appearance of Achilles is not part of the original story. It has however been condemned on its own merits by nearly all critics ancient and modern. Wolf gives it as a decisive instance of a passage inserted by the supposed *διασκευασταί*, for the purpose of connecting two originally distinct rhapsodies (*Prolegomena*, c. xxx). It can hardly be thought to have much value of that kind, since the journey of Thetis makes a much more natural transition from the Troad to Mount Olympus. But it may fairly be regarded as a specimen of the kind of accretion to which the Homeric poems were liable during the period of oral transmission.

It will be seen that these three passages all turn on the notion that the contest over the body of Patroclus was ended by Achilles showing himself to the Trojans over the rampart of the Greek camp. It can hardly be maintained that this incident is necessary to the story, and all the three passages can be detached without violence from the context. It seems possible, therefore, though it cannot quite be proved, that we have in them a series of additions to the original text.

The difficulties that have been felt in regard to the latter part of the book are mainly chronological. It has been argued that Thetis does not reach Olympus till the day after the Patrocleia, consequently that the making of the arms occupies a whole day, during which the two armies are idle<sup>1</sup>. It is true that several events are placed in the interval after Thetis leaves Achilles (ll. 148-368), and that one of them is the sunset (l. 239): but we may suppose that the poet, in returning to

<sup>1</sup> Bekker, *Hom. Blätter*, ii. p. 232.

Thetis, goes back to the beginning of that interval, and that the journey of the goddess takes no appreciable length of time. Thus the making of the arms will occupy the time from the scene between Thetis and Achilles to the dawn of the next day.

The book ends with a digression that takes our thoughts wholly away from the story of the *Iliad*. The divine pictures with which Hephaestus adorns the shield of Achilles do not illustrate anything in the context in which they are placed, and indeed have no relation to history or legend. They are representations of common ever-present objects; the great phenomena of nature—earth and sea, sun, moon and stars—then the various events and occupations that make up the round of human life. The passage, therefore, has properly no dramatic interest. It comes in as a sort of interlude, like some of the choral odes of Euripides, to fill a pause in the action of the poem. For the history of the earliest Greek art it is obviously a document of first-rate importance. \*

Within the last few years—even since the first edition of this book was published—archaeology has thrown much new light upon the character of the art represented in the Homeric poems. The discoveries of Schliemann at Mycenae have been followed up by other finds, which have revealed the traces of a pre-historic civilisation of which the coasts and islands of the Aegean were the seat. To this civilisation the term 'Mycenaean' has been applied. The date of it is still a matter of dispute, but the evidence seems to show that it covered a period of several centuries, and that the age of the *Iliad* and *Odyssey*—an age of Achaean chiefs, united more or less closely in an Achaean nationality—falls within that period, and probably towards the end of it. This appears, in the first place, from the general correspondence in geographical area between the sites of Mycenaean remains and the Homeric Catalogue of the ships. The eastern districts of European Greece—Argolis, Attica, Boeotia, Thessaly—with Laconia and Crete, hold the chief place in both lists. Again, the fortified citadels of which we find the foundations and even the walls at Tiryns, at Mycenae, at Hissarlik, answer to the Homeric palaces, such as those of Priam and his sons on the acropolis (ἐν πόλει ἄκρη). In historical Greece the acropolis was generally reserved for the temples of the gods. And the plan and structure of the palaces offers many points of comparison. In the poems, as in the existing remains, we find the αὐλή or enclosed court, with its porticoes, and the altar of Ζεὺς ἑρκείος in the middle; the μέγαρον, with the central ἐστία surrounded by pillars, against one of which the mistress of the palace may be seen leaning as she spins (*Od.* 6. 307); and even such details as the bronze plating of the walls, the frieze of blue (θρίγκος κύναιο), the door-sills of wood or stone. Finally, in the arts of design, with which we are especially concerned in the eighteenth book of the

\* Poet's description is <sup>2</sup> of a ~~p~~ work he has seen. He probably saw groups of figures which he interprets & elaborates. Sometimes his interpret.<sup>s</sup> seem wrong (*l.* 509).



Iliad, we find remarkable coincidences between Homer and the Mycenaean objects, both in *technique* and in style of treatment.

In respect of *technique* the most striking feature is the inlaid metal work, and the use of metal, especially gold, of different colours. On a dagger-blade found in one of the graves at Mycenae there is a picture of a lion-hunt, formed by various metals inlaid on a thin bronze plate (Schuchardt, p. 230 of the translation). The lions and the men are inlaid in gold, the trousers and shields of the men in silver, the shield-straps and other accessories in a black substance. On a second dagger-blade from the same grave there are three lions inlaid in gold, with manes of a somewhat redder gold: some lines are given by means of a lighter gold. In another grave was found a dagger-blade with a representation of ducks hunted by cats, in a river in which plants of papyrus are growing—doubtless an Egyptian subject. The cats, the bodies of the ducks and the plants are inlaid in gold, the wings of the ducks are silver, the fish are of a dark substance. On one of the ducks a drop of blood is given in red gold. Another dagger-blade is ornamented with flowers, each with three inlaid stamens, and there are similar flowers on the gold plate covering the hilt (*Ibid.* p. 264). There is also a cup of silver, ornamented with inlaid gold-work representing flower-pots with lotus-plants (*Ibid.* p. 240).

These objects find their counterpart in several pictures of the Homeric shield. There is a vineyard (561-565), with dark-coloured grapes, poles of silver, a ditch round it of cyanus (blue paste), and a fence of tin: there is a herd of oxen (573-578), wrought of gold and tin, with four herdsmen all of gold: and a dance of youths, with golden daggers hanging by silver belts (598). Again, in the ploughing scene the earth as it is turned up by the plough is shown 'dark-coloured, though of gold' (χρυσέῃ περ ἐοῦσα).

Moreover, in choice of subjects and in the manner of treatment there is a remarkable agreement between the Mycenaean remains and the shield of Achilles. All the pictures, as has been said, are taken from incidents of everyday life. The siege represented on the shield (509 ff.) finds a parallel at Mycenae in a representation of warriors fighting outside a city, on the walls of which women and children are seen with uplifted hands. Similarly the lion-hunt already mentioned may be compared with the scene of two lions carrying off a bull from the herd. The details are different, but the *genre* of the design is evidently the same.

Finally, the correspondence may be traced in the way in which the various scenes of the shield are arranged. We do not indeed know exactly what the arrangement was. It is not difficult to devise a probable scheme, but no one scheme proposed is clearly the right one. We can see, however, that the composition of the scenes is governed by the principle of balance and symmetry. The city at peace, with its



wedding and its law-suit, is contrasted with the city at war, represented doubtless in a corresponding number of scenes. The pictures of country life appear to be intended to illustrate the seasons of the year. The same principle is splendidly exemplified by the two gold cups, of the best period of Mycenaean workmanship, found in 1889 at Vapheio near Sparta (Schuchardt, p. 350). On each cup is a beautiful design, in *repoussé* work, representing a group of bulls. On one cup the bulls are wild: of the three shown in the design one has been caught in a net, in which he is struggling fiercely, another has just tossed a man on his horns, a third is rushing away at headlong speed. On the other cup the bulls are tame: three of them are standing or feeding together, and another is being led away with a rope fastened to one of its hind feet. In style and subject, but above all in the ethical contrast which governs the composition, these cups breathe the very spirit of Homeric art.

The absence of mythological subjects is the most striking feature of the Shield. It may be added that among the occupations depicted no form of seafaring life has a place. Ships of war, maritime commerce and fishing are alike wanting. The reason has been pointed out by Helbig. There was then no commerce which could be placed side by side with agriculture in a picture of Greek life. The most considerable traders were the Phoenicians. The great commercial and colonising movement of the Ionians was post-Homeric.

It is worth notice that in the Hesiodic 'Shield of Heracles'—an imitation of the Homeric shield—there are several mythological scenes (the Centaurs and Lapithae, Perseus and Gorgons, &c.), and a scene of fishing in a bay.

2. ἄγγελος, with ἦλθε, 'came as messenger.'

3. ὀρθοκραράων, 'with upright horns,' also an epithet of oxen. As applied to ships it describes the two ends rising in a curve (Helbig).

8. θυμῷ, in the locative sense, 'bring to pass griefs in my heart,' = grieve me at heart. For the sentiment cp. Od. 9. 507 ff., 13. 172 ff. ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἰκάνει κ.τ.λ.

13. σχέτλιος, 'perverse'; explained by ἦ τ' ἐκέλευον κ.τ.λ. 'though I enjoined on him.'

33. ὃ δ' ἔστενε, 'while he (Achilles) groaned.'

34. This is the only reference to suicide in the Iliad; but cp. Od. 4. 539, 10. 50, 11. 277.

39-49. The ancient critics condemned this passage, with its long list of unimportant names, as being Hesiodic in character. Cp. Hes. Theog. 243-262. The repetition of the words κατὰ βένθος ἁλὸς Νηρηΐδες ἦσαν (l. 38 and l. 49) seems to mark the limits of an interpolation.

50. καί belongs to the whole clause, as in τοῖσι δὲ καὶ μετέειπε —.

54. δυσαριστοτόκεια, ἐπὶ κακῷ τὸν ἄριστον τεκούσα (Schol.).

55. ἦ τ' κ.τ.λ. The sentence is finished grammatically by the two

clauses τὸν μὲν—τὸν δ'—, but in sense the former of these is parenthetical: 'after I had brought him up, shall not receive him back.'

60. νοστήσαντα, Aor. Part., see on 13. 38.

67. ῥήγνυτο, 'parted': cp. 13. 29 θάλασσα δίστατο.

68. θαμειαί is predicative, 'in close array.'

71. ὄξύ, 'shrill,' making a contrast to βαρὺ στενάχοντι.

75. The prayer here attributed to Achilles is that which he begs Thetis to make to Zeus: 1. 409 τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἅλα ἔλσαι Ἀχαιοὺς κτεινομένους.

77. ἀεκήλια, lit. 'unquiet' (ἔκηλος).

85. ἔμβαλον, 'cast,' alluding to the unwillingness of Thetis.

88. νῦν δ' ἵνα κ.τ.λ. The ellipse is easily supplied from the wish of the preceding lines: 'but now (it has so happened—you have become the wife of Peleus) in order that —.'

90. οὐδ'—ἄνωγε, 'does not bid,' = 'bids me not to —.'

93. ἔλωρα, Plur., used in an abstract sense, 'the spoiling,' *i.e.* slaying. Cp. Plat. Apol. p. 28 C εἰ τιμωρήσεις Πατρόκλῳ τῷ ἑταίρῳ τὸν φόνον καὶ Ἔκτορα ἀποκτενείς.

95. οἱ ἀγορεύεις, 'with what you say,' *i.e.* if you do as you say.

96. ἐτοῖμος, 'at hand.'

99. κτεινομένῳ, 'in his death struggle.'

100. δῆσεν, 'needed,' *i.e.* has come to need. The form must be referred to δέω (δίδημι), 'to bind,' whence the impersonal δεῖ (9. 337),—not to δεύω, 'to come short,' Aor. ἐδεύησε. The word may be taken impersonally here, 'there has come to be need.'

ἄρῃς, see on 14. 485.

101 ff. νῦν δ' ἐπεὶ κ.τ.λ. The sentence is taken up again at l. 114 νῦν δ' εἴμ' ὄφρα κ.τ.λ., where the main point of the speech comes in, the resolution to go forth against Hector.

νέομαι may be either Pres. with future meaning (cp. εἴμι), or Fut., formed like τελέω, καλέω. See on 23. 76.

110. ἀέξεται, 'grows,' 'mounts up.'

112. See on 16. 60, where this characteristic phrase first occurs.

116. τελέσαι, 'to bring it (κῆρα) to pass.'

117. Heracles is always spoken of in the Iliad as a mere mortal. So the Dioscuri, see on 3. 243.

121. ἀροίμην, Opt. of *wish*, as ἐφείην (l. 124).

125. γνοίεν δ', 'and may they know,' as a consequence of the wish already expressed. This shows how an Opt. of *wish* may pass into one of *end*.

128. ἐτήτυμον goes best with οὐ κακὸν ἐστί (as La R.): 'this is of a truth no evil thing.' Most editors put a stop at ἐτήτυμον: but there is no good parallel for ταῦτά γ' ἐτήτυμον (sc. ἐστί, or εἶπες); and the point required by the context is not that Achilles has spoken *truly*, but that

what he proposes to do is *good*—ἐτήτυμον οὐ κακόν ἐστι. For ἐτήτυμον = 'really,' cp. 13. 111 εἰ δὴ καὶ πάμπαν ἐτήτυμον αἰτίος ἐστιν ἥρως Ἀτρεΐδης, h. Apoll. 64 αἰνῶς γὰρ ἐτήτυμόν εἰμι δυσηχὴς ἀνδράσιν, Archil. fr. 64. The word seems to mean 'real,' 'genuine,' rather than 'true as an assertion' (ἀληθής, νημερτής).

133. αὐτῷ, emphatic, 'to him as well.'

134. μή with Aor. Imper., see on 4. 410.

136. νεῦμαι, see on νέομαι, l. 101.

148 ff. As to the scenes which follow—the message of Iris to Achilles, the appearance of Achilles by the trench, and the assembly of the Trojans—see the introductory remarks (p. 338).

150. 'The ships and the Hellespont,' put vaguely for the Greek camp. The flight of the Greeks did not go beyond the trench.

151. οὐδέ κε—ἐρύσαντο. The apodosis begins at l. 166 εἰ μὴ κ.τ.λ. the original protasis is repeated in substance in l. 165 καὶ νύ κεν εἴρυσσέν τε κ.τ.λ. Another reading is οὐδ' ἄρα, with which we must translate 'had not saved Patroclus' (viz. at the time now in question).

152. ἐκ βελών, 'out of range of weapons,' cp. 14. 130.

153. λαός τε καὶ ἵπποι, i. e. foot and chariots.

155. The picture of the body of Patroclus carried by Menelaus and Meriones is now dropped or forgotten; see 17. 722 ff.

158. ἔμπεδον, 'in unshaken course.'

159. ἐπαΐξασκε, 'dashed on'; cp. 7. 240.

161. σώματος, 'a carcase': see on 3. 23.

167. θωρήσσεσθαι, 'to bid him arm.' Achilles in fact does not arm (188 ff.); but this need not affect the language used here, especially as the line is a recurring one (cp. 11. 715).

168. The place of μιν is unusual: see *Hom. Gr.* § 365 (ed. 2).

172. ἔστηκε, cp. 13. 333 ὁμὸν ἵστατο νεῖκος.

175. ἐπι-ιθύνουσι, 'make it their aim,' 'make efforts.'

178. σέβας, properly 'awe': 'let it be felt in your mind a shocking thing (*nefas*) that—'

180. σοὶ λῶβη, sc. ἔσται. ἔλθῃ, 'shall be brought in,' cp. 17. 160 εἰ δ' οὗτος προτὶ ἄστυ . . ἔλθοι τεθνηώς. It is not clear, however, how the dead body is to be recovered in the case supposed.

182. γάρ in a question indicates going back to the *reason* of what has been said. Here we might translate, 'nay, but which of the gods —' ? See on 10. 61.

188. τ' ἄρ', § 49, 3: cp. 1. 8.

191. στεῦτο, 'showed herself ready,' see on 2. 597, 3. 83.

192. The Gen. with οἶδα should not be explained by the Attraction of τεῦ in the dependent clause. In the passages usually quoted in support of this explanation, as 10. 416 φυλακὰς δ' ἄς εἴρεαι, the attracted word is not in a distinct clause. The reason for the Gen. rather is that

οὐ *τεν* οἶδα does not mean 'I do not know (generally) of any one,' but 'I do not know as to any one *whether I can wear his arms.*' Cp. 11. 657 οὐδέ τι οἶδε πένθεος, ὅσσον ὄρωρε: and similar uses with γινώσκω (4. 357), πυνθάνομαι (1. 257), &c.

The peculiarity of this passage is the use of the direct Interrogative. Apparently the speaker begins as if he meant to say 'I do not know any one's arms, which I could put on' (οὐ *τεν* τεύχεα, τά κε δύοιμι), and changes abruptly to the direct question—'whose arms can I put on?' If the indirect form had been retained we should probably have had the Opt.; cp. 5. 192 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην.

198. αὐτῶς, 'as you are.'

199–201, = 11. 799–801., 16. 41–43.

205. ἔστεφε, 'set close,' *i.e.* 'covered (his head) with.'

206. αὐτοῦ, 'himself,' 'his figure.'

209. οἱ *τε* refers back to ἄστεος, as implying 'citizens.' This, however, is a harsh construction, and probably we should read οἱ δὲ, as Heyne proposed.

210. ἐκ implies that the city is their base,—not necessarily that they fight from the walls.

211. πυρροί, 'signal-fires.'

212. Join ὑψόσε γίγνεται, 'rises aloft': ἀΐσσουσα, 'shooting forth,' is added as a description.

213. ἀρήs, see on 14. 485.

215. στή ἰών, 'went and took his stand': ἰών is used as an Aor. Participle. ἀπὸ τείχεος, 'clear of the wall,' *i.e.* not on it.

οὐδ' ἐς Ἀχαιοὺς μίσγετο, 'but not so far as to join the Greeks': who must be supposed not to have been driven back to the trench.

218. ὦρσε, sc. Achilles; the clause about Athene being parenthetical.

219. σάλπιγξ. We do not hear of a trumpet in any Homeric battles. This simile (supposing it is not a later addition) would show that it was known, although not ordinarily employed *in the field*.

220. Join ὑπὸ δητίων περιπλομένων, 'by reason of enemies compassing about'; cp. 16. 591.

224. ὅσσοντο, 'looked for,' implying dread (as 14. 17 ὁσσόμενον ἀνέμων κέλευθα): 'their hearts were filled by images of pain.'

230. For δὲ καὶ see on l. 50.

231. ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσι, 'over their own chariots and spears,' *i.e.* in the confusion of the flight. The expression is a somewhat harsh one; cp. Thuc. 7. 84 περὶ δὲ τοῖς δορατίοις καὶ σκεύεσιν οἱ μὲν εὐθὺς διεφθείροντο, κ.τ.λ.—perhaps a reminiscence of this passage.

240. νέεσθαι, 'to go,' with πέμψεν (not ἀέκοντα).

244. ὕφ' ἄρμασιν, Dat. in spite of ἔλυσαν,—partly perhaps because of the metrical form of the Gen.: cp. 13. 88.

245. μέδεσθαι. The Pres. Inf. after πάρος is very rare.



246. ὀρθῶν is predicative,—‘of men standing up.’ This was a signal mark of alarm and confusion.

248. δηρὸν δὲ κ.τ.λ. is subordinate in sense, ‘after long ceasing from battle.’

250. πρόσσω καὶ ὀπίσσω, *i.e.* on all sides, cp. ἀμφί (l. 254).

252. μῦθοισιν, ‘in speeches,’ *i.e.* in the council.

257. οὗτος = Lat. *iste*, § 45.

259. χαίρεσκον. The Iterative is somewhat strange, since the Trojans had only spent one night near the ships.

On ἰαύων, ‘spending the night,’ see on 9. 325.

262. οἶος has a Causal force: ‘so overweening is the man’s spirit (that) he will not consent.’

264. ‘Divide the rage of Ares,’ fight with equal fire (ὁμῶς μεμάασιν).

265. περί, here of the assailant: cp. 9. 327 ἀνδράσι μαρνάμενος ὅαρων ἔνεκα σφετεράων (for *their* wives).

272. Τρώων with πολλούς.

αἶ γὰρ κ.τ.λ., ‘would that it may so happen away from my hearing,’ *i.e.* ‘may I never hear of such a thing.’ This is of course a way of wishing that it may never happen.

ᾧδε = ‘as I say.’ ἀπ’ οὐατος is in sense the predicate (= ἀπ’ οὐατος εἶη τὸ ᾧδε γενέσθαι ταῦτα); cp. 22. 454 αἶ γὰρ ἀπ’ οὐατος εἶη ἐμεῦ ἔπος.

274. νύκτα μὲν εἰν ἀγορῇ σθένος ἔχομεν, ‘during the night (remaining) in the Agora we shall keep in reserve our strength.’ This seems to be the only possible meaning of the obscure phrase. εἰν ἀγορῇ implies that they were neither to disperse nor to take the field. σθένος is generally explained as = ‘our forces’ (*die Heeresmacht*, Hentze); but there is no trace of such a use in Homer. For σθένος ἔχειν, in the sense of ‘checking the exercise of strength,’ cp. 21. 308 σθένος ἀνέρος ἀμφότεροί περ σχῶμεν: also the phrase σθένος οὐκ ἐπιεκτόν (8. 32, 463), and similar uses of μένος, as 12. 166 σχήσειν ἡμέτερόν γε μένος.

279. περὶ τείχεος, ‘for the wall,’ as περὶ πτόλιος (l. 265).

280. ἂψ πάλιν κ.τ.λ., an explanation of τῷ δ’ ἄλγιον: hence the asyndeton, which also serves to bring out the contrast ἐκ νηῶν—ἐπὶ νῆας.

281. ἡλασκάξων, ‘scouring idly to and fro’: cp. 2. 470 of flies αἶ τε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσι.

286. ἀλήμεναι, ‘to let ourselves be cooped up.’

288. γάρ refers really to the second of the clauses πρὶν μὲν—νῦν δὲ—, the sense being ‘for whereas of old Troy had great possessions, now it has lost them through the siege.’ μέροπες ἄνθρωποι in the Nom. only here: the irregular metre is probably due to the more familiar μερόπων ἀνθρώπων.

293. The connexion is, ‘after we have suffered so much by being shut up in Troy, now when I have a chance of driving the Greeks into

the sea you wish to retreat to the city.' In most editions there is a comma at Ἀχαιοῦς, so that l. 295 is the apodosis to the clause ὅτε περ —. But the passage gains in effect if we regard νῦν δ' ὅτε as without a grammatical apodosis (see on l. 88 and l. 101). The apostrophe νήπιε, κ.τ.λ. fills the blank, finishing the passage in a somewhat abrupt way: 'now when Zeus gives deliverance (you wish to throw it away),—nay, do not let such counsel be heard.' The words μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δῆμῳ are evidently the climax of the speech, which it is in Homer's manner to introduce with a sudden transition: see on 3. 406., 4. 37, 351., 12. 244.

295. ταῦτα, *ista*, § 45. φαῖνε, 'utter,' 'publish,' cp. 14. 127.

299. ἐγρήγορθε, 'be awake,' Imper. Mid. of ἐγρήγορα. Analogy requires the form ἐγρήγαρθε, cp. διέφθορα, διέφθαρμαι.

300. ὑπερφιάλως ἀνιάζει, 'is vexed beyond bearing,' finds his possessions too great a weariness to him. The point of the sarcasm is that only a person who is tired of his possessions would wish to be longer besieged (referring to ll. 288 ff.).

301. καταδημοβορῆσαι, 'to make public feast with.' So δημοβόρος βασιλεὺς (1. 231) is 'a public-feasting king,' one whose only function is to eat at the public cost.

306. Hector repeats the words of Polydamas (l. 278), giving them a new force: Achilles will suffer, not merely (as Polydamas promised) by failing to take Troy, but by meeting Hector himself.

308. ἥ κε φέρῃσι—ἥ κε φερούμην, 'whether he shall bear away the victory, or I may bear it away myself.' The Subj. is used for the alternative on which the emphasis falls; the sense being, 'I will meet him, let him be ever so victorious.' So in Od. 4. 692 ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίῃ the sense is 'he *will* hate some (though he *may* love some).' For the Mid. φερούμην cp. 13. 486.

309. κτανέοντα is probably not a Fut. Part.: the regular Fut. of κτείνω is κτενέω; and the Fut. Part. is only used in Homer with Verbs of motion (like the Lat. Supine in -um). κτανέω may be a distinct Present, with desiderative force.

317. ἐπί, with θέμενος (Tmesis).

319. ὧ, 'from whom,' a 'true' Dat.

ὑπό, with ἀρπάσῃ, 'snatch from under,' *i.e.* from the possession of.

321. μετ' ἵχνια, 'following the track,' further explained by ἐρευνῶν.

341. καμόμεσθα, 'have gained by our toil.'

344. ἀμφὶ πυρί, 'over the fire'; ἀμφί because the feet of the tripod surround the fire.

345. λούσειαν ἄπο, with double Acc., see on 16. 667.

350. λίπ', *i.e.* λίπα, 'richly,' 'thickly,' see on 10. 577.

351. ἐννέωροιο, 'of nine seasons,' *i.e.* years. This is the most obvious rendering, and is supported by Od. 11. 311. But the meaning which

suits all the places is 'mature,' 'in season' (see Merry and Riddell on Od. 10. 14) : hence the true form (as Mr. Raper has suggested) may be *ἐνν-ωρος*, = *ἐν ὥρᾳ* (cp. *ἐνδιος*, *ἐννυχος*) : the *νν* being due to the original *γ* of *ὥρα*, Engl. *year*. Such a word might easily be confused with the form *ἐννέωρος* from *ἐννέα*.

357. *ἔπρηξας*, 'thou hast accomplished it,' 'succeeded.'

*καὶ ἔπειτα*, lit. 'afterwards (if not at first),' hence 'at length.'

358. *ἦ ῥά νυ κ.τ.λ.*, 'the Greeks must be thy own children,' ironically said.

362. *μέλλει*, 'is likely to,' meaning that such a thing is quite in the ordinary course. *βροτὸς ἀνδρί* = 'one mere man for another.'

367. *ῥάψαι*, 'to bring about'; so *ὑφαίνω*, *τεκταίνομαι*, &c.—metaphors from the most familiar industries of the time.

Lines 356-368 are probably an interpolation. The dialogue interrupts the course of the story with an abrupt double change of scene : whereas the change from the Greek camp (l. 355) to the house of Hephaestus (l. 369) is smoothed, in the Homeric way, by the passage of Thetis from the one to the other. Moreover, there is nothing to indicate that the return of Achilles was especially the work of Here, or that it was against the desire of Zeus.

369. The narrative goes back to the point at which Thetis left Achilles.

372. *ἑλισσόμενον*, 'wheeling about,' in busy movement.

375. Join *σφι ἐκάστω*, 'for them each one,' and *ὑπὸ (θῆκεν) πυθμένι*.

376. *θεῖον ἀγῶνα*, 'the assembly of the gods,' see on 7. 298, also 15. 428.

378. *τόσσον . . οὔ πω προσέκειτο*, *i.e.* were finished *except* that the ears were not yet put on : see on 4. 130 and 13. 143.

379. *ἤρτυε*, 'was fitting on,' explained by *κόπτε δὲ δεσμούς*, 'was forging the fastenings.'

382. *Χάρις*, a personification of the beauty which belonged to the work of Hephaestus : cp. 14. 183 *χάρις δ' ἀπελάμπετο πολλή*. In the *Odyssey* this notion takes the more definite form of the marriage of Hephaestus and Aphrodite.

386. *πάρος*, with the Pres. Indic., 'before this thou hast not been a frequent comer.'

392. *ὦδε*, lit. 'as things are here,' *i.e.* 'here at once,' 'to join us.'

395. This is evidently another version of the myth told in Il. 1. 590-594, where the fall of Hephaestus is brought about by Here, though in a different way, and is connected with the Sinties and the island of Lemnos.

401. The *πόρπη* was a brooch (= *περόνη*). The *ἑλιξ* was probably a kind of brooch or clasp, formed of spiral work (whence the name). The

κάλυξ seems also to have been a fastening of some sort (Helbig, p. 191). The ὄρμος was a chain long enough to fall down over the breast.

405. ἴσαν, *i.e.* *φίσαν*, 'knew.'

407. ζῳάγρια, 'ransom for life.'

410. αἴητον is a very obscure word, probably one of those which only survived in the conventional epic language.

414. 'His face on both sides.' ἀμφί is adverbial, not governing πρόσωπα: cp. 17. 290, also 6. 117 (note).

417. ὑπό, Adv. 'underneath.'

ἀνακτι, 'for their master,' *i.e.* supporting him.

418. εἰοικνῖαι, an anomalous form, for εἰκνῖαι (*φεφικνῖαι*).

420. θεῶν ἀπο ἔργα ἴσασι, 'they have skill in working that is of the gods.' Cp. Od. 6. 18 χαρίτων ἀπο κάλλος ἔχουσai (also Od. 6. 12., 8. 457). ἔργα, 'woman's work,' cp. Od. 20. 72 ἔργα δ' Ἀθηναίη δέδαιε κλυτὰ ἔργάζεσθαι.

421. ἔρρων. The original meaning is obscure, but some kind of painful or helpless movement is evidently implied: see on 8. 239.

422. πλησίον ἔνθα, 'near to where —.' Θέτις, sc. ἴζε.

426. θαμίζεις, see l. 386.

426, 427, = 14. 195, 196: also Od. 5. 89, 90. The lines represent a formula of intercourse = 'what can I do for you?'

429. ὅσαι, after τις, = τῶν ὅσαι, 'of all that —.'

431. ἐκ πασέων, 'above, more than, all': so in the next line.

435. ἀρημένος seems to mean 'vexed' or 'broken down,' and to be connected with the ἀρή noticed on 14. 485.

ἀλλα δέ μοι νῦν, sc. ἀλλ' ἔδωκεν (l. 431). But the ellipse is very harsh.

437-443 are repeated from ll. 56-62, and 444, 445 from 16. 56, 58.

446. ἔφθιεν, the only instance of the form φθίω. Apparently it is Impf., not Aor. Cp. 1. 491 φθινύθεςκε φίλον κῆρ.

447. θύραζε, 'forth,' 'out'; see on 5. 694.

450. We should gather from this passage that the sending out of Patroclus was the immediate result of the embassy of book IX.

458. υἱεῖ ἐμῷ ὠκυμέρῳ. The unusual Synizesis (-φ ὠ- as one syllable) may be avoided by reading υἱ' ἐμῷ ὠκυμέρῳ (with two MSS).

464. ὦδε, 'as surely': cp. 13. 825 εἰ γὰρ ἐγὼν οὕτω γε —, ὡς —.

465. ικάνοι, Opt. because the principal Verb is an Opt., § 34, I, a.

467. ἀνθρώπων πολέων, 'of the many' (who will see it): cp. Od. 9. 352 πῶς κέν τις σε καὶ ὕστερον ἄλλος ἵκοιτο ἀνθρώπων πολέων; (= 'and many might do so'). θαυμάσσεται may be Aor. Subj., implying *purpose*; cp. 3. 287.

470. χόάνοισιν, 'melting-pots,' 'crucibles.'



471. παντοίην, *i.e.* of all degrees of strength.

473. ὅπως κ.τ.λ. This clause takes the place of the alternative to σπεύδοντι: instead of μὴ σπεύδοντι or μὴ παρέμμεναι (or some equivalent phrase) the poet uses words which logically cover every case. The reason evidently is that there are not *two* alternatives, but various degrees (παντοίην αὐτμήν, l. 471).

481. αὐτοῦ, the *body* of the shield (opposed to ἄντυξ and τελαμών).

πτύχες. The five 'coats' or 'layers' were circular plates of metal, successively diminishing in size in such a way as to form concentric rings,—the fifth or smallest being visible as a complete circle, in the centre of the shield. On this central plate, and the four rings surrounding it, the pictures were wrought. The description begins with the innermost circle and proceeds outwards.

485. τεύρεα, 'constellations.' The Art. makes a contrast to the sun and moon: 'and the starry signs too —.'

ἑσπεφάνωνται, 'is set round with.'

488. αὐτοῦ, 'in the same space,' always in the north.

δοκεύει, 'watches,' as an animal expecting to be attacked. Orion is imagined as a hunter.

490 ff. The two cities now described probably occupy the next ring of the shield. They are evidently typical of the two conditions of peace and war. The city at peace is represented in two scenes, a marriage procession (491-496), and a law-suit (497-508).

491. γάμοι, the Plur. of *indefiniteness*: the picture represented marrying and feasting by means of one marriage-feast. So in the next line νύμφας and θαλάμων, though we need not suppose more than one bride in the actual scene.

492. ὑπο, 'by the guidance of.'

495. ἔχον, 'kept up,' as 16. 105 καναχὴν ἔχε.

499. εὔχετο, 'maintained,' 'claimed credit for.'

500. πιφαύσκων, 'setting forth the case,' assuring all men that it was so.

ἀναίνετο μηδὲν ἐλέσθαι, 'refused to take anything.' The phrase is usually translated 'denied that he had received anything,' but, as Mr. Leaf has lately pointed out (*J. H. S.* viii. 122 ff.), ἀναίνομαι means 'refuse,' not 'deny'; and besides the poet would hardly choose to represent a suit arising out of homicide—the most interesting chapter of primitive law,—where the dispute had nothing to do with the homicide itself, but was a mere question whether certain money had been paid or not. It gives a much better picture if we suppose the case to belong to the period when the obligation to accept a money payment was coming to be recognised, but might still be disputed in particular circumstances.

μηδέν, the only instance of this form in Homer: the Homeric words are οὐ τις, μή τις. The use of μή (instead of οὐ) is for the sake of emphasis, as with Verbs of swearing.

501. ἐπὶ ἴστωρι, 'with a daysman'; properly ἴστωρ is one who *knows*, i.e. witnesses, the agreement by which he is called on to decide: see 23. 485-487. So in the case of an oath (e.g. 7. 411 ὅρκια δὲ Ζεὺς ἴστω) a god is called to witness it, and is expected to know and punish its violation. Thus the word comes to mean an arbiter or referee.

πεῖραρ ἐλέσθαι, 'to take an ending, decision.'

502. The scene here changes to the actual trial. The chief difficulty is to reconcile the ἴστωρ to whom the parties wished to resort with the γέροντες or Elders who now give judgment. The true explanation seems to be that quoted by Hentze from A. Hofmeister, viz. that the ἴστωρ finds the case too grave for him to decide alone, and accordingly brings it before the Elders. This is not expressed in the passage, but perhaps is implied by the description of the people taking sides, and so making the matter one of public concern. Mr. Leaf adopts this view, and (among other illustrations) traces an interesting parallel with the trial of Orestes in the *Eumenides*, where Athene acts as ἴστωρ, and lays the case before the court of the Areopagus.

505. σκῆπτρα, the indefinite Plural, referring to what was done several times. Each elder received a sceptre in turn from one of the heralds, and held it in his hand while he spoke: see on 1. 234.

506. τοῖσιν, 'with these,' Dat. in the *comitative* use, § 38, 3.

ῥῆισον, 'started up.'

δίκαζον, 'gave judgment.'

507, 508. These lines have been much discussed. The main question is whether the two talents of gold represent the *ποινή* in dispute—in which case 1. 508 is to be understood of the *disputants*, and δίκην εἶποι = 'plead his cause,'—or form a kind of prize, to be given to that one of the *elders* whose decision (δίκη) is most approved. The latter interpretation is accepted by Sir Henry Maine (*Ancient Law*, p. 375), who compares the Roman procedure, and points out that in primitive times the agreement under which two parties resorted to a judicial decision took the form of a wager, and the stake went, as 'fees of court,' to the judge. The language of the passage is clearly in favour of this view. The two talents are connected with the description of the elders giving judgment, not with the *ποινή*,—which was a sum *claimed*, but not an object to be produced in court. Moreover, the sum is too small for the 'were-gild' of a man: cp. 23. 269, where the two talents serve as the fourth prize of the chariot-race. And the words δίκην ἰθύντατα εἶποι apply properly to a judge: so δίκη ἰθεῖα (Hes. Op. 36), 'righteous judgment'; cp. Il. 16. 387 οἷ . . σκολίας κρινώσι

θέμιστας, and Hes. Op. 221 σκολίης δὲ δίκης κρίνωσι θέμιστας. The chief difficulty urged on the other side is that there would have to be some way of deciding which of the elders gave the best judgment. But this difficulty would not arise in practice. Homeric debates end without any formal voting: either some one opinion is adopted by the 'evident sense' of the assembly, or else no decision at all is arrived at.

509 ff. The two armies are probably <sup>one army of</sup> both besiegers (not besiegers and besieged, as has been thought). The artist of the shield could only give the notion of *surrounding* a city by showing it between two sets of assailants (see the examples given by Helbig, p. 305). The words δίχα δὲ σφισιν ἦνδανε βουλή need not refer to the two armies (as though each supported one of the two proposals). They only imply an assembly in which the usual alternatives (cp. 22. 117-121) were supposed to be debated, perhaps with envoys from the besieged.

513. ὑπεθωρήσσοντο, 'armed themselves to meet' (the enemy): ὑπό as in ὑπαντιάζω, ὑπομένω, ὑποκρίνομαι. The usual explanation, 'armed in secret,' cannot be supported by a good parallel.

515. ἐφισταότες, Masc. because the boys and old men are in the poet's mind: cp. 2. 137.

519. ἀμφίς, 'standing out,' not mixed with the crowd.

ὑπολίζονες, 'smaller under' (them), ὑπό as in ὑποδμῶς, ὑποβού-  
κολος, ὑφηγίος, — words implying a lower position. Editors generally write ὑπ' ὀλίζονες, taking ὑπό as an Adverb with ἦσαν.

520. εἶκε, lit. 'gave way,' 'made room for,' hence 'was fit for.' The Pres. εἶκω (φείκω), 'to yield,' is probably the same verb as the Pf. ἔοικα, 'to be fit' or 'like' (Curt. GZ. 5th ed. p. 663). This passage shows the transition of meaning: cp. 22. 321.

523. Join ἀπάνευθε λαῶν, 'away from the main body.'

527. τά, i.e. the herds.

528. τάμνοντ' ἀμφί, 'cut off' (so as to drive them away): cp. Od. II. 402 βοῦς περιταμνόμενον ἦδ' οἰῶν πῶεα καλά (= 'making raids').

531. εἰράων, 'the place of assembly,' where the debate (l. 510) was supposed to be going on.

ἐφ' ἵππων βάντες, 'mounting their chariots.'

533. στησάμενοι, 'setting (the battle) in array.'

537. ποδοῖιν, Gen. 'by the feet.'

539. ὠμίλειν, *versabantur*: the actions and movements of the groups were like those of living men.

541 ff. At this point a fresh set of subjects begin, doubtless on a new ring of the shield. The chief occupations and pleasures of country life are illustrated, and apparently arranged in the order of the Seasons. Spring is represented by ploughing (ll. 541-549; Summer by reaping (ll. 550-

560); Autumn by the vintage (ll. 561-572): and Winter by cattle and sheep feeding, with a hunting incident (ll. 573-589).

544. **τέλσον**, a word which only occurs here and in 13. 707, clearly means the 'headlands' or boundary of the field at the end of the furrows.

548. The dark colour given to the gold points to the use of an enamel (Helbig, p. 303).

550. **τέμενος**, a 'close,' exempt from common occupation. Cp. the **τέμενος** given by the Lycians to Bellerophon (6. 194), and Sarpedon (12. 313), and by the elders of Calydon to Meleager (9. 578). Many MSS. have the reading **βαθυλήϊον**, 'deep in standing corn'; but this epithet could hardly apply to the whole **τέμενος**, and the character of the **τέμενος** as a domain attached to the kingly position (**τιμὴ βασιληΐς**) is clearly shown from the passages quoted (Mr. Ridgeway in the *J. H. S.* vi. p. 336).

552. **δράγματα**, 'handfuls,' the stalks of corn grasped by the left hand at each stroke of the sickle: cp. the Part. **δεδραγμένος**.

**μετ' ὄγμον**, 'along the furrow,' as the reaper *followed* it.

553. **δέοντο**, 'bound': Cobet reads **δίδεντο**.

555. **δραγμεύοντες**, 'gathering the handfuls.'

556. **πάρεχον**, 'handed on,' kept supplying the binders.

560. **δεῖπνον**, 'for the mid-day meal' (not 'supper,' as in Attic): see on 8. 53.

**πάλυνον**, lit. 'sprinkled,' as Od. 10. 520 ἐπὶ δ' ἄλφιστα λευκὰ παλύνειν, of sprinkling into a libation. Hence it may mean to 'grate' or 'shred,' in making some kind of broth or pottage.

562. **μέλανες**, 'dark,' in contrast to the other gold (cp. l. 548).

563. **ἐστήκει**, sc. **ἁλώῃ**, 'was set up, supported.' The Dat. **κάμαξι** is instrumental or comitative (§ 38, 3), cp. 6. 243.

570. **λίνον δ' ὑπὸ καλὸν ζεῖδε**. These words are generally understood of the Linus-song, or dirge in honour of **Λίνος**, which the boy 'sang to the accompaniment' (**ὑπὸ**) of his lyre. The subject of the song, a beautiful youth cut off by an untimely death, belongs to a type represented in most mythologies. It is more than doubtful, however, whether this is the true account of the passage. Zenodotus read **λίνος**, i.e. the linen string of the lyre, which 'sang sweetly, in answer' to the touch of the player; and this view—which is equally tenable with the reading **λίνον**, taken as a Neut. Nom.—is strongly supported by Od. 21. 411 ἢ δ' ὑπὸ καλὸν ᾄεσε, χελιδόνι εἰκέλη αὐδὴν (said of the bow-string tried by the hand of Ulysses). In any case **καλόν** is an Adv. (1. 473).

571. **ῥήσσουντες**, 'beating the ground'; **ῥήσσω** is generally taken to be another form of **ῥήγνυμι**, but this is doubtful.

573. **ὀρθοκραϊράων**, see on l. 3 (where it is applied to ships).



575. κόπρου, 'the farm-yard.'

583. λαφύσσετον, for λαφυσσέτην, a form which is impossible in hexameter verse: cp. ἐτεύχετον (13. 346).

584. ἐνδίεσαν, 'set on,' 'hounded on.'

αὐτως, 'without doing more,' *i.e.* without attacking the lions themselves.

585. δακέειν, 'in regard to biting,' *i.e.* shrank from biting the lions. The construction is like 7. 409 οὐ γάρ τις φειδῶ νεκύων . . πυρὸς μελισσέμεν, 'there is no grudging as to the dead for soothing them with fire,' = as to soothing the dead with fire.

590 ff. This dance probably occupied a ring of the shield. According to Pausanias the work of Daedalus was a relief in white marble that was still shown at Cnossus in his time. The figures of the dance are supposed to have represented the windings of the labyrinth in which Ariadne guided Theseus. ποίκιλλε is a word which only occurs here. Elsewhere ἐτίθει or ποίησε is used of the different scenes.

593. ἀλφεσίβοιαι, 'oxen-earning,' *i.e.* purchased with oxen by their suitors.

594. καρπῷ, Sing. used distributively: 'holding their hands (each) on a wrist.' Cp. 13. 783., 16. 371. 621., 24. 647.

596. εἶατο, from ἐννυμι, Pf. Mid. εἶμαι.

600. ἄρμενον ἐν παλάμῃσιν, 'well-fitted (for holding) in his hands': so in Od. 5. 234 (of an axe).

601. πειρήσεται, Aor. Subj. πειράομαι does not elsewhere take an Acc., hence τροχόν should be regarded as an *Acc. de quo*, § 37, 7.

602. ἐπὶ στίχας ἀλλήλοισι, lit. 'in rows as regards each other,' *i.e.* forming themselves into answering lines,—in contrast to the simple movement in a circle of l. 599 ff.

604-606 = Od. 4. 17-19.

τερπόμενοι, in apposition to ὄμιλος, cp. 16. 281.

The words μετὰ δέ σφιν . . . φορμίζων are not in any MS. of the Iliad. They were inserted by Wolf from the passage of the Odyssey, chiefly on the authority of Athenaeus (V. p. 181). No trace of them is to be found in the ancient scholia. The picture of the dance and the two tumblers is simpler and more intelligible without the player on the lyre. If the words are not inserted we must read ἐξάρχοντες (or possibly ἐξάρχοντε) in l. 606. In the other case ἐξάρχοντος is better, taken as a Gen. absolute (sc. αἰδοῦ).

613. κασιτέροιο. The use of *tin* is strange, since it is too soft a metal for such a purpose. See Helbig, p. 196.

## BOOK XIX.

THE chief subject of this book is the 'renunciation of wrath'—*μήνιδος ἀπόρρησις*—which Achilles has to make in the Greek assembly before he can again take his place in their ranks, and exact the vengeance for which he is thirsting. There are four scenes, divided as follows:—

Thetis brings the new arms to Achilles (ll. 1-39).

Achilles calls the Greeks to an assembly, declares his quarrel at an end, and presses for immediately taking the field. Agamemnon repeats his offer of gifts as atonement. Ulysses warns against going into battle hungry (ll. 40-276).

The gifts are brought to Achilles in his tent. Briseis laments over Patroclus. Achilles refuses food and drink, but Athene strengthens him with nectar (ll. 277-355).

The Greeks arm and sally forth. The arming of Achilles is described. The horse Xanthus foretells his death (ll. 356-424).

In this book, as in the last, the narrative stands in the closest relation to the events with which the story of the Iliad begins. Just as the meeting of Achilles and Thetis, which is the first and most important incident of book XVIII, recalls their former meeting in book I, so the assembly described in this book takes us back to the assembly which was the scene of the quarrel between Achilles and Agamemnon. The 'wrath' which was then kindled in the sight of the Greek army has its counterpart in an equally public 'renouncing of wrath,' and reconciliation of the two chiefs.

The speeches now put into the mouth of Agamemnon contain a reference evidently intended to connect the present position of affairs with the Embassy to Achilles in book IX. The gifts then offered to Achilles by way of atonement are again pressed upon him by Agamemnon, and his attitude towards the offer is essentially the same as it was then, namely, one of complete indifference. He does not refuse the gifts, for he has formally renounced his quarrel with Agamemnon; but he makes it clear that they are nothing to him. See the note on 16. 84-86.

Mr. Grote and those who with him regard the Embassy to Achilles as an addition, inconsistent with the original plan of the Iliad, are necessarily led to maintain that the passages in book XIX which refer to it, viz. ll. 140, 141, 192-195, and 243, are interpolations. But ll. 192-195, at least, cannot be spared, unless we also strike out the passages which describe the gifts being brought to Achilles, ll. 238-249, 278-281. Homer would not make Ulysses go to the tent of Aga-

memnon and fetch the gifts without being first commanded by Agamemnon to do so; and this command is given in ll. 192-195. It is significant, too, that Ulysses is not told what gifts he is to fetch. He simply goes to bring 'the gifts,' and he finds everything ready to his hand, in a way that would be unintelligible unless the episode of book IX had preceded.

These considerations seem to show that if book XIX has been tampered with in order to bring it into harmony with book IX, the changes made must have been greater than Mr. Grote supposed. Among later theories the most plausible is that of Hentze, who would leave out ll. 140-302 (except ll. 270-277), so as to make the final apostrophe of Achilles—*Ζεῦ πάτερ, ἦ μεγάλας ἄτας ἀνδρεσσι διδοῖσθα*—follow directly on the main speech of Agamemnon. Hentze urges with much show of reason that after the appeal for immediate action which Achilles has made (l. 68 *ἀλλ' ἄγε θάσσον ὄτρυνον πόλεμόνδε κ.τ.λ.*), the long speeches about the gifts, and on the question whether the army ought to breakfast before taking the field, are tasteless and out of place. This however is a line of argument which we must be careful in applying to Homer. We certainly find speeches made by Homeric heroes at critical moments, when a single word would seem to be more than enough. In such cases a conventional license is given. The speech is allowed to be long enough to give room for a sufficient picture of the situation; and the improbability is tolerated for the sake of the artistic effect. Now in the present instance the aim of the poet is to bring out the lofty impulsiveness, mingled with grief and desire of vengeance, which now characterises Achilles, and he does this by contrasting him, first with the neutral type represented by Agamemnon, then with the patience and practical wisdom of Ulysses. The debate about the expediency of sending out the army without food would doubtless seem to a Greek hearer to be a very fit occasion for the exhibition of these qualities. And in regard to the gifts it is to be considered that the acceptance of them by Achilles would probably be regarded as binding him anew to the cause of Agamemnon. Achilles might himself be willing to return to the war, even without gifts (*ἄτερ δῶρων*, like Meleager in the story told by Phoenix, see 9. 598-604); but the morality of the time may have recognised them as a pledge of goodwill which the other chiefs could not safely neglect. In any case the presentation of the gifts tends to exalt the hero (cp. 9. 605), and has the character of a solemn overt act cementing the reconciliation.

Many short passages in this book have been rejected by critics as later interpolations. The most important is the passage in which Achilles is made to speak of his son Neoptolemus, whom he had left in the island of Scyros. Some critics content themselves with leaving out l. 327, in which the name Neoptolemus occurs; others reject ll.

326-337, so as to get rid of all mention of Scyros. The latter view is supported by peculiarities of language in the passage (see the notes on ll. 326, 331, 332), and the complete silence of the rest of the Iliad as to the marriage of Achilles. The Scyros adventure was told in the Cyclic poem called the *Cypria*, and the coming of Neoptolemus from Scyros was an incident of the *Little Iliad*. The present passage may have been suggested by either of these poems, or may have come from some common source.

The dialogue between Achilles and the horse Xanthus (ll. 404-424) has been suspected, on the ground that the chariot is not heard of in the next book. But the Homeric chariot, when it has once brought the warrior to the field, has little to do except to wait in case he should be wounded, or hard pressed by an enemy. The scene contains one of the prophecies that are a feature of this part of the poem, and the miraculous incident of the horse speaking—one of a kind that is rare in the Iliad—gives additional emphasis and solemnity.

8. τοῦτον, Lat. *istum*, implies some degree of impatience.

15. ἔτρεσαν, 'they turned and fled'; cp. 14. 522, also Od. 6. 138 τρέσσαν δ' ἄλλυδις ἄλλη (of Nausicaa's maidens).

17. δεινόν is an Adv. qualifying ἐξεφάνθεν (not an Adj.).

19. τετάρπετο, a reduplicated 2 Aor., § 4.

22. οἷα is predicate with ἔμην, 'such as it is like the works of immortals are.' ἄνδρα should perhaps be ἀνδρί, as in 18. 362 μέλλει βροτὸς ἀνδρὶ τελέσσαι (Nauck).

24. υἱόν, Acc. governed by καθδύσαι in the next line.

26. μὴ ἐγγείνωνται, 'lest they have engendered.'

27. 'The life is slain out of him,' i.e. is taken by slaying. The clause is parenthetical.

σαπήν, sc. νεκρός, χροά being Acc. of 'part affected,' § 37, 4.

32. κῆται is read by Ven. A.: other MSS. have κείται. The regular Homeric Subj. would be κείνεται (cp. ἔφθιτο, Subj. φθίεται), becoming κέεται, which is probably the true reading here.

35. ἀποειπών (ἀπο-φειπών), 'declaring at an end,' 'renouncing.'

38, 39. It is probable that some primitive process of embalming is in the poet's mind: see on 16. 670.

42. ἀγώνι, see on 15. 428.

43. οἷ τε, sc. ἦσαν. ἔχον, 'wielded.'

49. ἔχον, 'bore,' 'suffered from'; so in l. 52.

50. πρώτῃ, 'the foremost part.'

56. τι expresses doubt or hesitation, which here is of course ironical, = 'can we say that it has been well?' Cp. Od. 9. 11 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἴδεται εἶναι = 'this seems perhaps best.'

ἄρειον 'well (and not ill)': Compar. as in l. 63.



57. This is one of the places in which it is difficult to decide between ὅτε, 'when' and ὅ τε, 'in that,' 'in respect that' (§ 48, 2). The latter suits τόδε, which gains by being taken as an antecedent to the Relativial clause: cp. Od. 20. 333 νῦν δ' ἤδη τόδε δῆλον ὅ τ' οὐκέτι νόστιμός ἐστι: also the combination τὸ—ὅτι (Il. 5. 406, &c.), τοῦτο—ὅτι (Il. 15. 207), τὸ—δ (Il. 19. 421., 20. 466).

60. ἐλόμην, 'gained her' (as a prize).

62. ἐμεῦ ἀπομνήσαντος, 'from the time of my great anger'; ἀπό expresses that it was an *utter* quarrel, see on 2. 772.

63. κέρδιον, 'profitable for the Trojans' (not for me). The Comparative expresses this contrast, not a higher degree of the quality 'profitable.'

65. προτεύχθαι ἐάσομεν, see on 16. 60.

70. ἔτι, 'once more,' as before the quarrel.

71. ἰαίνειν, *i. e.* 'to bivouac,' see on 9. 325.

77. αὐτόθεν ἐξ ἔδρης, 'without moving from his seat'; so in Od. 13. 56 αὐτόθεν ἐξ ἐδρέων, opposed to ἀνὰ δ' ἵστατο. Two of the old texts which were used by Aristarchus (those of Massilia and Chios) had instead of ll. 76, 77 the two lines—

τοῖσι δ' ἀνιστάμενος μετέφη κρείων Ἀγαμέμνων  
μῆνιν ἀναστενάχων καὶ ὑφ' ἑλκεος ἄλγεα πάσχων.

The text of Zenodotus had the first of these lines only. The great difference in the two versions of l. 77, and the fact that both were unknown to Zenodotus, make it probable that both are spurious,—are in fact two different attempts to explain the obscure words at the beginning of Agamemnon's speech.

79, 80. Aristarchus understood these lines as Agamemnon's plea for indulgence in speaking from his seat, and apparently took ὑββάλλειν (*i. e.* ὑποβάλλειν) as meaning 'to prompt,' to put up some one else to speak for one. 'It is a goodly thing to listen to one standing,'—*i. e.* it is well for a speaker to stand (which I cannot do on account of the wound)—'and it is not fitting to speak through the mouth of another'—so that I am driven to speak ἐξ ἔδρης. This explanation is evidently very forced, and is only tenable at all on the assumption that Agamemnon was *not* standing. If we reject l. 77 the lines are naturally taken as an appeal for silence: 'it is well to listen to him who stands up (to speak), and unseemly to interrupt.' With l. 79 so understood cp. Od. 1. 370 μηδὲ βοητὺς ἔστω, ἐπεὶ τό γε καλὸν ἀκούμεν ἐστὶν αἰοιδῶ: and for ὑββάλλειν, 'to take up,' 'interrupt,' see on Il. 1. 292, where the Adv. ὑποβλήδην has this force.

82. βλάβεται, 'breaks down,' see on 16. 331.

83. ἐνδείξομαι, 'will declare the matter.'

84. σύνθεσθε, cp. 1. 76 σὺ δὲ σύνθεο, 'give heed.'

85. τοῦτον, Lat. *istum*, 'that word of yours' (§ 45), refers to the

foregoing speech of Achilles. 'The Greeks have already said all this that you say now.' For this use of *οὗτος* cp. ll. 187, 213.

89. αὐτός ἀπηύρων, 'took by my own act,' see I. 356.

90. διά, with τελευτᾶ, 'brings to the end.'

91-93. Διὸς θυγάτηρ is predicate. Note the shifting play of personification: Ate—moral blindness—is first a *thing* put into the soul by Zeus, Fate and the Erinyes, and then suddenly becomes a living agent. She goes with soft tread 'along the heads of men,' *i. e.* she enters men's minds before they are aware of her deadly power. So the Erinyes is ἡεροφοῖτις, 'moving in mist' (like 'the pestilence that walketh in darkness'). Cp. Shelley, *Adonais* xxiv:

Out of her secret Paradise she sped  
Through camps and cities rough with stone, and steel,  
And human hearts, which to her aery tread  
Yielding not, wounded the invisible  
Palms of her tender feet where'er they fell.

ἀάται, Mid. in a transitive sense, 'infatuates.'

94. ἑτερόν γε, 'one at least' (if not both himself and Achilles).

95. Ζεὺς ἄσατο, so Aristarchus: the MSS. have Ζῆν' ἄσατο, sc. Ἄτη. The transitive sense may be defended by the use of ἀάται in ll. 91, 129.

103. μογο-στόκος (so divided), probably 'staying labour' (root *stek*); see II. 270.

105. τῶν ἀνδρῶν γενεῆς, 'one of the race of those men.'

οἱ θ' αἵματος ἐξ ἐμεῦ εἰσί, 'who are of blood from me.' So in I. 111 οἱ σῆς ἐξ αἵματος εἰσι γενέθλης, 'who are of blood from thy stock,' joining σῆς ἐξ εἰσι γενέθλης: cp. Od. 13. 130 τοί πέρ τοι ἐμῆς ἐξ εἰσι γενέθλης. The Gen. αἵματος is partitive, in the wide sense of 'belonging to'; cp. 20. 241 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι, and Od. 4. 611 αἵματος εἰς ἀγαθοῖο.

107. αὐτε indicates the relation of promise and fulfilment: 'you will not, when the time comes round, crown your word with fulfilment.'

110. ἐπ' ἡματι τῷδε, 'with this day,' as the event of this day. See on I3. 234.

113. ἐπειτα, 'thereupon,' *i. e.* therein.

115. ᾔδῃ, 'knew of,' 'knew that there was.'

117. ἐστήκει, 'was on,' 'was running' as we say, with a different metaphor.

118. ἡλιτόμηνον, 'of the wrong month' (ἀλιτεῖν).

120. ἀγγελέουσα. The Fut. Part. is properly used in Homer only with verbs of motion. Perhaps προσηύδα has this force: 'addressed herself to Zeus with the news.'

126. λιπαροπλοκάμιοι, 'with plaits shining (with ointment)': cp. 14. 176.

131. ἔργ' ἀνθρώπων means especially 'tillage,' as in 16. 392. In the heroic age this comprehended all settled life.

140. ὅδε παρασχέμεν, 'am here to furnish,' as 9. 688 εἰσὶ καὶ οἶδε τὰδ' εἰπέμεν.

141. χθιζός is incorrect, at least according to our mode of dividing time, since the Embassy was in the night before last. But possibly Homer reckoned the day from sunset to sunset, as the Jews still do.

147, 148. The construction here is mainly a question of stopping. Recent editors put a comma after ἐθέλησθα, and again after ἐχέμεν, and read πᾶρα (= πάρεστι):—'Gifts it is for thee, if thou wilt, to offer, as is becoming, or to withhold them'; or (taking the Inf. for the Imperative) 'Gifts, if thou wilt, do thou offer,' &c. It seems better, with the older editors, to join ἐθέλησθα παρασχέμεν, and to read ἐχέμεν παρὰ σοί (with the MSS.): 'Gifts if you choose to offer, as is meet, or to keep them with you, (do so): but now' &c. The ellipse of the grammatical apodosis is quite Homeric: cp. 7. 375 αἶ κ' ἐθέλωσι παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς κήομεν ὕστερον αὖτε μαχησόμεθ' κ.τ.λ. See also on 6. 150. The presumption is in favour of the interpretation which requires the fewest stops. For παρὰ σοί='in thy keeping' cp. Od. 11. 175 ἧ ἔτι παρ κείνοισιν ἐμὸν γέρας ἦέ τις ἦδη ἀνδρῶν ἄλλος ἔχει.

ἧ τε is nowhere else used exactly as in this passage, = 'or.' Perhaps the true reading is εἴ τ'.

149. κλοτοπεύειν, a word only found here, said to mean 'to make fine speeches'; but this is a mere guess from the context.

151. ὥς κέ τις . . ἴδεται is best taken after μνησώμεθα χάρμης: 'that so men shall see Achilles,' &c. Some take ὥς κέ τις—ὥδέ τις as correlatives: 'as each one of you shall see Achilles . . so let him' &c. But this separates the three lines too much from the rest of the speech.

158. ὁμιλήσωσι, 'meet' (in combat).

163. ἄκμηνος, 'unfed,' a word that occurs in this book only (Il. 207, 320, 346).

169. γυῖα, 'in his limbs,' Acc. of 'part affected.'

172. ὀπλεσθαι, 'to make ready,' found here and at 23. 159.

176. μή after Verbs of swearing, cp. 15. 36.

τῆς is governed by εὐνῆς, 'her bed': see on 9. 133.

180. δίκης ἐπιδευές, 'a falling short in right,' failure to receive what is due.

181. ἐπ' ἄλλῳ, 'with another,' 'in another case.'

183. ἀπαρέσσασθαι, 'to make his peace again with.' The Acc. βασιλῆα is to be taken as subject to ἀπαρέσσασθαι, and ἄνδρα as object (the same construction as σε ἀρεσάσθω in l. 179): 'it is no matter for blame (*i. e.* it is only right) that a king should make atonement to a man when he is the beginner in the quarrel.' χαλεπαίνω is

'to storm,' 'chafe,' χαλεπήναι (Aor.) 'to lose one's temper,' 'break out in strife.' Some editors take βασιλῆα ἄνδρα together: the rhythm is against this. Heyne takes ἀπαρέσασθαι = δυσαρτεῖν: 'it is only natural that a king (viz. Achilles) should show displeasure when one provokes him.' But this would be a mere truism. The form of the line reappears in the conventional ἄνδρ' ἀπαμύνασθαι ὅτε τις πρότερος χαλεπήνῃ (Il. 24. 369., Od. 16. 72., 21. 133).

186. ἐν μοίρῃ, 'in fitness,' 'duly.'

187. ταῦτα, *ista*, 'what you propose,' cp. l. 175.

189. Aristarchus read αὐθι τέως, the best MSS. have αὐθι τέως περ. Here the form τέως, which had crept in instead of the original Homeric τῆος, spoiled the metre, and so led to further corruption. We have first to reject περ (with Aristarchus), and then to change αὐθι into αὐτόθι (Bekker) or αὐτοῦ.

193. κούρητας, used here and in l. 248, apparently = κούρους.

194. ἐνικέμεν is an exceptional form in Homer; elsewhere ἥνικα is the Tense-form used, § 5, 3.

195. χθιζόν, here an Adv.: but perhaps we should read χθιζοί (so the passage is quoted in Strab. X. 467).

202. ἦσιν. The usual Homeric form is ἔη.

205. ὀτρύνετον, 'you two,' viz. Agamemnon and Ulysses.

208. τεύξεσθαι, the Fut. to show that this is not properly part of the command: cp. 6. 70 ἄνδρας κτείνωμεν, ἔπειτα δὲ . . συλήσετε. But the Opt. τισαίμεθα shows that the clause is grammatically dependent on ἀνώγοιμι. See § 34, 1, α.

212. ἀνὰ πρὸθυρον τετραμμένος, *i.e.* with his feet pointing through the doorway.

213. ταῦτα, 'your theme,' viz. food, cp. ll. 85, 187.

216. We may read Πηλῆος, scanning υῖέ as an iambus (cp. 4. 473., 6. 130, &c.), or Πηλέος υῖέ (— — —).

218. προβαλοίμην, 'may surpass,' 'should be found to surpass'; lit. 'throw myself in front'; cp. 6. 68 ἐνάρων ἐπιβαλλόμενος.

221. τε marks a general statement, § 49, 9. So Od. 1. 392 αἰψά τέ οἱ δῶ ἀφνειὸν πέλεται, and Hes. Theog. 86 ὁ δ' ἀσφαλῶς ἀγορεύων αἰψά τε καὶ μέγα νείκος ἐπισταμένως κατέπαυσε (Düntzer).

222. καλάμην, 'the straw.' War is a harvest in which there is much cutting down, but little ingathering of fruit. In this fine metaphor the slaughter in war is compared to the work of the sickle, the word χαλκός applying to both. ἄμνητος δ' ὀλίγιστος is an ironical under-statement, a way of saying that in war there is *nothing* answering to the ἄμνητος of the husbandman:—it is a harvest that is all cutting down, no storing up of what is cut. The ἄμνητος is clearly not the slaughter (as L. & S.) To understand it of the booty is logical, but somewhat impairs the poetical effect.



223. ἐπὴν κλίνῃσι τάλαντα Ζεὺς, 'when Zeus strikes the balance,' *i. e.* decides the issue; cp. the symbolical weighing of opposing champions, 8. 69 ff.

225. γαστέρι, *i. e.* by fasting.

227. πότε κέν τις ἀναπνεύσειε πόνοιο; 'when can a man have a breathing-space from the toil' (of fighting)? This parenthetical question simply dwells on the notion implied in πολλοὶ καὶ ἐπήτριμοι—that there can be no respite (and therefore no time for fasting or ceremonious mourning of any kind). Some make it refer to the 'hardship' of fasting: but this is a post-Homeric sense of πόνος, and does not give so good a connexion of thought.

229. νηλέα, for νηλέα (Nom. νηλέης), by hyphaeresis: cp. ἀκλέας, ὑπερδέα, also αἶδεο for αἰδέεο.

ἐπ' ἡματι, 'for the day,' *i. e.* on the day only. δακρύσαντας, Aor. because it means 'performing the weeping,' regarded as a single act.

230. περὶ λίπωνται, 'are left over from': περὶ as in περίεμι, &c.

234. λαῶν, with τις.

235. ἦδε γὰρ ὄτρυντὺς κακὸν ἔσσεται ὅς κε λίπηται, 'for this call to arms will be ill for him who shall stay behind,' *i. e.* after this call to arms it will go hard with him who shall stay behind. The commentators generally take ἦδε ὄτρυντὺς to be the ἄλλη ὄτρυντὺς of the preceding line. But surely ἦδε can only mean 'this present,' opposed to any future or distant one; cp. 7. 358 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.

247. στήσας, 'having weighed.' πάντα, 'in all.'

254. ἀπὸ τρίχας ἀρξάμενος, 'cutting off hair as the beginning of the rite.' ἀρχεσθαι is applied to any preliminary rite, and as the rite is in this case cutting off hair ἀπάρχεσθαι is equivalent to ἀποτέμνειν, and is construed accordingly: see on I. 471 (ἐπαρξάμενοι δὲ πάεσσι).

255. ἐπ' αὐτόφιν, generally explained 'by themselves,' 'withdrawn into themselves' (Leaf), as 7. 195 (εὐχέσθῃ) σιγῇ ἐφ' ὑμείων. But this reflexive use of αὐτός is very questionable, and ἦσθαι ἐφ' ἑαυτῶν can hardly be made to mean 'to sit withdrawn into themselves.' Probably the true reading (as Nauck suggests) is αὐτόθι, and ἐπ'—ἦατο means 'sat by' (Lat. *adsistebant*).

258-260. The chief deities called upon to witness oaths are Zeus, the Sun, and the Earth. In l. 197 Agamemnon mentions only Zeus and the Sun. The three are named together in the similar passage, 3. 104, and a ram is allotted to each. The avenging powers 'beneath the earth' appear in the prayer 3. 276-279, but the name Erinyes is only given to them here.

261. μὴ ἐπενεῖκαι, 'that I never laid hand'; for μὴ with the Inf. in oaths cp. l. 176 μὴ ποτε . . ἐπιβήμεναι. The Nom. ἐγώ however is

unexplained: and as the formula ἵστω νῦν is elsewhere (10. 329., 15. 36) followed by μή with the Indicative, and the form ἐνείκαι does not elsewhere occur (cp. l. 194), it is probable that the true reading here is ἐπένεικα (so La Roche).

262. εὐνῆς is governed by κεχρημένος in the sense of 'desiring.'

πρόφασιν is adverbial, as in l. 302, = 'professedly.' The πρόφασις is the *ostensible* ground, whether it be the true ground (as here), or not.

265. ὅτις σφ' ἀλίηται, 'to whoever offends,' to every one who offends. σφ' for σφέ, Acc. Plur.

271. οὐκ ἂν κ.τ.λ., 'else surely Atrides would not have stirred.'

273. ἀμήχανος, lit. 'impracticable,' 'with whom no contrivance is of avail,' hence 'perverse,' 'unconscionable': cp. 13. 726 ἀμήχανός ἐσσι παραρρητοῖσι πιθέσθαι.

ἀλλά ποθι κ.τ.λ., 'but, it seems, Zeus wished' = 'unless Zeus had wished.'

276. αἰψήρῃν, 'speedy,' i.e. so that it separated speedily.

290. ὥς introduces a reflexion founded on the fact just mentioned: 'even as for me evil always waits upon evil,' 'showing how evil waits upon evil.'

δέχεται, used without an object, 'waits for its turn,' is ready to carry on the series.

293. τοὺς μοι μία, see on 3. 238.

294. κηδέιους, 'much cared for,' beloved.

298. κουριδίην, see on 5. 414.

ἄξειν, 'that he would carry me'; the change of subject is somewhat harsh, but the name of Achilles is the chief word in the previous clause.

δαίσειν γάμον, 'to give a marriage-feast': Od. 4. 3 δαινύντα γάμον πολλοῖσιν ἐτήσιν.

302. πρόφασιν, as in l. 262, does not imply that the mourning for Patroclus was a mere pretence, but only that it was the immediate occasion: so in ll. 338, 339.

305. ἐπιπείθεθ', for ἐπιπείθεται, 'listens to my prayer.'

306. πρίν, 'sooner,' sc. than sunset; this is expressed by a fresh sentence (l. 308), cp. 16. 62., 24. 699.

312. τέρποντες, Pres., 'seeking to comfort'

313. πολέμου στόμα, 'the open gulf of war.' The word is applied to any opening, e.g. a bay between headlands (14. 36). War is perhaps thought of as an open space, an abyss, into which a man may fall and be lost. But we must not press the metaphor too closely.

314. μνησάμενος, 'bethinking himself,' viz. of Patroclus.

ἀνενέκατο, 'fetched a sigh.'

315. **ποτε**, nearly = 'many a time,' like **τις** = 'many a one.' **ἔθηκας**, 'hast served.'

321. **σῇ ποθῇ**, 'with longing for thee': so l. 336 **ἐμὴν ἀγγελίην**, 'news of me.'

**οὐ πάθοιμι**, without **ἄν** or **κεν**, § 31, 4.

322. **τοῦ πατρός**, 'my father' (instead of you): the Art. marks the contrast, as in Od. 2. 134 **ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι**, ἄλλα δὲ κ.τ.λ.

324. **ὁ δ'** . . **πολεμίζω**. This combination of the Art. with the First Person is only found here: but cp. the similar use with **ὅς**, 15. 257, &c.

325. **ρίγεδανῆς**, 'to be shuddered at,' 'abhorred.'

326. **τόν** has no construction: the Acc. is used as though the last sentence had been in the form **τὸν πατέρα ἀποφθίμενον πυθοίμην**.

**φίλος υἱός** is construed with the Relational clause: cp. 13. 340, &c.

330. **τε** is not in place here (§ 49, 9): we should probably read **σὲ δ' ἔτι**, 'that you would yet.'

There is some reason to regard the lines which speak of Neoptolemus (ll. 326-333) as interpolated: see p. 355. The construction of l. 326 is defective, and l. 327 has been generally condemned. The place of the **μοι** in l. 326, and the neglect of the **φ** of **ἕκαστα** (l. 332), are also suspicious. The expectation of Achilles that Patroclus would return without him (ll. 329, 330) does not agree with 18. 10, where he says that he ought to have known that Patroclus must die first.

337. **ἀγγελίην ὅτε**, 'the news (which there will be) when' &c.: cp. 8. 229 **εὐχολαί ὅτε δὴ φάμεν**, 'the boasts (which we made) when we said.'

344. **κεῖνος**, with deictic force, 'yonder he sits.'

351. Either **κατ-ἐπαλτο** (**πάλλω**), 'hurled herself down from,' or **κατ-επ-άλτο**, 'leaped down to him from.'

357. **Διός**, here in the original sense, 'heaven.'

358. **αἰθρηγενέος**, see 15. 171.

361. **κραταιγύαλοι**, 'with stout γύαλα,' i. e. breast and back pieces.

362. **γέλασσε**, 'was brightened': this is perhaps the literal meaning of **γελάω**.

364. The narrative here goes back to the arming of Achilles, which must have been over before his followers left the camp.

365-368. These four lines were rejected by Aristarchus, on the ground that it is absurd to represent Achilles as gnashing his teeth.

366. **ἐν δέ οἱ ἦτορ δὴν ἄχος**, 'grief entered his heart': cp. 11. 268 **οὐδύναι δύνον μένος Ἀτρεΐδαο**, Od. 18. 348 **δύη ἄχος κραδίην**.

375. This simile comes awkwardly after the simple comparison in l. 374 **σέλας γένετ' ἥτε μήνης**. The use of **ἄν** in l. 375 is unusual in Homeric similes, § 33, 1, b.

**ἐκ πόντοιο**, 'out at sea': the light is seen *from* the sea.

380. *περί*, with *θέτο*.

383. *ἔει θαμέας*, 'set thick': cp. 18. 612 *ἐπὶ δὲ χρύσειον λόφον ἤκε*.

385. *ἐφαρμόσσειε*, 'if the armour would fit'; the verb is intransitive, as 17. 210 *Ἐκτορι δ' ἤρμοσε τεύχε' ἐπὶ χροῖ*. Cp. 1 Sam. xvii. 39 'And David said unto Saul, I cannot go with these; for I have not proved them.'

386. Cp. Xen. Cyr. 2. 2. 14 *ἐμοὶ δοκεῖ τὰ τῶν ὅπλων φορήματα πτεροῖς μᾶλλον εἰκέναι ἢ φορτίῳ*.

388-391 = 16. 141-144.

392. *Ἀλκιμος*, apparently a shorter form of the name *Ἀλκιμέδων* (16. 197), like *Πάτροκλος* for *Πατροκλῆς*, *Ἐκατος* for *Ἐκατηβόλος*.

395. *κολλητόν*, 'well put together.'

396. *ἐφ' ἵπποιν*, 'on to the chariot': Gen., cp. 18. 531.

399. *πατρός*, since they had been given to Peleus, 16. 381.

401. *ἄλλως*, 'in another fashion,' *i.e.* better than you did for Patroclus.

*φράζεσθε*, 'bethink you how.'

*σῶσέμεν*, Aor. in *-σον*, § 9, 3.

402. *ῥωμεν* may be the 2 Aor. Subj. of *ῥημι*, used in the sense of *μεθίημι*, 'let go from,' 'cease.' But more probably it is from the root *sa*, Greek *ά-*, meaning 'to have enough,' which we have in *ἄδην*, and Lat. *sa-tur*, *sa-tis*: cp. 1. 423 *ἄδην ἐλάσαι πολέμοιο*. Thus *ῥωμεν* would be for *ῥομεν* or *ῥομεν*, formed like *βήομεν* (Curt. Verb. ii. 69).

404. *ζυγόφι*, for the Gen., 'from under the yoke.'

*πόδας αἰόλος*, 'with glancing feet.' The word *αἰόλος* is especially used of the effect of quick movement.

418. *ἐρινύες*, the powers that punish violation of divine laws. So Heraclitus said that if the Sun went out of his due course the Erinyes as the helpers of justice would find him out (fr. 29 Bywater).

421. *ὅ*, 'that' = *ὅτι*, § 48, 2.

423. *ἄδην ἐλάσαι πολέμοιο*: cp. 13. 315.

## BOOK XX.

THE next three books, XX-XXII, bring the action of the Iliad to the culminating point. The grief of Achilles for Patroclus, which the preceding book has shown us in its effects on the quarrel with Agamemnon, is now translated into deeds in the field. He goes forth to avenge his friend; and the battle ends with the death of Hector.



In the events which follow three stages may be distinguished, corresponding to the three books of our text: (XX) preliminary incidents in which Aeneas has a leading part; (XXI) the fighting by the river, and combat with the river-god himself, and (XXII) the final combat with Hector. The argument of book XX is as follows:—

Zeus holds an assembly of all the gods, and grants them permission to take part in the war. They descend and range themselves accordingly (ll. 1-75).

Aeneas is urged by Apollo to single combat with Achilles. The gods retire to watch events. Achilles and Aeneas meet. In the combat which follows Aeneas is on the point of being slain, but is saved by Poseidon (ll. 75-352).

Achilles and Hector exhort their followers: Hector withdraws before Achilles (ll. 353-380).

Achilles slays many Trojans. Hector seeks to avenge the death of Polydorus, and is about to be slain, when he is rescued by Apollo. Still Achilles rages unchecked (ll. 381-503).

The plan of the book brings out one of the contradictions which are the stumbling-blocks of critics, but which really lie deep in the nature of epic poetry. Achilles is burning to avenge his friend; he ought therefore to seek out Hector and bring his quarrel to a speedy issue. Instead of this he is drawn away into a slaughter of Trojan rank and file, with incidents which occupy two books. The reason is that the poet has to fill his canvas. The death of Hector must not stand by itself in the picture, but form the climax of the last and greatest of the days of battle. The difficulty is met, as Hentze has well pointed out, by the Olympian assembly at the beginning of the book. The gods that are friendly to Troy are again left free to act, and their interference brings about the due 'retardation' in the course of events. The scene is of use at the same time in recalling the former assembly in book VIII, in which Zeus imposed the restraint which he now removes.

The 'battle of the gods' (*θεομαχία*), from which the book has had the misfortune to take its title, has long been condemned as spurious. The passage announces with great circumstance the breaking out of 'war in heaven,' but no actual conflict follows. What we expect after the speech of Zeus is that the gods should descend to the plain of Troy, and there kindle fresh strife between the opposed armies. Doubtless this was all that was intended by l. 31; but not unnaturally the words *πόλεμον ἀλίαςπον ἔγειρε* suggested warfare between the gods themselves, Hence an interpolator bethought him of bringing all the chief gods on the scene, several of whom—as Hermes, Hephaestus, Leto, Artemis—do not take part in the war on either side. The extent of the interpolation

is not certain. The most natural limits are ll. 33-75, but parts of this passage may be genuine.

A little further on (ll. 112-155) we find a sort of council held by the gods who are ranged on the Greek side, to whom Here speaks of the danger of Achilles and the need of giving him encouragement. This seems quite out of place here, especially when Zeus had just proclaimed as his motive of action the fear that Achilles would carry everything before him and anticipate fate by the utter destruction of the Trojans. The passage may have been inserted to account for the comparative inactivity which takes the place of the expected *θεομαχία*. A more important question is raised by the next two hundred lines (ll. 156-352), in which Achilles and Aeneas play the chief part. The arguments which Kammer has urged against the genuineness of this episode seem conclusive. It opens with the meeting of the two heroes, which the poet describes as though it came about accidentally, when the two armies approached each other, thus ignoring the encouragement already given to Aeneas (l. 79), and the main impulse of Achilles, his desire to be avenged on Hector. The death of Patroclus seems for the time to be forgotten, and the whole character of the speeches is out of keeping with the fierce and rapid movement which distinguishes books XIX-XXII. Poseidon, who is elsewhere a relentless enemy of the Trojans, now rescues Aeneas, and foretells the glory of his house. It is this prophecy, indeed, which forms the chief interest of the episode. Evidently it has a local source, and is intended to point to some dynasty, ruling in the Troad and claiming to be descended from Aeneas, to which Poseidon may have stood in the relation of family patron-god. Hence if the passage had been undoubtedly Homeric we should have had a strong argument for the connexion of the poem with the actual scene of the Trojan war, the later Aeolis. As it is, we are rather led to conclude that the local traditions of the Troad were not well known to the author of the Iliad.

The remainder of the book, at least from l. 381 *ἐν δ' Ἀχιλλεύς Τρώεσσι θύρε κ.τ.λ.*, satisfies every requirement of epic art. We feel that this Achilles is the Achilles of the Iliad, and that his deeds are bringing us by swift stages to the crisis which is to be reached by the death of Hector.

3. *θρωσμῷ πεδίοιο*, cp. II. 56.

4. *Θέμιστα*, see I5. 87.

5. *κρατὸς ἀπ'*, to be taken with *κέλευσε*.

18. *ἄγχιστα δέδηκε*, 'most nearly blazes up,' *i.e.* is on the point of blazing up (Heyne, Faesi). This seems the most natural sense: but the phrase is a strange one.

21. *ὦν ἔνεκα*, 'on what account,' epexegetis of *βουλὴν*.

26. *οἶος*, 'alone,' without the help of any god.

27. ἔξουσι, 'they (the Trojans) will keep back, withstand.'
30. ὑπέρμορον, so Aristarchus: the MSS. generally have ὑπὲρ μόρον, but ὑπέρμορον is supported by the corresponding plural ὑπέρμορα (Il. 2. 155).
31. ἀλίσστον, 2. 420.
32. δίχα, 'two ways,' divided.
34. ἐριούνης, 'giver of blessings' (ὀνίνημι).
35. ἐπὶ . . κέκασται (Tmesis), 'excels,' cp. 24. 535 πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο.
42. κύδανον, 'gloried': Intrans. only here.
45. ὅθ' may be either ὅτε, 'when' or ὅτε (=ὅτι), 'because.'
48. According to Aristarchus the apodosis begins at αὐε δ' Ἀθήνη: cp. 1. 193 ἦλθε δ' Ἀθήνη. But the shouting of Athene is a mere incident of the combat now suddenly stirred up, and it is this combat which is contrasted with the former panic of the Trojans (1. 44 ff.). Hence it is better to make the apodosis begin at ὦρτο δ'.
50. αὐτεῖ, instead of αὐτέουσα, § 58, 1.
53. θέων is best taken with ἐπὶ Καλλικολώνη: the Callicolone or 'Fairhill' being an outlying height near the river Simois, to which Ares rushed from time to time in order to be nearer the battle. Commentators mostly join παρ Σιμόεντι θέων, but the Dat. is against this, whether παρά means 'to the side of' or 'along.' The reading of Aristarchus was θεῶν, so that Ares would stand 'on the gods' fair hill.'
55. ῥήγγυντο seems to mean 'caused to break out.' ἐν αὐτοῖς, 'among them,' viz. the two armies. Some take it in the reflexive sense, 'among themselves': but this use of αὐτός is extremely doubtful.
62. μή κ.τ.λ. This clause should not be taken as dependent on δείσας, but on ἄλτο καὶ ἴαχε.
- 63-65. Cp. the imitation in Virgil, Aen. viii. 243-246.
65. στυγέουσι, 'dread,' see 14. 158.
67. The *F* of ἀνακτος is neglected: but the passage is doubtless spurious, see p. 365.
72. Ἑρμῆς, the contracted form, not elsewhere found in the Iliad.
77. τοῦ, with αἵματος, 'with his blood.'
78. ταλαύρινον, 'with shield of stout bull's hide,' cp. 5. 289.
83. ἀπειλαί, 'boastings,' boastful offers.
85. πολεμίζειν. Most MS. have πολεμίζειν, but A has πτολεμίζειν. The Fut. Inf. is usual after a verb of *promising*.
87. ταῦτα, Lat. *ista*; explained by the next line, ἀντία . . μάχεσθαι.
95. τίθει φάος is metaphorical, = 'gave him success.'
99. ἄλλως, *i. e.* apart from the aid of a god, 'in any case.'
101. ἴσον τείνειεν πολέμου τέλος, 'stretched even the decision of

war,' *i.e.* pulled evenly at each end of the line. The metaphor of a rope is a favourite one; see on 13. 358. We should say, using a different figure, 'held the balance evenly between us.'

101, 102. οὐ κε is the reading of A: most MSS. have οὐ με. In the next line νικήσει' is Bentley's restoration for the vulgate νικήσει. The Fut. is clearly out of place in speaking of a purely imaginary case. The adoption of the Opt. does not necessarily involve reading οὐ κε: see on 19. 321.

108. ἰθὺς φέρε, 'bear right on,' 'aim straight before you.'

109. λευγαλέοις, 'pitiful,' fit for one who is λευγαλέος.

ἀρειῇ, 'scolding.'

114. ἄμυνδῖς στήσασα, 'bringing together': cp. 13. 336.

θεούς, viz. the gods who were on the same side.

117. ὅδε, 'here.'

120. αὐτόθεν, 'from where he is,' hence 'at once.'

ἔπειτα, = 'failing this, then,' *i.e.* as the next best thing, cp. 13. 743.

121. παρσταίη, Opt. of gentle command: 'it were well that some one should stand by.'

125. ἀντιόωντες, Fut. Part. of ἀντιάζω.

126. πάθησι, Subj. after κατήλθομεν, because it refers to what is still future: § 34, 2, c.

129. οὐ after εἰ is not uncommon in Homer: cp. 15. 162.

131. χαλεποὶ φαίνεσθαι, 'are dangerous in respect of appearing,' *i.e.* their appearing is dangerous.

135. This verse is wanting in many MSS.

136. ἔπειτα, *i.e.* if there is not to be a strife of gods, cp. l. 120.

138. ἄρχωσι, so Aristarchus and the best MSS.: but Zenodotus read ἄρχησι. The plural is defended on the ground that it is used as if the subject had been Ἄρης καὶ Ἀπόλλων. But there is no parallel for such an anomaly. Probably ἄρχησι is the true reading, changed to suit ἰσχωσι καὶ οὐκ εἰῶσι in the next line.

140. παρ' αὐτόθι, 'on the spot,' 'at once,' cp. 13. 42., 23. 147. The MSS. have παρ' αὐτόφι.

142. ἴμεν, here in the Fut. sense, 'will go.'

145. ἀμφίχυτον, lit. 'thrown up (*i.e.* built of earth) round him,' a round earth-work.

147. τὸ κῆτος, 'the sea-monster,' the one sent by Poseidon, in revenge for the faithless treatment which he and Apollo suffered from Laomedon king of Troy. This *defining* use of the Art. is very rare in the Iliad.

151. ἐτέρωσε, viz. on the Trojan side.

152. ἀμφὶ σέ κ.τ.λ., *i.e.* the group of which Apollo and Ares were the chief. For this use of ἀμφί see 3. 146.

ῥῆ is an epithet of unknown meaning.

154. βουλὰς is emphatic, opposed to πολέμοιο.



156. τῶν introduces ἀνδρῶν ἡδ' ἵππων, marking the transition from gods to men.

158. The meeting of Achilles and Aeneas is introduced as if they had not been already mentioned : for the formula cp. 12. 499.

161. The Aor. Participle ἀπειλήσας describes the forward movement of Aeneas expressed by ἐβεβήκει : 'strode on with (a word or gesture of) defiance.'

162. κόρυθι, comitative Dat., § 38, 3.

ἀτὰρ . . . ἔχε, a fresh sentence, though logically parallel to νευστάζων, § 58, 1.

166. ἀγρόμενοι πᾶς δῆμος. For the Plur. with a Collective Noun cp. 18. 604 ὅμιλος τερόμενοι. πᾶς δῆμος = the whole people of the δῆμος, like πᾶσα πόλις : the local sense of δῆμος being the older one.

168. ἐάλη, 'gathers himself together,' 'crouches.'

173. φθίεται, Subj. answering to ἐ-φθι-το, § 13, A.

178. τόσσον, 'so much,' qualifies the whole phrase ὁμίλει πολλὸν ἐπελθὼν, 'coming far on in respect of the throng,' i. e. far to the front of the battle.

179. ἔστης, 'hast taken a position' (not 'stopped') : cp. 17. 342 πολλὰ προμάχων ἐξάλμενος ἔστη. For the Aor. cp. 21. 561.

181. τιμῆς, with ἀνάγειν, 'wilt be master of the dignity' : cp. Od. 24. 30.

183. ἀεσίφρων, probably 'smitten in mind,' from the root seen in the Aor. ἄσασα, cp. Od. 21. 296 φρένας ἄσασεν οἴνῳ, Il. 16. 805 τὸν δ' ἄτη φρένας εἶλε, Od. 21. 301, 302. If so, it ought to be written ἀσιφρων, a form given by Hesych. Others take it from ἄημι, 'to blow,' hence 'light-minded,' cp. Il. 3. 108 φρένες ἡερέθονται. This makes a good opposition to ἔμπεδος. The force of the line is that Priam is still able to rule, and if he were not, has sons to whom to hand over the kingdom.

186. ἔολπα, 'I comfort myself,' 'flatter myself.'

195. ρύεσθαι, 'that he (Zeus) is sheltering you.'

ἐνὶ θυμῷ βάλλεται, 'the thought is passing in thy mind.'

196-198 = 17. 30-32.

202. αἴσυλα, 'unseemly.' The word, however, is out of place here : the conjunctions ἡμὲν—ἡδέ imply some opposition between the terms which they connect. Hence we should probably read αἰσιμα (Düntzer).

204. πρόκλυτα, 'sounded far and wide,' 'famous.'

ἀκούοντες, 'having heard,' cp. 14. 125.

207. ἄλοσύδνης, usually explained as 'daughter of the sea' (Curt.), but this is quite uncertain.

210. ἕτεροί γε, 'one pair or the other.'

212. ὦδε, 'as we are,' without a serious result.

213. εἰ δ' ἐθέλεις κ.τ.λ. There is no apodosis, except the story to be told in 215 ff. : see the note on 6. 150.

215. αὖ has no obvious force: possibly it has crept in from l. 219. We might read ἄρ, with some inferior MSS.

216-218. A parallel to this piece of history may be found in Sicily. The Sicel chief Ducetius τὰς μὲν Νέας, ἥτις ἦν αὐτοῦ πατρίς, μετῴκισεν εἰς τὸ πεδίον, καὶ . . ἔκτισε πόλιν ἀξιόλογον, ἣν . . ὠνόμαξε Παλικήν (Diod. xi. 88. 6).

229. ἄκρον ἐπὶ ῥηγμῖνος, 'along the top of the surf.' With this reading ἄκρον is taken substantively. But probably Ahrens was right in proposing ἐπὶ ῥηγμῖνα, with hiatus after the caesura: cp. l. 227, also 16. 162 ὕδωρ ἄκρον. The word ῥηγμῖς here seems to mean 'the breaking waves' generally, not merely the line of breakers along the beach.

230. Τρώεσσιν, 'for the Trojans,' cp. 13. 452 ἐμ' ἔτικτε πολέσσ' ἄνδρεσσιν ἄνακτα.

234. ἄνηρέψαντο, 'snatched up.' The word cannot be derived from ἐρείπω; the true form is doubtless ἀνηρέψαντο, from a verb-stem ἀρεπ-, identical with ἀρπ- in ἀρπάσσω. Cp. the phrase in the Od. (i. 241, &c.) Ἀρπυῖαι ἀνηρέψαντο, 'the snatchers (winds that seize and carry off) have snatched away' (Fick, *Odyssee*, p. 2).

235. οἶο, used as if Ganymede were the grammatical subject of the sentence: § 44.

246. ὀνείδεα, Nom. 'words of reviling we have both at command.'

247. ἑκατόζυγος, 'of a hundred benches,' such a ship being then an impossibility.

248. μῦθοι, 'speeches,' i. e. things to say.

249. νομός seems to be used almost in its literal sense of 'portion allotted': so πολλὸς νομός = 'much room allowed,' 'great license.' The meaning 'pasture' is doubtless secondary, arising from the word being frequently used of 'right' or 'share' of pasturage; much as κλήρος, 'a lot,' came to mean a piece of land.

252. ἀλλήλοισι, Dat. with νεικεῖν (not ἐναντίον).

253. ἔριδος πέρι, 'over a quarrel,' see 7. 301., 16. 476.

255. ἑτέα τε καὶ οὐκί, 'true and untrue.'

256. ἀλκῆς, with ἀποτρέψεις.

260. μέγα, Adv. with μύκε, 'rang aloud.'

265. 'The gifts of the gods are not easy as regards yielding,' i. e. do not easily yield: cp. l. 131 χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.

269. ἔλασσε, sc. Αἰνείας (not ἔγχο).

αἱ δ' κ.τ.λ. 'but there were still three': for the Art. here and in l. 271 τὰς δύο, see § 47, 2, d.

The four lines 269-272 were rejected by Aristarchus, as inconsistent with the description of 18. 481, which says nothing of layers of different metals. Moreover the words χρυσοῦς γὰρ ἐρύκακε δῶρα θεοῖο occur in 21. 165, and are there applied to the whole shield.

275. ὑπο, 'under,' 'close to.' πρώτην, 'outermost,' the very rim,

—where the shield was thinnest, there being only one layer of bronze with the corresponding layer of hide.

280. *ἱεμένη*, 'in its eager course,' cp. 13. 563.

*ἀμφοτέρους κύκλους*, the layers of bronze and hide.

282. *κὰδ δ' ἄχος οἱ*. Bentley read *κὰδ δ' ἄχλυσ*.

285-287 = 5. 302-304. *οὐ . . φέροιεν*, § 31, 4.

289. *ἤρκεσε*, 'would have warded off': the main sentence being conditional (*ἔνθα κεν . . βάλε*), the *κεν* need not be repeated.

296. *χραιομήσει*, sc. *Ἀπόλλων*.

298. *ἔνεκ' ἄλλοτρίων ἁχέων*, i. e. in a quarrel not his own: *ἄχος* (Lat. *dolor*) is used for the resentment which makes a quarrel.

301. *κεχολώσεται*. The Fut. Ind. is sometimes used in Final clauses, but rarely in Homer with *μή*.

303. *ἄφαντος* is predicative, 'perish and leave no sign.'

306. *ἤχθηρε*, 'has come to hate': cp. 3. 415 *τὼς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαγλ' ἐφίλησα*.

307. This celebrated prophecy may be taken as evidence that at the time when it was composed (as to which see the introduction to the notes on this book) there was a dynasty reigning in the Troad (possibly on the supposed site of Troy), and claiming to be descended from Aeneas. The story of the escape of Aeneas to Mount Ida is perhaps a subsequent amplification: it is known to have been related by the later epic poet Arctinus in his poem the *Ἰλίου πέρις*.

311. *Αἰνείαν*, *Acc. de quo*, § 37, 7, 'consider as to Aeneas whether you will protect him or' &c.

*ἑάσης* is found in one good MS., and is more in accordance with Homeric usage than the common reading *ἑάσεις*.

313. *πολέας ὅρκους*, 'by many witnesses'; *ὅρκοι* being the 'objects sworn by,' there may be many to one oath (Buttmann, *Lexil.* s. v. *ὅρκος*, § 5).

315. *ἐπί* with *ἀλεξήσιν* (Tmesis). 'That we will not ward off' is an under-statement, really meaning that they would bring it about.

317. See on 21. 376, where this line recurs with a different reading.

322. *ὁ δέ*, the subject is the same, see § 47, 1.

325. *ἔσσευεν*, 'sent flying.'

329. *πόλεμον μέτα*, 'to mix in the war.'

332. *ἀτέοντα* (scanned — —), 'playing the madman.'

335. *συμβλήσεται*. The Fut. with *ὅτε κεν* is doubtful, but perhaps admissible when used of an event sure to happen. But Cobet's conjecture *ἐσυμβλήσεται* is very probable: cp. Od. 17. 471 *ὅππότε ἀνὴρ . . βλήεται*.

342. *μέγ' ἔξιδεν*, 'looked with wide open eyes.'

345. *τόδε*, 'here.'

347. *ἦ ῥα . . ἦεν*, 'is' (though I thought not).

348. *αὐτως*, 'merely': 'that his claim was a mere boast.'

353. ἐπὶ στίχας ἄλτο, 'leaped, flung himself, along the ranks.'

357. ἐφέπειν, 'to deal with,' 'take in hand.'

359. στόμα. The metaphor is obscure: comparing 19. 313 we should translate 'face' or 'edge' rather than 'mouth.'

362. στιχὸς διαμπερές, 'through a rank,' *i.e.* through the line of men which I find in my way. It would make better sense if we could read στίχας, but there is no warrant for an Acc. with διαμπερές. This is perhaps one of the cases where the right word—here the gen. plur. στιχῶν—cannot be used in hexameter verse.

365. φάτο δ' ἵμεναι, 'said that he would go.' This is the common interpretation: but φάτο properly means 'thought,' and the form ἵμεναι (with long ι) or ἵμμεναι—whichever we adopt—is anomalous.

370. τελέει may be Pres. or Fut.—probably the former, as κολουεί.

377. ἐκ φλοίσβοιο, 'from amid the press of battle' (instead of meeting him in front, as a πρόμαχος).

δέδεξο, Pf. of *attitude*, § 26, 2.

382. Ἴφιτίωνα, a chief not mentioned in the Catalogue.

385. Ἔδῃ was a place in Lydia, according to the Schol. the Sardis of history.

394. ἐπισσώτροις, 'with the tires of their wheels.'

δατέοντο, lit. 'divided up,' made 'mince meat of,' an exaggerated phrase apparently meaning that they gashed or disfigured the body.

397-400 = 12. 183-186.

403. αἶσθε, 'gaspeth forth'; 16. 468 ὁ δ' ἔβραχε θυμὸν αἶσθων.

404. Ἐλικώνιον. Poseidon is so called from Ἐλίκη in Achaia. He was also worshipped under this name at Mycale (Hdt. 1. 148), where the Panionion or common sanctuary of the Ionians was consecrated to him. ἀμφί, 'in the precinct of,' round the altar; or (generally) in the assembly of which Poseidon was the centre, cp. 1. 152.

405. τοῖς, sc. κούροις. The dragging of the bull was a feature of the sacrifice, a sort of game proper to the feast.

408. οὐ τι εἶασκε, 'would not suffer,' *i.e.* sought to forbid.

409. νεώτατος γόνιοι, 'the youngest born.'

414. παραΐσσοντος, Gen. with νῶτα, 'in his back as he sped past.' Some inferior MSS. have παραΐσσοντα, in agreement with τόν. This gives a more usual construction: but the Gen. avoids the awkwardness of putting together two words (νῶτα παραΐσσοντα) which seem to agree and do not.

ᾧ . . θώρηξ, see on 4. 132, 133.

418. λιασθείς, 'turning,' sinking to the ground, as 1. 420 λιαζόμενον ποτὶ γαίῃ.

424. ἀνεπαλτο, 'started up to meet him': see on 19. 351. If we read ἀνεπαλτο, from ἀναπάλλω, it means 'bounded in the air,' viz. in excitement.



425. ἐσεμάσσατο, 'has touched to the quick,' cp. 17. 564.

427. πολέμοιο γεφύρας, see on 4. 371.

431-433 = ll. 200-202.

435. ταῦτα refers properly to the speech of Achilles, l. 429, which is taken up in l. 436: 'as for your threat of slaying me, it rests with the gods whether I, weaker as I am, shall slay you.'

437. πάροιθεν, 'in front,' i.e. at the point. The expression has the humour of a colloquial phrase.

439. πάλιν, 'back from.'

449-454. This speech has already occurred in 11. 362-367.

458. ἡρύκακε, 'stayed in his course.'

463. Τρῶα δ' κ.τ.λ. The parenthesis here is of a marked type: it begins with ὁ μὲν (with a change of subject, the Art. referring to a preceding *accusative*), and the corresponding ὁ δέ takes up again and concludes the original sentence. Cp. 16. 401 ὁ δὲ Θέστορα—ὁ μὲν ἦστο—ὁ δ' ἔγχεϊ νύξε, = ὁ δὲ Θέστορα, ὃς ἦστο, νύξε. Also 8. 268 αὐτὰρ ὃ γ' ἦρως, ἐπεὶ τινα βεβλήκοι—ὁ μὲν ὕλεσκεν—αὐτὰρ ὁ δύσκεν. In this case the parenthesis is so long that the first words (ὁ μὲν ἀντίος ἦλθε κ.τ.λ.) have to be taken up again (ὁ μὲν ἥπτετο κ.τ.λ.) before the final apodosis.

464. λαβὼν is commonly taken with γούνων, so as to give the meaning 'seizing Achilles by the knees.' The order of the words however makes this all but impossible: and moreover Tros is not allowed actually to clasp his conqueror's knees: cp. l. 469, where he is said to be *ιέμενος λίσσεσθαι*. Hence we must recur to the ancient interpretation (Eust.), and join *πεφίδοιτο λαβὼν*, 'spare him, when he had made him prisoner.' For this use of *λαβὼν* cp. 21. 36 ἦγε λαβὼν. The reason for adding it here is evidently that the poet had not told us yet what had brought Tros to the necessity of begging for his life.

470. κατ' αὐτοῦ, 'pouring from it' (the liver).

476, 477 = 16. 333, 334.

478. ἴνα, here in the local sense.

479. χειρός, the arm as far as the elbow is included.

481. πρόσθ' ὀρώων, 'seeing before him,' immediately expecting.

482. αὐτῇ πῆληκι, 'with the helmet on it,' as it was, § 83, 3.

483. ἔκπαλτο, 'was flung from,' 'scattered forth from.'

484. Πείρω, implies a Nom. Πείρας, or perhaps Πειρέας. Elsewhere (2. 844., 4. 520) there is a Thracian chief Πείροος, so perhaps we should read Πειρόου here.

486. νηδύϊ. The best MSS. have πνεύμονι, but this is inconsistent with μέσσον: cp. 13. 397 δουρὶ μέσον περόνησε τυχάν . . μέση δ' ἐν γαστέρι πῆξεν.

491. βαθεῖα, i.e. not a mere fringe or outside.

494. κτεινομένους ἐφέπων, 'busy with them being slain,' i.e. busy with slaying them.

497. λέπτ' ἐγένοντο, 'it becomes peeled grain': the verb follows the predicate in number.

499-502 = II. 534-537.

503. ἀάπτους, see on II. 169, where the same line occurs.

## BOOK XXI.

THE largest part of the twenty-first book is taken up with the 'battle by the river' (μάχη παραποτάμιος), which is the last episode in the story of Achilles before his final combat with Hector. The incidents of the book are of a more romantic cast, and involve more distinctly supernatural agency, than in any other part of the Iliad. They are as follows:—

Achilles pursues the routed Trojans to the ford of the Scamander, and slays many, defying the river to protect them. He slays Lycaon, then Asteropaeus. The River-god is roused to anger. Finding his stream choked with dead, he rises in a flood against Achilles. Poseidon and Athene give Achilles fresh strength. Scamander calls upon Simois, and Achilles is like to be swept away, when Here calls Hephaestus to his aid. The fire of Hephaestus overpowers the flood; Scamander is forced to yield (II. 1-384).

War breaks out among the gods. Ares attacks Athene, who fells him with a stone, then strikes down Aphrodite. Poseidon challenges Apollo, but he declines combat. Here assails Artemis, who complains to Zeus. Finally Apollo goes to Troy, and the other gods return to Olympus (II. 385-520).

Achilles pursues the Trojans to the city, and almost takes it. But Apollo encourages Agenor to meet his attack; then himself takes Agenor's form, and so leads Achilles away from the gate (II. 520-611).

In the battle with the Scamander the epic narrative rises with its theme, and attains a vividness, rapidity of movement, and imaginative force, which have never been surpassed in poetry. Whether it also possesses the clearness and smoothness of construction which usually belong to Homer may be disputed. Critics have found various points difficult to determine: when Achilles is fighting on the bank, and when he is in the bed of the river; whether he is on the side next the Greek camp, or on the further side, where the Trojans are flying to the city; whether the river is enraged by the taunts of Achilles (l. 136), or by the slaying of the Trojans his worshippers (l. 146), or because his

stream is choked with dead (l. 218). Some of these questions will perhaps be solved by further study. For instance, the different reasons given for the action of the river are not contradictory, and doubtless are intended to produce a sense of gradually rising anger, bursting forth at length in uncontrollable violence. Other difficulties, it may be suspected, have their source in the bold and impetuous style of the passage, which leaves little room for fulness and consistency of detail<sup>1</sup>.

The *θεομαχία* which follows (ll. 385-520) is generally believed to be an interpolation. The grounds for this opinion are certainly strong. The episode is of no great poetical merit, and it has the defect, regarded as a piece of supernatural dramatic machinery, of being without obvious bearing on human affairs—a mere interlude, and that on a different stage. Moreover, it seems to be a rule with Homer that a digression is only introduced to fill a necessary pause or interval in the action of the story. But in this case there is no such pause: on the contrary, Achilles is still just where we left him, and his career goes on exactly as we should expect it to do.

The last part of the book is evidently meant to bring the scene of action close up to the walls of Troy. The incident of Agenor effects this purpose, and also serves as a natural prelude to the final combat.

1. *πόρον*, the ford or crossing-place of the Scamander. Half of the Trojans succeeded in escaping to the city, while Achilles cut off the retreat of the rest, and so forced them into the deep part of the river.

2. Every river is the 'offspring of Zeus' (*δυπετής*, l. 268), because fed by his rain (*Διὸς ὄμβρος*).

5. *μαίνεται*, 'raged unchecked': cp. 16. 74, also 8. 111 (note).

6. *πεφυζότες*, 'in flight,' an irregular form of the Pf. Part.

7. *ἐρυκέμεν*, 'to check their flight.' This sending of a mist leads to no result; perhaps the words *ἡέρα . . ἐρυκέμεν* are an interpolation.

11. *ἔννεον* may be either for *ἔ-νεον* (like *ἔλλαβε*, &c.), or from the Compound *ἐν-νέω*. *περὶ δίνας*, 'round and round in the eddies,' cp. 1. 317 *ἐλίσσομένη περὶ καπνῶ*.

12. *ἡερέθονται*, 'flutter up,' 'rise in a swarm.'

13. *φλέγει* may be Intrans., as *φλεγέθω*: see on 17. 738.

22. *μεγακήτεος*, 'great-bellied,' a common epithet of ships.

27. *λέξατο*, 'collected,' 'mustered.'

<sup>1</sup> Wilamowitz says of the first book of the *Odyssey* (which he attributes to a compiler): 'Diese Exposition will *a* geben, und falls man sich nur in die nötige Entfernung von dem Detail stellt, so gibt es sie vortrefflich' (p. 11). But the hearer of poetry, like the spectator of a work of art, must always place himself at the right point of view. Whatever is invisible from that point is without value for criticism.

31. The στρεπτὸς χιτῶν, as Mr. Leaf shows (Il. 5. 113), was a stout pleated doublet, worn under the θώρηξ. The ἱμάντες here mentioned were doubtless the straps used to fasten the χιτῶν.

36. ἀλωῆς, here 'an orchard.'

40. ἐπέρασσε, 'sent him for sale' (πέρ-νημι).

Λήμνον, Acc. of the *terminus ad quem*, which is comparatively rare in Homer, § 37, 6.

45. οἷσι φίλοισι, 'with his friends': Instrumental Dat. in the 'comitative' use, § 38, 3.

48. νέεσθαι, Inf. after πέμψειν (not ἐθέλοντα).

52. ὑπό, 'beneath him.'

53. ὀχθήσας δ', apodosis to τὸν δ' ὥς (l. 49).

54. τόδε, 'here,' in my sight.

56. ὑπό, 'from under,' 'up from.'

57. οἶον, 'to see the way that,' pointing to an *example*, cp. 15. 287 οἶον δὴ αὖτ' ἐξαυτὶς ἀνέστη κῆρας ἀλύξας Ἑκτωρ, 'even as Hector has' &c.

58. πεπερημένος, from περάω. The regular form would be πεπρημένος, which should perhaps be read here.

59. πόντος ἁλός, perhaps with a trace of the original meaning of the words, 'the pathway of the salt sea.'

62. ὁμῶς, 'as well' (as from Lemnos).

65. περὶ θυμῷ, 'with all his heart.'

68. οὐτάμεναι, the proper word for the *thrust* of a weapon.

70. ἄμεναι, 'to glut its desire.'

74. αἶδεο, 'have regard to'; αἰδώς is the sense of shrinking from a forbidden act, such as the killing of a suppliant would be. This is again insisted upon in the epithet αἰδοῖος in the next line.

75. ἀντί, 'as good as,' equivalent to: cp. 8. 163 (note).

76. πρώτῳ. Cp. Od. 6. 173 ἀλλά, ἄνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας ἐς πρώτην ἰκόμην, also Od. 7. 301., 8. 462.

79. ἐκατόμβιον, sc. ὦνον: cp. Od. 15. 452 ὁ δ' ὑμῖν μυρίον ὦνον ἄλφοι.

80. νῦν δὲ λύμην κ.τ.λ. This clause is subordinate in the thought; 'now, *when* I had been released—and it is but the twelfth day &c.—now (I say)' &c.

83. μέλλω που, 'I must surely': cp. 13. 226.

89. δειροτομήσεις, *i. e.* slay in cold blood, cp. 1. 555.

95. οὐχ ὁμογάστριος. This is one of the traces of the ancient system of reckoning kinship through the mother, which, as we know from Herodotus, survived in historical times among the Lycians.

101. τι qualifies φίλτερον, 'it was, I might say, more to my mind.'

104. Ἰλίου, for Ἰλίοο, § 19, 3.

105. καὶ emphasises πάντων, 'no not of all.' After a negative οὐδέ



is more regular, but cp. Od. 1. 19 καὶ μετὰ οἷσι φίλοισι, 'not even amid his friends.'

106. ἀλλά, φίλος, κ.τ.λ. The tone of the speech changes abruptly into one of sadness and compassion: Achilles sees in the death of Lycaon a reflexion of the untimely death of Patroclus, and the fate which is soon to overtake himself. Such transitions of feeling belong to his character, which is conceived by the poet as one in which reason is entirely under the dominion of impulse.

110. ἐπι, 'is assigned, attached to,' *i. e.* I too am not exempt.

τοί calls attention to something general and obvious: 'surely you know that —.'

111. δείλη, 'evening,' elsewhere: δείελος (l. 232), and δείελον ἡμαρ. Perhaps we should write δείελος here.

114. αὐτοῦ, 'on the spot,' straightway.

120. ἦκε φέρεσθαι, 'sent flying': or perhaps 'sent to be carried down' (by the river).

122. μετά with the Dat. Plur. is generally used of *persons*: hence μετ' ἰχθύσι may have a contemptuous force, 'with the fish for company.'

123. ἀπολιχμῆσονται takes an Acc. of the *thing* taken away (αἶμα) the *person* (σέ), and the *part* (ὠτειλήν). But some MSS. have ὠτειλῆς.

ἀκηδέες, 'paying no rites of burial' = ἀκηδέστως.

126. φρίχ' ὑπαῖξει, 'will dart beneath the ripple,' the surface of the ruffled sea.

127. ὅς κε φάγησι, 'which has eaten,' *i. e.* after devouring the flesh. Some take ὑπαῖξει to mean 'will dart up to,' and ὅς κε φάγησι, 'which shall eat,' *i. e.* in order to eat. But the picture of the fish disturbed while feeding on the body is much more natural.

129. κεραῖζων, 'destroying.'

131. δηθά, with the Pres. ἱερεύετε has the force of *jamdudum*: 'have long sacrificed.'

144. ἀντίος ἐκ ποταμοῖο, 'facing him from the river,' *i. e.* with the river behind him: cp. 20. 377 ἐκ φλοίσβοιο δέδεξο.

146. δαῖκταμένων, 'slain in combat' (δάϊς): we might write δαῖ κταμένων. The Gen. with κεχόλωτο, § 39, 5.

150. ὅ, = ὅτι: 'who are you that you have dared?' Cp. l. 488.

156. Asteropaeus, as a late comer, is not mentioned in the Catalogue: though, as Mr. Leaf points out (on 2. 848), he must have arrived before the time at which the Catalogue is placed in the poem.

162. Πηλιάδα μελίην, cp. 16. 143.

δούρασιν ἀμφίς, 'with spears from both hands,' with both his spears at once. We must understand some word meaning 'attacked,' out of ἀνέσχετο μελίην in the preceding clause.

163. περιῶξις, used here for ἀμφιδέξις, a word that the metre does not admit.

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joke

166. χειρός, 'arm,' cp. II. 252 κατὰ χεῖρα μέσσην ἀγκῶνος ἔνερθεν.

167. ἡ δ', sc. αἰχμή, understood in δόρυ.

αὐτοῦ, 'his body.' ὑπέρ = 'passing over,' as 20. 279 ὑπὲρ νώτου ἐνὶ γαίῃ ἔσση.

169. ἰθυ-πτ-ίωνα, 'straight-flying': the termination is the same as in Ὑπερίων, Κρονίων.

172. μεσσοπαγές, 'half driven home,' buried to the middle. The best MSS. have μεσσοπαλές, 'brandished by the middle,' which does not suit ἔθηκε. Mr. Leaf translates it 'quivering up to the middle': but πάλλω when used of a spear always describes the movement caused by the act of poisoning before the throw is made.

174. Asteropaeus now wishes to use the spear of Achilles, but cannot pull it out of the ground. Apparently he has no sword.

177. μεθῆκε βίης, 'let go his force,' relaxed his efforts.

178. ἐπιγνάμψας, 'by bending'; he tried to bend it till it should break.

180. Cp. 4. 525, 526.

184. τοι marks the lesson to be enforced: 'it is hard, you see.'

185. παισίν, Plur. of generality, 'with a son of Zeus': see II. 190, 499. ἐκγεγαῶτι, 'for one that is the offspring.'

186. φῆσθα, Impf., 'you said just now.'

γένος, Acc. (as γενεήν in the next line) = 'in respect of descent.' Hence construe ποταμοῦ ἔμμεναι (not γένος ποταμοῦ).

190. κρείσσων μὲν κ.τ.λ. This clause is subordinate in thought to the next: 'therefore as Zeus is mightier than rivers, so the offspring of Zeus is mightier,' &c.

ποταμῶν, a Plur. of *generality*, 'mightier than any river.'

202. δίαινε κ.τ.λ. parallel in sense to κείμενον: 'lying on the sand and wetted by the dark stream.'

204. κείροντες is a more general word, qualified by ἐρεπτόμενοι: 'plucking at the fat and so making spoil of it.'

206. ἔτι πεφοβήατο, ἐπεὶ εἶδον is a condensed form = 'were still in flight, having taken to flight when they saw.'

215. ἀνδρῶν, Gen. after περὶ, 'beyond all men.'

217. μέγμερα, 'famous deeds.' The demand of the Scamander—'if you must kill Trojans, chase them on to the plain first'—is ironical, the thing being practically impossible.

220. ἀϊδίῳ, 'in all-consuming fashion.'

221. ἄγῃ μ' ἔχει. The phrase is elsewhere used of admiration, as in Od. 3. 227., 16. 243. Here it is rather 'astonishment,' unless it is taken to be ironical, as is very possible. The tone of the speech is one of repressed indignation, which breaks out afterwards.

223. ταῦτα, 'what you ask,' viz. in l. 217. Achilles puts his refusal into the form of a modified compliance: 'I will stop, as you bid me, but not till I have driven the Trojans into the city.'

225. Ἑκτορι, 'against Hector,' πειρηθῆναι ἀντιβίην being = 'to fight.'

226. δαμάσσεται, Aor. Subj.

230. εἰρύσαο, 'hast maintained,' cp. I. 126.

232. δείελος, 'evening,' perhaps 'the evening sun' (cp. Od. 17. 606 δείελον ἡμαρ), since ὀψὲ δύνων applies properly to the sun.

234. οἶδματι θύων, 'boiling with his swollen waters.'

235. κυκώμενος, 'swirling.'

237. θύραζε, 'forth.' Cp. Italian *fuori*, from Lat. *foris*.

240. δεινόν, Adv. with κυκώμενον : cp. 19. 17.

242. εἶχε, 16. 110.

244. διώσεν, 'split asunder,' made a gap in.

ἐπέσχε, 'reached over,' cp. l. 407.

245. γεφύρωσεν, 'dammed,' cp. 15. 357. μιν αὐτόν, 'the river itself,' the whole river.

247. πεδίοιο, with πέτεσθαι.

249. ἀκροκελαινίων, 'darkling on the surface,' cp. l. 126 μέλαιναν φρήκα.

252. τοῦ θηρητήρος, 'the one called the hunter.' The Art. implies that the θηρητήρ is a particular kind of eagle : cp. 20. 181 τιμῆς τῆς Πριάμου, and the commoner use with words of comparison, Αἴας ὁ μέγας, &c. (§ 47, 2, d). There was also a reading μελανόστου, recognised by Aristotle.

254. ἔϊκώς. The Pf. Participle generally has the long stem in the Masc., the shorter in the Fem. : εἰδώς ἰδυῖα, ἀρηρώς ἀραρυῖα, &c., and so εἰκώς (ἔϊκώς only here), Fem. ἔϊκνῖα.

255. ὕπαιθα τοῖο λιασθείς, 'turning to one side from before him' (the river).

257. ὀχετηγός, 'maker (lit. leader) of channels,' one who makes channels for irrigation.

258. ὕδατι ῥόον ἡγεμονεύη, 'guides the water in its flow': construed like ὁδὸν ἡγεῖσθαι τινι, 'to lead one in the way.'

262. προαλεῖ, 'overhanging,' 'sloping.'

καὶ τὸν ἄγοντα, 'even the man who is guiding it': the Art. with καί as in I. 340.

267. φοβέουσι, 'are causing him to flee,' i.e. are taking part in the war of elements that is raging against him.

269. πλάζε, 'dashed upon.'

271. ὑπ-έρεπτε, 'snatched from beneath,' 'washed away.'

273. ὥς expresses astonishment: 'to think that —.'

ἐλεεινόν, with με, 'in my piteous case.'

274. πάθοιμι is concessive: 'I am ready to suffer.'

275. τόσον αἴτιος, 'so much to blame,' i.e. no one is particularly to blame, except my mother.

279. ἔτραφε, Intrans., see on 2. 661.
281. εἵμαρτο, 'it is fated' (though I thought otherwise): the Plpf. is used like the Impf. with ἄρα.
283. ἔναυλος, properly a channel or 'bed,' cp. 1. 312; here 'a stream.' ἀποέρση, 'sweeps away,' see 6. 348.
- χειμῶνι, 'in a storm.'
286. ἐπιστώσαντο, 'gave him assurance.'
288. τρέε, 'shrink back': the word always implies an *act* of shrinking or flight (not merely the feeling of fear).
291. ὧς κ.τ.λ., to be taken with 1. 288.
292. λωφήσει, 'will abate.' εἴσεται, 'shalt find it out.'
295. Ἰλιόφι must here be a 'true' Gen., 'the walls of Ilios.' Some take it as a Locative, but the order is against this. Probably we should read Ἰλίου, as in 15. 66., 21. 104 (§ 10, 3).
296. ὅς κε φύγησι, 'so many as escape.'
303. ἀν' ἰθύν, 'in his course,' 'as he strove towards his aim.'
305. ἔληγε τὸ δν μένος, 'slackened in his fury,' see on 13. 424.
306. κόρυσσε, 'crested,' raised in a crest.
308. ἀμφότεροί περ, 'both together' (if one is not enough).
312. ὕδατος, with ἐμπίπληθι.
317. οὔτε τὰ κ.τ.λ., 'nor again': the Art. emphasises the arms as specially important in the enumeration.
319. χέραδος, an Acc. Neut., according to the best authorities.
322. αὐτοῦ, 'where he falls.'
323. τυμβοχόης is the reading of the ancient grammarian Crates. Aristarchus read τυμβοχοῖσ(αι), 'to raise a funeral mound.' But the -αι of the First Aor. Inf. is never elided in Homer; and the Acc. and Gen. with χρεώ is a very common construction (9. 75, &c.).
- ὅτε μιν θάπτωσιν is covered by the negative, the meaning being 'he will need no mound at his burial' (because he will have no burial). Hence the use of ὅτε with Subj. without ἄν or κεν (§ 33, 1, d).
325. μορμύρων, cp. 18. 403.
326. πορφύρεον, 'troubled,' cp. 17. 547, also πόρφυρε (1. 551).
327. κατὰ ἥρεε, Impf. 'was ready to overpower.'
332. ἡῖσκομεν, Impf. of continuance in the past, 'we have always judged Xanthus to be a match in battle for you,' to be your fit antagonist; in allusion to the natural enmity of fire and water.
336. Join ἀπὸ κίηαι, 'burn up.' The Opt. expresses the more remote intention (ὄρσουσα being the immediate purpose): § 34, 2, a.
337. φορέουσα, 'carrying with it,' spreading.
338. ἐν δ' αὐτὸν ἵει πυρί, 'plunge the river bodily in fire.'
- μηδέ σε κ.τ.λ. = 20. 108, 109.
342. τιτύσκειτο, 'got ready.' The common meaning 'to aim' is derived from this more general sense.



344. The line is wrongly repeated from l. 236; here *κατ' αὐτόν* has nothing to refer to.

346. *νεοαρδέ'* ἄλωήν, 'freshly watered orchard.'

347. *μιν* is governed by *ἐθείρη*, 'tills.' For the order cp. H. G. § 365.

353. οἱ κατὰ δίνας, sc. ἦσαν: cp. II. 535 ἀντυγες αἱ περὶ δίφρον.

356. ἴς ποταμοῖο, perhaps not a mere periphrasis for ποταμός.

358. φλεγέθοντι agrees with σοί (not πυρί).

360. ἐξελάσειε, Opt. of *concession*, § 30, 4.

τί μοι κ.τ.λ., 'what part have I in—?'

362. ἐπειγόμενος, 'urged,' exposed to the force of.

364. ἀμβολάδην, 'throwing up the water,' boiling.

367. βίηφι, Gen.

369. ἔχραε, 'has attacked,' 'fallen upon,' cp. 16. 352. ῥόον is object to κήδειν, cp. Od. 21. 68 οἱ τόδε δῶμα ἐχράετ' ἐσθιέμεν.

374-376 = 20. 315-317: but most MSS. here have *καιομένη*, *καίωσι* (instead of *δαιομένη*, *δαίωσι*).

386. ἄητο, lit. 'blew,' i. e. was stirred, was furious.

388. σάλπιγξεν, 'rang as with a trumpet': see 18. 219.

392. ῥινοτόρος, 'piercer of shields.'

395. ἄητον is generally explained as from ἄημι, 'blowing,' hence 'fierce,' 'vehement.' If so it should be oxytone, ἀητόν. See the note on αἰητόν, 18. 410.

397. πανόψιον, generally translated 'in the sight of all,' either as an Adv. or agreeing with ἔγχος. The word is probably corrupt.

400. οὔτῃσε, 'struck a blow' (not necessarily inflicting a wound).

411. ὅτι κ.τ.λ. expresses the ground of the assertion οὐδέ νύ πώ περ ἐπεφράσω: 'you cannot have bethought you how much mightier I am, if you match yourself' &c.

412. ἐρινύας, 'the curses,' Od. 11. 280. ἑξαποτίνοισι, 'pay (i. e. suffer) to the full.'

τῆς μητρός, viz. Here. The Art. is used as in 19. 322.

421. ἡ κυνάμνια, Art. expressing *dislike*, § 47, 2, g.

431. ἀντιώσω, Fut. of ἀντιάω.

437. αἰσχιον, a Comparative of contrast between two *opposites*, i. e. it means, not 'more αἰσχρόν,' but 'αἰσχρόν instead of καλόν.' So in l. 486 ἀγροτέρας ἐλάφους = 'wild (not tame) stags.' Cp. 19. 56, 63.

441. ἔχες, 'have had,' sc. in helping the Trojans.

450. μισθοῖο τέλος, 'the fulness of payment,' i. e. the performance when the full time had come.

ἐξέφερον, 'were bringing,' i. e. should have brought.

451. βιῆσατο, 'did violence,' i. e. robbed us of the hire.

453. σύν, with δήσειν, by Tmesis. Several MSS. have σοί, which was adopted by the older editors. But there seems to be no point in limiting part of the outrage to Apollo.

454. *περάαν*, 'would send for sale,' see on l. 40.
455. *στεῦτο*, see 3. 83. Such mutilations were regarded in later Greek history as characteristically 'barbarous.'
460. *πρόχνυ*, for *πρό-γνυ*, 'forward on knee,' abased to the ground.
463. *εἰ δὴ πτολεμίζω*, 'if I am to make war,' cp. I. 294.
- 464-466. These lines repeat in a somewhat simpler form the famous comparison of 6. 146-149.
466. *ἄκηριοι*, 'lifeless,' see on 5. 812.
467. *αὐτοί*, 'by themselves.'
469. *μιγήμεναι ἐν παλάμῃσι*, 'to engage in the hands of,' *i. e.* to come to a hand-to-hand fight with.
473. *ἐπέτρεψας*, 'hast yielded,' sc. by flying.
- μέλεον*, 'idle,' because not founded on actual fighting: cp. 23. 795 *μέλεος εἰρήσεται αἶνος*.
475. *μὴ . . ἀκούσω*, 'let me not hear,' cp. I. 26.
482. *μένος*, with *ἀντιφέρεσθαι*, as in l. 411 *μένος ἰσοφαρίζεις*. We cannot distinguish sharply between the literal sense 'to meet in combat' and the metaphorical 'to match oneself, rival.'
487. *εἰ δ' ἐθέλεις κ.τ.λ.* The apodosis—'do so'—is omitted as self-evident: for the other examples of this form see on 6. 150.
488. *ὅτι μοι κ.τ.λ.* suits the general sense of the preceding clause: 'you wish to know which is stronger, since you offer me battle.'
490. *τόξα*, 'bow and arrows,' including quiver, &c. So in l. 502.
491. *αὐτοῖσιν*, 'with these as they were,' going no further for weapons.
495. *χηραμόν*, 'a cleft': a second Acc., in apposition to *πέτρην*: cp. I4. 228.
499. *πληκτίζεσθαι*, 'to come to blows.' *ἀλόχοισι*, see on ll. 185, 190.
503. *στροφάλιγγι κόνιης*, 'the whirl of dust.' The phrase belongs to descriptions of battles (I6. 775); here it has a mock-heroic effect.
504. *θυγατέρος*, with *τόξα*.
513. *ἐξ ἧς*, 'of whose doing.' *ἐφῆπται*, 'has got a hold among.'
517. *ὑπέρμορον*, see on 20. 30.
524. *ἔθηκε*, sc. *καπνός*, the smoke—more properly the fire.
530. Most MSS. have *ὄτρυνέων*, but the Pres., implying that he called to the watchers as he descended, seems more vivid: cp. 9. 709.
534. *ἀναπνεύσωσιν ἄλιντες*, 'recover breath by crowding into the city,' *i. e.* reach the city, and so recover breath.
535. *ἐπανθήμεναι*, so Aristarchus: the MSS. have *ἐπ' ἄψ θέμεναι*.
536. *ἄληται*, 2 Aor. Subj. of *ἄλλομαι*, only found here.
537. *ἄνεσάν τε κ.τ.λ.* The general statement, 'opened the gates,' is put before the detail, though that is earlier in time; for the so-called Prothysteron, or *ὑστερον πρότερον*, cp. I. 251., 5. 118.

538. τεύξαν φάος, 'wrought deliverance,' cp. 16. 95 ἐπὴν φάος ἐν νήεσσι θήῃς.

539. ἀντίος, 'to meet' Achilles. So in l. 542 ὁ means Achilles. Join Τρώων λαιγόν (like λαιγὸν Ἀχαιῶν in l. 134): ἀλαλκεῖν does not govern an Acc. and Dat.

546. φῶτα . . υἷόν, cp. 4. 194.

551. πόρφυρε, 'was troubled': see on 14. 16.

555. δειροτομήσει, see l. 89.

558. πρὸς πεδίον, 'in the direction of the plain,' *i. e.* away from the city. Ἰλήϊον is a form that only occurs here, and has not been satisfactorily accounted for. It cannot well be the Adj. of Ἰλῖος, or of Ἰλος (10. 415, &c.), but presupposes a Noun Ἰλαῖς. An ancient variant is Ἰδῆϊον, explained as the plain 'at the foot of Mt. Ida,' *i. e.* the part of the Trojan plain on the side furthest from the sea. The chief objection to this is that the Adj. of Ἰδη is Ἰδαῖος.

560. ἐσπέριος δ' κ.τ.λ. This may be the apodosis to l. 556 εἰ δ' ἂν ἐγὼ κ.τ.λ. Or we may suppose the apodosis to be forgotten, or omitted as self-evident: cp. l. 487.

561. τίη διελέξατο, Aor. in impatient questions, cp. 2. 323.

563. ἀπαιερόμενον, 'starting to go.'

567. Here the apodosis is supplied in sense by the clause καὶ γάρ κ.τ.λ., which sufficiently indicates what is meant. Join οἱ κατεναντίον ἔλθω.

568. This contradicts the later fancy of the invulnerability of Achilles.

575. φοβεῖται, of flight, as always.

576. φθάμενος, has 'begun by' wounding it, *i. e.* has so far the advantage that he has wounded it.

578. ξυμβλήμεναι, 'get to close quarters,' *i. e.* reach the hunter with its teeth or claws.

588. εἰρυνόμεσθα, probably Fut., like ἐφέψεις.

592. μιν, sc. κνήμην. But some MSS. read ἀμφὶ δέ οἱ, and the Dat. is more in accordance with Homeric use.

593. πάλιν ὄρουσε, 'rebounded off again.'

600. αὐτῷ, the *real* man: cp. 14. 474., 23. 66.

609. πεφεύγοι. One or two good MSS. have πεφεύγει, which fits ὅς τ' ἔθανε better. There is still more doubt in 8. 270 as to βεβλήκοι, the only other instance of a Pf. Opt. of this form. In neither place does the Opt. give a perceptibly different meaning from the Indic.: § 34, 1, b.

## BOOK XXII.

WITH the twenty-second book of the Iliad the last of the four great days of battle comes to an end. The two mightiest champions are at length brought face to face: the death of Hector deprives the Trojans of all hope of deliverance; and the vengeance of Achilles is accomplished. As we approach this climax the march of events becomes so simple and direct that it is hardly necessary to analyse it. Hector at first resolves to make a stand outside the Scaean gate. Then he flies before Achilles, and is pursued three times round the city. Finally the gods resolve that his fate can no longer be postponed. Athene deludes him with the expectation of succour, and then helps Achilles to slay him. Achilles despoils him of armour, and drags the body behind his chariot to the camp. This outline is filled up by several passages of dialogue, which serve chiefly to bring out the character of the two antagonists. In vain Priam and Hecuba, from the walls of the city, entreat Hector to seek shelter with the other Trojans (ll. 25-97). He puts aside the thought of purchasing safety by submitting to terms (ll. 98-130). His proposal that each combatant should promise to grant burial to his fallen enemy is fiercely rejected by Achilles (ll. 248-272). His dying prayer for the same boon is received with like bitter contempt (ll. 330-366). After his death Achilles summons the Greeks to return for the burial of Patroclus (ll. 377-394). The book ends with the laments of Priam (ll. 405-429), Hecuba (ll. 430-436), and Andromache (ll. 437-515).

The poetical attraction of the book, to a modern reader, centres in the figure of Hector, whose character, as drawn out in successive speeches and incidents, appeals profoundly to our sympathy. The student of the Iliad, however, has to consider the value of this portraiture in relation to the main subject. It would undoubtedly be a mistake in art to allow Hector to take away our interest from the chief hero at the supreme crisis of the poem. What, then, is the relation which we find between the two characters that now occupy the stage? Evidently it is one of the most complete contrast. Achilles, the Greek hero, the ideal of a youthful warrior, is fighting victoriously, and with the aid of friendly gods, in the cause of private friendship. Hector, the champion of the enemy, with inferior prowess, and therefore with little hope of success, is devoting himself as a matter of duty to the defence of his country. His conduct, too, is essentially chivalrous, and in conformity with the rules which were afterwards recognised in civilised Greece, while Achilles represents mere primitive savagery. Here we have a moral contrast, not unlike those which are often made the source of interest in Greek drama. We may compare the *Antigone*, in which



duty to a brother involves disobedience to the state: or the *Philoctetes*, in which just resentment for private wrongs stands in the way of public interest. In the *Iliad*, indeed, there can hardly be said to be an ethical problem. On every ground of morality Hector seems to us to stand infinitely higher. The question, then, is: are we to infer that the larger share of sympathy would be given to Hector by the original hearers of the *Iliad*? The poet does not help us much here, because his dramatic instinct led him to divide the interest between the two great antagonists: but we can hardly doubt that in his intention the chief place remained with Achilles, and that it was in order to heighten the glory of Achilles that he portrayed the noble despair of Hector. If so, we are driven to suppose that the moral superiority which impresses us was not recognised as such by the contemporaries of Homer, or at least that it was not felt to have more than a secondary value, as an element of dramatic effect. And this view is confirmed by the repulsive piece of treachery by which Athene brings about the death of Hector, as well as the barbarous mutilation of the dead which follows.

The soliloquy spoken by Hector while Achilles is advancing (ll. 98-130) is rejected by Hentze, on the ground that it is inconsistent with the vivid simile by which his unconquerable spirit has just been described (ll. 93-97; cp. especially l. 96 ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει with l. 98 ὀχθήσας δ' ἄρα κ.τ.λ.). The change of mood is certainly abrupt, and perhaps the whole speech is somewhat below the level of Homeric art. Another doubtful passage is the dialogue in heaven between Zeus and Athene (ll. 167-188), which closely resembles the dialogue between Zeus and Here about the death of Sarpedon (16. 432-458), and also recalls that between the same speakers in 18. 356-368. All three passages are suspected; and in this case the scene is open to the definite objection that it anticipates, and consequently spoils, the fine description of Zeus weighing the fates of Achilles and Hector in the balance (ll. 208-213).

After Hector is slain, Achilles addresses the Greeks in a speech which has provoked much criticism. First he proposes at once to attack Troy, and see whether the Trojans will make any defence (ll. 381-384); then he remembers that Patroclus lies unburied (ll. 385-390); finally he bids the Greeks return with the body of Hector, singing a paean of victory (ll. 391-394). But instead of the solemn procession which this implies, he drives his chariot at full speed to the camp (l. 400), dragging the body behind it. In all this, however, there is surely no greater inconsistency than we expect from the wayward character of Achilles: see the note on 16. 84. The poet wished to show that grief for Patroclus was now the ruling motive in his hero's mind. Perhaps, too, he wished to explain why the Greeks did not follow up their victory by an assault on the city. Fick maintains that the original *Iliad* ended with l. 394; and certainly the words of ll. 393, 394 (ἡράμεθα μέγα κῆδος κ.τ.λ.)

make a fine conclusion. But it is difficult to think that an ancient hearer would have been satisfied without some mention of the burial of Patroclus.

4. *σάκε' ὥμοισι κλίναντες*, in the attitude of readiness to receive an attack; cp. II. 593., 13. 488.

5. *μεῖναι*, Inf. of *consequence*, 'for remaining,' so that he remained.

10. *σὺ δ' ἄσπερχές μενεαίνεις* is parenthetical (§ 57)—'in the hot fury of your pursuit.' *σὺ* is repeated to mark the opposition to the preceding clause: 'you have not recognised me—(on the contrary) you pursue with unslackened ardour.' So in l. 12 *σὺ δὲ δεῦρο λιάσθης* = 'while you have turned aside hither.'

11. *πόνος*, of the 'distress' of battle, as elsewhere.

13. *οὐ τοι μόρσιμος*, 'I am not fated for you,' *i.e.* fate does not give me to you to kill.

15. *ἔβλαψας*, 'thou hast foiled me,' spoilt my career: cp. 15. 484.

17. 'Before reaching' is of course ironical, as they would never reach Troy.

19. *ῥῆϊδίως*, 'with a light heart.'

23. *τιταινόμενος*, 'at full stride,' cp. 16. 375 *τανύοντο δὲ μώνυχες ἵπποι*.

24. *λαυσηρά*, with *πόδας καὶ γούνατα*, the second Noun fixing the gender; cp. 17. 387.

26. *παμφαίνοντα* (cp. 5. 6) is to be taken closely with *ἐπεσσύμενον*: 'glittering as he rushed on.'

27. *ὁπώρας*, Gen. of *time within which*, § 39, 2.

29. *ἐπικλησιν*, cognate Acc. with *καλέουσι*, § 37, 2.

34. *ἀνασχόμενος*, 'raising' (his hands): put for *χεῖρας ἀνασχόμενος* (Od. 18. 100).

*ἐγεγώνει*, cp. 12. 337.

38. *τοῦτον*, *istum*, especially used of an enemy: cp. 19. 2.

41. *σχέτλιος*, 'hard,' 'relentless one,' said of Hector. Most commentators refer it to Achilles, both here and in l. 86, where it is similarly used. But *σχέτλιος* is especially a word of *friendly* complaint: so Achilles uses it of Patroclus (18. 13), Diomedes of Nestor (10. 164), &c.

43. *κείμενον*, 'left lying,' sc. unburied.

47. *Τρώων*, 'among the Trojans,' partitive Gen.

49. *μετὰ στρατῷ*, *i.e.* in the hands of the Greeks.

50. *χαλκοῦ*, Gen. of *price*. *ἀπολυσόμεθα*, for the Mid. cp. 1. 13.

51. *ᾤπασε*, 'gave with,' see on 9. 146.

52. *εἰν Ἀἶδαο δόμοισι*, sc. *εἰσί*.

54. *ἄλλοισι*, see on 2. 191.

57. *κῦδος*, 'glory,' = victory, cp. 15. 491.

59. φρονέοντα, = ζώντα (cp. 19. 335)—alive and therefore knowing what evils are impending.

60. οὐδῶ, lit. 'threshold': not however thought of as a door-way (so that the metaphor would imply that Priam was only entering upon old age), but as a 'stepping-ground,' 'landing,' which he had fairly reached.

62. ἐλκηθείσας, 'dragged away,' cp. ἐλκηθμός (6. 465).

63. θαλάμους, cp. the description of Priam's palace, 6. 244 ff.

64. ἐν αἰνῇ δηϊοτήτι, 'in the fell havoc.' The word has a vague meaning: cp. Od. 12. 257 χείρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δηϊοτήτι (of the men in the grasp of Scylla).

66. πρῶτῃσι θύρῃσι, = 'just outside the door,' cp. 8. 411.

69. τραπέζῃς, 'eating from the table,' domesticated.

70. περὶ θυμῶ, 'to the fulness of their hearts,' cp. 21. 65.

71. πάντα, Nom., as in 1. 73.

72. ἀρηϊκταμένῳ, Dat. because it means 'if he falls in battle': see on 2. 113.

73. κεῖσθαι, cp. 1. 43. ὅπτι φανήῃ, 'whatever may present itself, befall him in the sight of men': see on 11. 734. Some take it to mean 'whatever is shown, exposed to view,' φαίνω being used as in Od. 18. 67 φαῖνε δὲ μηρούς.

80. ἠνιέμενη, 'throwing back,' 'opening.'

82. τάδε αἶδεο, 'be moved by (do not be callous to) this sight.'

83. αὐτήν, nearly 'in my turn.'

86. σχέτλιος, 'relentless,' 'unkind,' must be understood as in 1. 41, of the obduracy of Hector.

οὐ ἔτι, 'I shall no more bewail,' i. e. no more have the hope of duly bewailing.

88. πολύδωρος, see on 6. 394. μέγα, with ἀνευθε.

94. κακὰ φάρμακα, 'poisonous herbs.' Virgil's *coluber mala gramina pastus* (Aen. 2. 471).

95. περὶ χειρῇ, 'round (inside) his hole.'

100. ἀναθήσει, 'will fasten upon me': cp. Od. 2. 86 μῶμον ἀνάψαι, also Il. 5. 492 (note).

101. ἡγήσασθαι, 'to lead, direct': see 18. 254 ff.

102. ὑπό, 'during,' as 16. 202 πάνθ' ὑπὸ μηνιθμόν. The literal sense will suit if night is regarded as a *space* of darkness: cp. 2. 57 (note).

107. πιθήσας, 'obeying,' i. e. giving way to confidence in: cp. Od. 13. 143 βίῃ καὶ κάρτεϊ εἴκων.

109. ἄντην, 'facing' (Achilles). This is the important word, the meaning being that it is better to face Achilles, whether the consequence is victory or death.

κατακτείναντα, al. κατακτείναντι. Aristarchus gave both readings; the Acc. is more correct when the Participle is taken closely with the

predicate,—‘to kill and so return’; see on l. 72. In the next line, however, Aristarchus wrote αὐτῷ, and this is the reading of the best MSS. If it is right, the Dat. is to be accounted for by the desire of bringing the Pronoun into apposition with ἐμοί in l. 108, so as to show that Hector means himself. The Acc. αὐτόν would naturally mean Achilles. Aristarchus seems to have thought it also possible to take αὐτῷ as = ὑπ’ αὐτοῦ, but this can hardly be defended.

110. *κεν* has nearly the force of ‘else,’ as in Od. 4. 546. This is the only place where it goes with an Inf.

111. εἰ δὲ *κεν κ.τ.λ.* There is no apodosis, the sentence being broken off abruptly at l. 122 ἀλλὰ τίη *κ.τ.λ.*: cp. 21. 556–562, 567–570.

113. αὐτός, ‘in person,’ not through a herald or messenger.

116. ἣ τε, ‘which thing,’ Fem. by attraction of the predicate ἀρχή.

117. ἀμφίς, ‘in two parts’: cp. 2. 13., 12. 434. Some take it to mean ‘separately,’ sc. that the treasure brought by Paris was not to count in the division of the Trojan possessions: but this is less natural.

119. Τρῳσὶν ὄρκον ἔλωμαι, ‘take an oath from the Trojans,’ i. e. impose on them the taking of an oath: cp. Od. 4. 746 ἐμεῦ δ’ ἔλετο μέγαν ὄρκον.

120. ἄνδιχα, ‘in two parts,’ sharing it between besiegers and besieged. This seems to have been the usual compromise; cp. 18. 511.

123. μή μιν ἐγὼ μὲν . . . ὁ δέ μ’ οὐκ ἐλεήσει. The real object of the fear is given by the apodosis, the sense being ‘I fear that after I have approached him he will not pity me.’ Hence we expect ἐλέησῃ.

125. αὐτως, ‘just,’ without more effort.

126. ἀπὸ δρυὸς οὐδ’ ἐπὶ πέτρῃς is a proverbial phrase, the original application of which was doubtless forgotten. The meaning seems to be ‘with anything that comes to hand,’ ‘at haphazard.’ It occurs in an entirely different connexion in Od. 19. 163 οὐ γὰρ ἀπὸ δρυὸς ἐσσι παλαιφάτου οὐδ’ ἀπὸ πέτρῃς = ‘you are of flesh and blood.’ Cp. Hes. Theog. 35 ἀλλὰ τίη μοι ταῦτα περὶ δρῶν ἢ περὶ πέτρῃν (= not to the purpose).

127. ὀαριζέμεναι, lit. ‘to keep company’ (from ὄαρ): hence = Lat. *conversari*.

129. ὅτι τάχιστα, ‘as soon as may be,’ to be taken with the preceding Imper., as in the parallel passages (e. g. 15. 146). There was a variant ὄφρα τ., which perhaps ought to be adopted here, as it is found in similar passages whenever a Subj. follows (4. 269, &c.).

132. κορυθ-αῖκι, ‘darting with helmet,’ cp. κορυθαίολος.

134. ἀμφί, ‘round him,’ of the armour generally: so περὶ in 13. 245.

140. οἶμησε, ‘swoops down.’

141. λεληκώς, ‘screaming’; see § 28, 3.

143. τρέσε, ‘shrank away,’ ‘fled,’ see on 11. 546., 19. 15.

145. σκοπιήν, ‘the look out place’; not that of 2. 792 ff., which was some way from the city. ἐρινέον, 6. 433.



146. ὑπέκ, 'away from under,' getting further out as he went on.

ἄμαξιτόν, 'the waggon-track,' leading to the washing-place.

148. Σκαμάνδρου, with πηγαί, 'two springs of the Scamander,' *i. e.* two of the sources from which it is fed. Some take Σκαμάνδρου with ἀνατίσσουσι, supposing it to be meant that the springs had an underground connexion with the river. But such a marvel as this would surely have been described in more explicit language. The passage has played an important part in all controversies about the site of Troy. The 'two sources' were identified by the French traveller Lechevalier with a group of springs which he found near the village of Bunarbashi: and his discovery was thought to tell decisively against placing the site of ancient Troy at Hissarlik (*Novum Ilium*). But the Bunarbashi springs do not satisfy all the conditions. The contrast of hot and cold, on which so much stress is laid in the Homeric account, is entirely wanting, all the springs being of the mean temperature of the locality (63° Fahr.). Moreover, Lechevalier's theory obliges us to give the name Σκάμανδρος to the small stream which is formed by the springs, whereas Homer's Scamander must be the Menderé, which is the chief river of the Troad. On the other hand, the Menderé does in fact take its rise from two springs, one of which is warm, but they are on Mount Ida, thirty miles away<sup>1</sup>. It is possible that the poet may have heard of these springs, and have confused them with some such washing-place as he describes outside the walls of the city. Dr. Schliemann finds the Homeric πηγαί in a cavern just under Hissarlik, with three springs and a conduit of high antiquity (*Troy*, p. 64). For the purposes of controversy these springs may be fairly set against those of Bunarbashi; but they are equally without the characteristic contrast of a hot and a cold spring.

153. ἐπ' αὐτάων, 'at them.' πλυνοί, 'washing troughs.' Cp. the description in the *Odyssey* (7. 85 ff.).

157. φεύγων, 'one flying.' The Part. is used like a substantive, or as if = φεύγων τις: cp. 2. 234., 6. 268., 24. 528.

159. ἱερῆϊον, beast for sacrifice, 'festal ox.'

160. ἀρνύσθην, 'sought to win,' strove for.

ποσσίν, 'for speed of foot.'

ἃ τε, Plur. by the attraction of the predicate ἀέθλια.

162. τέρματα, 'the goal,' *meta*; cp. 23. 309, &c.

163. τὸ δέ, 'and it, the prize'; the Art. anticipates the word ἀέθλον, already suggested by ἀεθλοφόροι.

κεῖται, 'is set out'; κείμαι serves as Pf. Pass. of τίθημι.

164. ἀνδρός, with ἀέθλον, 'prize belonging to, in honour of, a man,' sc. at his funeral.

171. For the altar of Zeus on Mount Ida see 8. 48.

<sup>1</sup> See the account of Prof. Virchow, *Landeskunde der Troas*, p. 33.

179-181, = 16. 441-443; and 182-184 = 8. 38-40.

185. *μηδέ τ' ἐρώει*, 'do not fail,' see on 2. 179.

188. *κλονέων ἔφεπε*, 'kept in hand as he drove him on': the phrase would naturally be used rather of attack on a *body* of men: cp. 11. 496.

191. *τόν*, the dog, grammatically construed as object to *λάθησι* (§ 58, 4), but placed before the clause *εἴ πέρ τε κ.τ.λ.*, to show that it is the main subject of the sentence. Hence *θείει* needs no fresh Nom.: 'he, even if it hides from him, yet hunts it out with unflagging course.'

193. *οὐ λῆθε*, 'could not hide from.'

194. *πυλάων* may go with *ὁρμήσειε*, and also with *ἀντίον ἀίξασθαι*, which expresses the same idea: 'start for, making a rush towards.'

197. *προπάροιθεν*, not necessarily of time, 'coming in front.'

198. *ποτὶ πτόλιος*, 'on the side of the city,' keeping next it. It is difficult to reconcile the description of Hector's successive attempts to reach the gate with the statement that he was pursued three times round the walls (l. 165). One would suppose that Hector, if he could keep away from Achilles at all, would be able to approach the walls at any point. However the poet's conception evidently is that the speed of the two heroes was so nicely balanced that Achilles, having once got nearer the walls, was able to prevent Hector from passing across his course and reaching them.

199. *ἐν ὀνείρῳ*, κ.τ.λ., 'in a dream he (viz. the dreamer) is not able.' The subject to *δύναται* is suggested by *ἐν ὀνείρῳ* (= *ὀνειρώσσω*, 'one dreaming').

201. *οὐ δ' ὅς*, § 48, 1.

202. *ὑπέξέφυγεν*, 'escaped,' viz. during his flight before Achilles when Apollo came and gave him strength for the last time.

205. *λαοῖσιν*, 'to his men,' the Greeks. *ἀνένευε*, properly 'threw back his head,' i.e. made signs of forbidding, see on 6. 311. Achilles was between Hector and the walls, and the Greek army might therefore have attacked Hector on the other side, had not Achilles signed to them not to do so. This is mentioned as another reason why Hector escaped as he did: hence there should not be a full stop at the end of l. 204.

208. *ἀλλ' ὅτε δὴ τὸ τέταρτον κ.τ.λ.* The connexion requires that this should follow more closely upon l. 165 ὥς τῷ τρίς κ.τ.λ. Probably much of the intervening text is interpolated—esp. the scene in heaven (ll. 167-187), and the obscure ll. 202-207, if not also the similes (ll. 189 ff., and ll. 199 ff.).

209-212. These lines are a repetition of 8. 69-72, except that Hector and Achilles are put for the Greeks and Trojans. The passage was known in later times as the *ψυχοστασία*, or 'weighing of the souls.' It suggested to Aeschylus a famous passage in the play which he wrote on the subject of Memnon. The final combat between Memnon and

Achilles was accompanied by a scene enacted on the *θεολογείον* (above the stage), in which the souls of the two heroes were weighed against each other by Zeus.

213. ὥχeto εἰς Ἀΐδαο. It is not clear whether this is said of the lot (Ἕκτορος αἵσιμον ἡμαρ), or of Hector himself. On the former view it is an exaggerated way of describing the sinking of the lot—more exaggerated than 8. 73 αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν. If Ἕκτωρ is the Nom., 'he was gone' is put for 'he was condemned to go.' We may compare 9. 413 ὥλετο μὲν μοι νόστος, 'my return is (as good as) lost,' 13. 772 νῦν ὥλετο πᾶσα κατ' ἄκρης Ἴλιος. But these instances are in *speeches*, where such a boldness of expression is more natural.

217. μέγα κῦδος, = victory. Ἀχαιοῖσι, 'for the Greeks.'

218. ἄτος, 'not to be satisfied,' is for ἄ-ατος, which is probably the true form in Homer: see on ἄδην, 13. 315.

219. πεφυγμένον, *i. e.* in a state of safety from, cp. 6. 488.

220. πολλὰ πάθει, 'were to give himself much trouble.'

221. προπροκυλινδόμενος. The compound προκυλίνδομαι means 'to roll on,' 'roll forward'; as in 14. 18, where it is said of a wave 'falling over.' The second πρό seems to mean 'before' (Zeus). But in Od. 17. 525 προπροκυλινδόμενος must mean 'rolling on and on.'

222. ἄμπνυε, 'take breath.' The form points to a Pres. πνύω, or Aor. ἔπνυον (like ἔκλυον). Elsewhere we find only the Mid. ἄμπνυτο (or ἔμπνυτο): hence Cobet (*Misc. Crit.* p. 348) proposed ἄμπνυο here.

229. ἡθεῖε, see on 6. 518, where Paris so addresses Hector.

234. γνωτῶν, 'kinsmen,' especially brothers, cp. 14. 485., 17. 35.

235. νοέω, 'my mind is,' nearly = δοκεῖ μοι. In this sense νοέω, φρονέω, &c. take an Aor. (not Fut.) Inf.: see on 3. 98.

237. ἄλλοι δ' ἔντοσθε μένουσι, § 57.

241. τοῖον, 'to such a degree.'

247. καί implies that Athene led the way with the *same* guile with which she had spoken. κερδοσύνη, 'craftiness'; κέρδος and its derivatives in Homer imply *cunning* or *skill* rather than actual gain.

251. δῖον, here = 'fled.'

254. ἐπιδώμεθα, 'grant to each other for it,' *i. e.* allow to be called as witnesses to the compact.

255. ἐπίσκοποι, another word for 'witnesses': see on 18. 501.

256. ἔκπαγλον, 'outrageously,' in unseemly fashion. It is generally applied to persons, probably with the notion of 'overweening,' 'un-governable.'

257. καμμόνην, 'withstanding,' 'holding one's ground,' a euphemism for victory.

261. ἄλαστε, 'unforgotten,' because eternally hateful.

265. φιλήμεναι, a non-thematic form, § 8, A, 2.

266. 'There will be no treaty between us before one or other falls'; an ironical way of saying that there can be no treaty.

267, = 20. 78.

268. παντοίης ἀρετῆς, 'prowess of every sort': cp. Hector's words, 7. 237 ff.

271. δαμάα, Fut. § 12, 3.

272. ἐτάρων, 'for my comrades,' § 39, 1.

277. δίδου, λάθε δέ, = διδοῦσα ἔλαθε, § 27.

280. ἠείδης, Plupf. of οἶδα; used with ἄρα like the Impf. ἦ τοι ἔφης γε, 'though you thought so': see on 3. 215.

281. ἀρτιεπής, 'glib speaker,' the opposite of ἀμαρτοεπής (13. 824): cp. ἀρτίπος, 'sound of foot.'

ἐπικλοπος μύθων, 'trickster in speech': cp. Od. 21. 397 ἐπικλοπος τέξων, 'cunning about the bow.'

ἐπλεο, 'you have become,' = you prove to be.

284. στήθεσφιν, here for the Gen. στηθέων.

286. ὥς κομίσαιο, 'would that you may receive it.'

293. κατηφήσας, 'cast down in heart': so στή δὲ ταφών (16. 806, &c.).

ἄλλ', for ἄλλο: it was usual to have two spears.

295. ἦτεε explains ἐκάλει, hence the asyndeton.

300. We should probably read οὐδ' ἔτ' ἀνευθεν, as τε is not in place, § 49, 9.

304. ἀσπουδί, 'without an effort,' tamely.

308. οἴμησεν, cp. l. 140. ἀλείς, 'gathering himself together.'

310. πτώκα, 'cowering' (πτήσσω): πτώξ is also used as a substantive to denote the hare (17. 676).

313. ἀγρίου, to be scanned ἀγρίοο, § 19, 3.

κάλυψε, 'spread as a covering': cp. 5. 507.

316. θαμειάς, used predicatively, 'set thick': cp. 18. 68., 19. 383.

319. ἀπέλαμπε, 'light shone,' a kind of impersonal verb.

321. εἰσορόων, not strictly 'looking at,' but (as the next words show) 'looking towards,' to see how to reach it. εἴξετε is impersonal, as 18. 520 ὅθι σφίσιν εἴκε λοχῆσαι.

322. ἄλλο τόσον is adverbial: cp. 23. 454 τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, 'over the rest of his body': and for τόσον μὲν—δέ = 'all except,' see on 4. 130.

324. φαίνετο, 'it showed,' was visible.

ἀπ' ὤμων αὐχέν' ἔχουσι, 'hold the neck apart from the shoulder'; cp. 8. 325 ὅθι κληῖς ἀποέργει αὐχένα τε στηθὺς τε. We should rather say 'connect' the neck and shoulder: but cp. also 13. 706 τῷ μὲν τε ζυγὸν . . ἀμφὶς ἔργει (of oxen).

325. λαυκανίην was probably the reading of Aristarchus. The Acc. is to be explained by apposition to αὐχένα, the λαυκανίη or gullet (24. 642) being part of the neck: see on 8. 48., 14. 228. This is not quite



satisfactory, because *λαυκανίην* is so placed as to go with the principal Verb (*φαίνεται*), rather than with the clause *ἧ κληίδες κ.τ.λ.* Perhaps, however, it might be *attracted* into agreement with *αὐχένα* (§ 58, 4). Most MSS. have *λαυκανίης*, which may be taken as a local partitive Gen., meaning 'at the part of the gullet where the neck meets the collar-bone' (viz. the lowest exposed part). For such a Gen. with *φαίνεται* we may compare 17. 372 *νέφος δ' οὐ φαίνεται πάσης γαίης*.

328. *ἀσφάραγον*, 'the wind-pipe.'

333. Join *τοῖο ἀοσσητήρ*, 'for him a champion' (15. 254). *ἀνευθεν*, 'in the background,' explained by *νηυσὶν ἔπι κ.τ.λ.*

336. *ἄϊκῶς*, 'hideously': elsewhere we only find the form *ἀεικής*.

339. Join *κύνας Ἀχαιῶν*: so *Τρώων κύνες*, 13. 831., 17. 241.

340. *δέδεξο*, 'accept,' cp. 19. 10.

342, 343, = 7. 79, 80.

345. *γούνων* and *τοκήων* go with *γουνάζεο*, which has the sense of 'entreat by,' sc. by appeal to. The history of this Gen. seems to be that the verb *γουνάζομαι*, lit. 'to clasp the knees' (in supplication), came to mean generally 'to supplicate,' but retained the construction of a verb of *taking hold*: and this was extended to anything appealed to by the suppliant. Here of course actual clasping is not intended. Cp. Od. 10. 66 *τῶν ὑπιθεν γουνάζομαι*.

346-348. *αἶ γάρ . . ὥς κ.τ.λ.* This is a regular Homeric form of asseveration, meaning 'as surely as I wish that —, so surely shall —': cp. 18. 464 *αἶ γάρ μιν θανάτοιο δυσηχέος ὦδε δυνάμην νόσφιν ἀποκρύψαι . . ὥς οἱ τεύχεα καλὰ παρέσσεται*: and see on 8. 538 ff., 13. 825 ff.

347. *οἶα*, = *ὅτι τοιαῦτα*, 'after the things you have done to me.'

348. *ἀπαλάλκοι*, Opt., § 34, 2, *b*.

349. *εἰκοσινήριτα* evidently means 'twenty-times over,' i. e. twenty-fold the usual ransom. The second part of the word has not been satisfactorily explained: it is otherwise known in Homer only as the name of a mountain, *Νήριτον* in Ithaca.

350. *στήσωσι*, 'weigh.'

351. *ἐρύσασθαι*, 'to outweigh,' i. e. to give your weight in gold.

*ἀνώγοι*. The change to the Opt. marks that Achilles is no longer thinking of a ransom such as he would expect, but is making a mere supposition.

354. *κατὰ δάσονται*, 'shall divide among them,' feast on as prey.

356. *προτιόσσομαι*, 'I watch, mark with foreboding.' *ὄσσομαι* is especially used of looking in a meaning way, seeing with anxiety, dislike, &c.: cp. 14. 17.

358. *μήνιμα*, 'cause of wrath.'

361-364, = 16. 855-858; and 365, 366 = 18. 115, 116.

371. *ἔνουητί*, 'without a wound,' i. e. without giving one.

381. εἰ δ' ἄγετε, the apodosis: see on 16. 667.

σὺν τεύχεσι πειρηθέωμεν, = 'make an attack,' cp. 5. 220.

382. ἔτι, 'further,' as the next step.

383. πόλιν ἄκρην, 'the acropolis': to abandon it was to desert the city entirely. Cp. 24. 383 ff.

389. καταλήθονται, 'men forget,' to be taken closely with εἰν Ἀΐδαο: 'if the dead forget their dead, so will not I.'

391. παίηονα, a song of thanksgiving, cp. 1. 473.

395. μῆδετο, 'bethought him of,' put in practice.

397. ἐς σφυρὸν ἐκ πτέρνης, 'from the heel to the ankle.' Thus the strap passed through, or rather perhaps behind, the sinew of the heel.

401. τοῦ . . κονίσαλος, 'there was dust from (raised by) him as he was dragged along'; Gen. as κλαγγὴ βιοῖο (1. 49), κύματα παντοίων ἀνέμων (2. 397), &c.

409. κωκυτῷ of women, οἰμωγῇ of men; cp. the use of κώκυσεν and ὤμωξεν in 11. 407, 408.

εἶχοντο, 'were possessed by,' given up to.

410. τῷ . . ὥς εἰ —, 'the case (state of things) as [it would be] if —'; see on 11. 467. Cp. Virgil's imitation, Aen. 4. 669 *Non aliter quam si immissis ruat hostibus omnis Carthago*, &c.

411. ὀφρυνέσσα, 'beetling': ὀφρύνς, cp. 20. 151.

κατ' ἄκρης, cp. 13. 772.

412. ἀσχαλῶντα, 'chafing,' cp. 2. 293.

416. κηδόμενοι περ, 'though concerned for me.' This is the reading of Aristarchus. The best MSS. have κηδόμενόν περ, 'in my great sorrow.'

418. λίσσωμαι, Subj. of *purpose* or *will*, § 29, 1. τοῦτον, *istum*, § 45.

419. ἡλικίην, 'my time of life,' cp. 20. 465 ὁμηλικίην ἐλεήσας.

420. τοιόσδε, 'such a one as I am.'

425. οὗ ἄχος, 'sorrow for whom,' § 39, 1.

431. τί νυ βείομαι, 'how shall I live?' *i. e.* what is to become of my life? Subj. like τί πάθω; τί γένωμαι; &c. (§ 29, 3). For the form see on 15. 194.

433. πελέσκειο, 'didst come and go about the city.'

435. δεδέχατο, 'saluted,' paid court to.

438. Ἔκτορος may be construed with ἄλοχος or (better) with πέπυστο.

ἐτήτυμος, 'sure,' *i. e.* authentic: she first heard only the wailing (1. 447), and feared the worst (1. 455 ff.).

441. δίπλακα, 'double cloak': so 3. 126, where Helen is embroidering pictures of the war.

θρόνα, 'flowers.' ἔπασσε, 'embroidered.'

443. ἑμφὶ πυρί, 18. 344.

448. ἐλελίχθη, 'shook.' κερκίς, 'shuttle.'

450. ἴδωμ' may stand for ἴδωμι or (better) ἴδωμαι: § 29, 1.

452. ἀνὰ στόμα, *i. e.* as though it would come out at my mouth.

454. ἀπ' οὐατος, see on 18. 272.

455, 456. μὴ . . δίηται, 'lest he have chased.'

457. ἄλεγεινής, 'unhappy,' because the cause of his death.

461. παλλομένη κραδίην, 'her heart beating,' cp. l. 452.

463. παπτήνασα, Aor., 'sending a glance.'

465. ἀκηδέστως, cp. 21. 123.

466, = 5. 659., 13. 580.

467. ἐκάπυσσε, 'breathed out': cp. 15. 252 φίλον ἄϊον ἦτορ.

468. δέσματα, 'head-gear.'

469. ἄμπυκα, a 'diadem' of metal, hence the epithet χρυσάμπυκες, applied to the Muses (Hes. Theog. 916), and Seasons (Hom. h. VI. 5).

κεκρύφαλον, a coif or hood.

πλεκτήν ἀναδέσμην, 'plaited band,' probably a thick band passing round the head behind the ears, represented on some Etruscan monuments of the archaic style (Helbig, pp. 157-160).

470. κρήδεμνον, 14. 184.

474. Join εἶχον ἀπολέσθαι, 'stayed her from perishing.'

475. ἔμπνυτο, so Aristarchus, the MSS. have ἄμπνυτο. See on 11. 359.

476. ἀμβλήδην, 'uplifting her voice': cp. Od. 1. 155 ἀνεβάλλετο καλὸν ἀεῖδειν, 'began the song'; so also ὑποβλήδην (Il. 1. 292), 'taking up,' 'interrupting.' Some explain 'with sudden bursts,' or 'with deep sobs' (Mr. Leaf), comparing ἀμβολάδην (21. 364). But the frequentative meaning of ἀμβολάδην is given by the form of the adverb: cp. ἐπιστροφάδην, ἐπιτροχάδην.

477. γιγνόμεθ', Impf. with ἄρα, 'it seems that we were.'

ἡ αἴση, 'with, under, a like fate': an instrumental Dat., § 38, 3.

484. νήπιος αὐτῷ, 'an infant and no more,' 6. 400.

487 ff. The passage which follows, with its moralising on the sorrows of an orphan, was condemned by Aristarchus. It certainly does not apply very well to one whose grandfather was still alive and reigning; and the return to the particular case of Astyanax at l. 500 is exceedingly abrupt. The style and tone of thought are rather Hesiodic than Homeric. Aristarchus obelised ll. 487-499. Most editors reject ll. 500-504 also: and certainly they are somewhat pointless without the preceding description, and may have been added (as Mr. Leaf suggests) to connect the *locus communis* about orphanage with the context.

488. τούτῳ γε, *isti*, the Pronoun here expressing *pity*.

489. ἀπουρίσσουσιν, 'will mark off' (and so occupy, seize).

491. ὑπεμνήμυκε, 'hangs his head,' Pf. of ὑπ-ημύω, apparently for ὑπ-εμήμυκε (Attic reduplication).

πάντα, adverbial Neut. Plur., = 'completely.'

494. τῶν with τις, 'one or another of them.'

ἐλεησάντων, 'if they take pity.'

τυτθόν, 'a little bit,' for an instant.

496. ἀμφιθαλής, 'rich on both sides,' *i. e.* (according to the ancients) with father and mother both living.

504. θαλέων, 'with θάλα, fat things,' Neut. Pl. of θάλυς, an adj. found in the Fem. (δαῖτα θάλειαν, Il. 7. 475).

505. πάθῃσι, 'he must suffer,' Subj. of *confident prediction*, § 29, 4.

506, 507. Cp. 6. 402, 403.

509. αἰδῶναι refers to the play of light; 'with shining scales.'

510. κέονται, thematic 3 Plur. of κείμαι, found here and in Od. 11. 341., 16. 232.

513. οὐδὲν σοί γ' ὄφελος. It is not clear whether this means that the garments will be of no use to Hector,—and therefore may be burnt,—or that the burning will be of no use, since he will not be laid in them (ἐγκέισται) on the pyre, and therefore will not take them with him to Hades. The latter seems more correct, especially if (as is probable on other grounds) we read αὐτός for αὐτοῖς.

514. κλέος εἶναι, 'to be a glory,' *i. e.* so that they may do honour.

## BOOK XXIII.

THE two remaining books of the Iliad form a kind of epilogue, relating the burial of the two chief heroes who have fallen in the course of the poem,—Patroclus, the friend of Achilles, and Hector, his great rival.

The twenty-third book describes the burial of Patroclus, and in particular the Funeral Games (ἄθλα ἐπὶ Πατρόκλῳ), which are held in his honour. Thus it falls into two parts:

I. The Burial. Achilles makes the Myrmidons pass round the body, and commands the funeral feast (Il. 1–58). The shade of Patroclus appears to him, and entreats speedy burial (Il. 59–110). Wood is brought, the body is placed on the pyre, Boreas and Zephyrus come at the prayer of Achilles to make it burn (Il. 111–225). Next day the bones are gathered and the mound raised over them.

II. The Games. There are eight contests, but three of these (as we shall see) are probably not part of the original list:—

1. Chariot-race, described at length (Il. 257–652).
2. Boxing-match (Il. 653–699).
3. Wrestling, between Ajax and Ulysses (Il. 700–739).
4. Foot-race—Ajax the less, Ulysses, Antilochus (Il. 740–797).

Diomedes  
Epeios.  
Damon.  
Odysseus



- [5. Tournament with spears between Diomedes and Ajax (ll. 798-825).  
 6. Throwing the iron weight (ll. 826-849).  
 7. Archery contest (ll. 850-883).]  
 8. Throwing the spear; Achilles gives the prize without a contest to Agamemnon (ll. 884-897).

The two last books have been regarded by many scholars as additions to the original Iliad, such as may be accounted for partly by the natural desire to linger over the final scenes of a story, and partly by the importance attached in common belief to the due performance of funeral rites. The grounds for this opinion are to be found, in the first instance, in the relation of the two books to the general structure of the poem, and to each other. The following points are worth notice:—

1. Neither of the books in question can be said to be necessary to the poetical completeness of the Iliad. The events of the twenty-second book bring the story to a conclusion, which—to a modern reader at least—leaves nothing to be desired. The anger of Achilles is appeased, his vengeance is satisfied, the danger to the Greeks has passed away. Hence, as Mr. Grote argued, ‘the death of Hector satisfies the exigencies of a coherent scheme, and we are not entitled to extend the oldest poem beyond the limit which necessity prescribes’ (*Hist. of Greece*, Pt. I, ch. xxi).

2. The two books do not stand well together. They seem to represent two different ways of bringing the poem to an end. It was urged as an argument against the Doloneia, that the night in which it is placed is already sufficiently occupied by the Embassy to Achilles (vol. i. p. 353). So in this case, while there might have been room (artistically speaking) for one last book—either the Funeral Games or the Ransoming of Hector,—there is not room for both. A second episode, which fills nearly the same space on the poetical canvas, tends to disturb the effect of the first.

3. This want of unity is accentuated by difference of style and tone. The narrative of the Funeral Games is cheerful and animated, the incidents in more than one place approaching the character of comedy. The twenty-fourth book is pathetic, and full of solemn and touching eloquence. The sudden return from the lighter vein to the gravest manner of the Iliad is certainly awkward, and unlike the art of Homer.

We turn now to the consideration of the twenty-third book, with the view of ascertaining how far the incidents and the language are consistent with the belief in its genuineness as part of the original Iliad.

The narrative is composed with evident reference to the preceding books. The burial of Patroclus was the first thought of Achilles in the moment of his victory (22. 386). In two places (ll. 20-23, and 180-183) he refers to his promise to slay twelve Trojan youths on the

funeral pyre (18. 333 ff.), and his intention to throw the body of Hector to the dogs (22. 335, 348, also 261 ff.).

On the other hand, there are indications that the agreement is of a superficial kind. The body of Patroclus seems to be no longer in the tent of Achilles (19. 211), but on the beach, where all the Myrmidons pass round it in procession (ll. 13-15). The line ἦ ῥα καὶ Ἑκτορα δῖον ἀεικέα μῆδετο ἔργα (22. 395) is repeated in l. 24, but applied in a pointless way. The same may be said of ll. 17-18, which repeat 18. 316-317, but are not followed by any such solemn lament as they announce (ἐξῆρχε γόοιο).

Further, the connexion of the narrative is unsatisfactory. It is not easy to see why the solemn farewell address to Patroclus—χαῖρέ μοι, ὦ Πάτροκλε, κ.τ.λ.—comes in twice (l. 19 and l. 179). The preparations for the funeral feast are described (ll. 29-34); but Achilles is taken away to banquet in the tent of Agamemnon. The ghost of Patroclus appears to Achilles and begs for speedy burial (ll. 65-107); but the incident does not hasten the burial in any way. Moreover, it is based on the notion, of which there is no other trace in the Iliad, that the souls of the unburied are forbidden to cross the Styx. The funeral procession is formed by the Myrmidons (ll. 122-134), but presently the whole Greek army seems to be present: the lament, we are told, would have lasted till sundown, if Achilles had not asked Agamemnon to dismiss the host (ll. 154-162). Meanwhile Hector's body is protected by the gods, though we do not yet hear of further outrage offered to it (see the note on l. 187). The account of Iris carrying the prayer of Achilles to the two winds, Boreas and Zephyrus (ll. 198-212), is somewhat strange, as Iris elsewhere acts only as messenger of the gods. Apart from this, it forms an awkward digression, during which the main action—the burning of the body of Patroclus—is at a stand-still.

Several of these difficulties may be removed by rejecting particular lines or passages; but taken together they point rather to general weakness in the construction of the narrative.

The description of the Games, which occupies the rest of the book, is open in part to criticism of the same kind. Thus, Nestor addresses a long speech to his son Antilochus (ll. 306-348); but the advice which he gives has no effect on the issue. In the boxing-match (ll. 653-699) Epeius begins by rude boasting, which by all the rules of poetical justice ought to ensure his defeat; but he is victorious. These are defects which seem to be characteristic of the book. In one place, however, the evidence points rather to interpolation, to which a narrative made up of distinct unconnected events is peculiarly liable. The three contests described in ll. 798-883, viz. the duel in armour, the throwing of the iron weight, and the archery, are in all probability later additions. The original list is pretty clearly indicated (see the

note on l. 638), and the account of the three additional contests is full of singularities.

The language of the books shows several traces of comparative lateness. Chief among these are the post-Homeric uses of the Article (ll. 75, 257, 295, 303, 348, 376, 465, 525), and of the Prepositions (ll. 671, 703, 742). In these respects the usage approaches most nearly to that of book X (see vol. i. p. 354). The use of *νῦν* in the sense of 'now' is peculiar to books X and XXIII. Similarly the form *τιθήμεναι* (ll. 83, 247) is to be compared with *τιθήμενος* (10. 34).

In respect of vocabulary there is not so much of a decisive kind. Several words and phrases are common to this book and the *Odyssey*: e.g. *ἀπόροθι* (l. 832), *ἀληθείη* (l. 361, also 24. 407), *ἀτέμβω* (ll. 445, 834, also in the doubtful line 11. 705), *ὕγρον ἔλαιον* (l. 281), *ἐπεικέα τοῖον* (l. 246, cp. *Od.* 3. 321 *μέγα τοῖον*, &c.), *ἐπ' ἡεροιδέα πόντον* (l. 744), *περιπλομένους ἐνιαυτούς* (l. 833), *εἶδωλα καμόντων* (l. 72). Among the *ἅπαξ λεγόμενα* we may notice *ἑωσφόρος*, 'the morning star,' *κηδεμόνες*, 'friends' or 'backers,' *τοξευτής* (for *τοξότης*), *περιδάμεθον* (1 Dual), and the Comparative *ἀφάρτεροι*, 'swifter.'

Though it is doubtful whether the account of the 'Funeral Games' is part of the original *Iliad*, there can be no question of its interest, both as a picture of Homeric or nearly Homeric times, and as a fine piece of descriptive poetry. Schiller has gone so far as to say that any one who has lived to read the twenty-third book of the *Iliad* cannot complain of his lot in the world. As a composition it is full of life and picturesque effect. The monotony which might have been expected in a long list of similar incidents is skilfully avoided. The picture of Achilles in his new position as host and president of the Games, is singularly stately and life-like. Here and there, especially in the attractive scene between Antilochus and Menelaus, the poet shows independent power of imagining and delineating character. As an epilogue or concluding chapter the book has the essential merit of repose and harmony. The satisfaction of Achilles in his victory over Hector, and in the payment of due rites to his friend, is felt as an undertone through the narrative. The reconciliation with Agamemnon, which is the true conclusion of the 'wrath,' is once more brought into relief. A special honour paid to him as 'king of men' forms the last incident of the day, and may be fairly regarded as striking the key-note of the whole poem.

7. ὄχεσφι is for the Gen., 'from under the chariot.'

8. αὐτοῖς, 'as they are,' without taking them out, § 38, 3.

9. ὃ γὰρ γέρας ἐστί, 'for that is the due honour,' cp. 12. 344.

16. τοῖον, 'so good,' i. e. one who deserved so much sorrow.

μῆστωρα φόβοιο, cp. 5. 272.

20. The reference is to 18. 334 ff.

21. ὤμᾱ δάσασθαι, Neut. Plur., because κρέα is meant.

27. ὑψηλές, perhaps 'neighing with head aloft,' cp. Virg. Aen. 11. 496 *arrectisque fremit cervicibus alte* (Hentze).

29. τάφον δαίνυ, 'gave the funeral feast'; so Od. 4. 3 δαινύντα γάμον.

30. ἀργοί, 'shining,' i. e. sleek; elsewhere an epithet of dogs in the sense of 'swift.'

ὀρέχθων, probably a Frequentative from ὀρέγω, 'to stretch out'; hence 'plunged,' moved convulsively. The ancients generally took it to mean 'bellowed.' In any case it seems to be a description of oxen being slaughtered (σφαζόμενοι): so ἀμφὶ σιδήρῳ, 'with the iron in their flesh,' cp. περὶ δουρί (13. 441). This is the only place where a knife of iron is mentioned.

34. κοτυλήρυτον, 'that might be taken up in cups,' i. e. deep enough to dip a cup in: from ἀρίω, 'to draw water.'

36. εἰς Ἀγαμέμνονα, 'to Agamemnon's tent.'

40, 41, nearly = 18. 344, 345.

43. ὅς τις τε, the indefinite Relative, seems out of place here. The line, however, is evidently an old formula. The meaning may be, 'Zeus, or by whatever name the highest of the gods is to be called'; cp. Aesch. Ag. 160 Ζεὺς, ὅς τις ποτ' ἐστίν, εἰ τόδ' αὐτῷ φίλον κεκλημένῳ, where the idea is presented in a refined form.

48. στυγερῇ, 'importunate,' hateful because it is regardless of circumstances: cp. Od. 7. 216 οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο.

50. ἀξέμεναι, Aor., § 9, 3: so in l. 111.

ῥσσα, after ἔχοντα, 'what it is fitting the dead should have when he passes down to the shades of darkness.'

53. θᾶσσον, cp. 21. 437. ὑπ' ὀφθαλμῶν, 'away from before our eyes.'

55. ἐφοπλίσσαντες. Bentley proposed to read ἐφοπλίσσαντο on account of *φέκαστοι*, and this is supported by one good MS. (viz. D), and by Eustathius.

63. νήδυμος ἀμφιχυθείς, 14. 253.

64. Ἔκτορ, probably Ἔκτορα.

65. ἦλθε δ', apodosis: cp. 1. 194.

66. αὐτῷ, 'the real man,' i. e. the body.

69. λελασμένος, Pf., of the *condition* of forgetfulness.

70. ἀκίδεις, Impf., 'thou wast not neglectful of me in life.'

71. ἔττι τάχιστα might be taken with either clause, but the parallels are in favour of taking it with the Imperative *θάπτε*: see on 22. 129. *περήσω* is a Subj. of *purpose*, § 29, 1. Such a Subj. is not uncommon after an Imperative: cp. 6. 340 ἐπίμεινον Ἀρήϊα τεύχεα δύνω.



75. τήν χεῖρα, 'your hand,' a post-Homeric use of the Art.

ἰλοφύρομαι, generally taken as = 'I entreat': but there is no other example of this sense. Aristarchus took it as an Aor. Subj. expressing *purpose* (like *περήσω* in l. 71): 'give me your hand, I will lament,' *i. e.* that I may lament over our parting. This suits the next words, οὐ γὰρ ἔτ' αὐτίς κ.τ.λ., and the answer of Achilles, ll. 97, 98. Cp. also 24. 328 φίλοι δ' ἅμα πάντες ἔποντο πόλλ' ἰλοφύρομενοι ὥς εἰ θάνατόνδε κίοντα.

76. νίσομαι, a Pres., which in this use is equivalent to a Fut.

79. ἀμφέχανε, 'has opened its maw for me.'

λάχε, 'had me given to it,' became my fate: cp. 20. 128.

80. μοῖρα, sc. ἐστί.

81. εὐηφένων, see on 11. 427. The word occurs as a proper name, *Εὐηφένης* (Wilamowitz, *Hom. Unters.* p. 323).

83. τιθήμεναι. The η is irregular; cp. *τιθήμενον* (10. 34).

86. ὕπο, 'by reason of.'

88. ἀμφ' ἀστραγάλοισι, 'over (the game of) knucklebones.'

91. ὥς, refers back to ὥς ἐτράφην περ, l. 84.

92. This line is perhaps interpolated from Od. 24. 74. The golden jar belongs to a later part of the history, about which the *Iliad* is silent.

94. ἡθείη, see on 6. 518.

97. ἀμφιβαλόντε ἀλλήλους, 'casting (our arms) about each other.' The commoner construction (but only found in the *Odyssey*) is χεῖρας ἀμφιβάλλειν τινί. We should rather expect the Mid.; cp. 17. 742.

99. ὠρέξατο, 'stretched forth to grasp': Dat. as in l. 102.

χερσὶ συμπλατάγησε, 'clapped his hands.'

101. τετριγυῖα, 'squeaking'; of the cry of a bat, Od. 24. 6-9.

103. τις, with ψυχῇ, 'there is a sort of life,' lit. 'breath.'

104. εἶδωλον, 'a semblance' of the bodily form.

φρένες, 'midriff,' the physical organ of life and thought, the condition of *real* life. The clause ἀτὰρ κ.τ.λ. is parenthetical.

110. ἐλεεινόν, perhaps an Adv., with μυρομένοισι, cp. 22. 408.

112. πάντοθεν ἐκ κλισιῶν, with ὤτρυνε.

ἐπὶ . . ὀρώρει, cp. Od. 3. 471 ἐπὶ δ' ἄνδρες ἐσθλοὶ ὄροντο οἶνον οἰνοχοεῦντες, also 14. 104 ἐπὶ . . ὄρονται. Some derive these forms from the root *var* (ὄρ-άω, Lat. *vereor*, Germ. *wahren*), comparing ἐπίουρος, 'watcher over.' This gives a very satisfactory sense: but the Attic reduplication is against an original *f*. The alternative is to suppose that ἐπὶ ὀρομαι, 'I bestir myself over,' acquired the special sense, 'I look after, am in charge of.'

116. This line may be meant to imitate the galloping of the mules: it has the same peculiar rhythm as the famous Od. 11. 598 αὐτίς ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδές, viz. three trochaic caesuras in succession: but the jingling effect produced by the repetition of the sound -αντα is without a parallel in Homer.

120. διαπλήσσοντες, 'cutting up,' cutting in pieces.
121. ἔκδεον, so that the mules dragged the wood, cp. 17. 742 ff.  
δατεῦντο, 'cut up,' trampled into mire: cp. 20. 394.
125. ἐλδόμεναι, 'making for,' eager to reach.
132. παραιβάται. This term for the warrior who 'stands beside' the driver of the chariot occurs only here: but cp. 11. 104.
135. καταείνυσαν, 'covered,' as with clothing.
138. πέφραδε, 'had pointed out to them' to put him down there.
142. τρέφε, Impf. = 'had been cherishing.'
144. ἄλλως ἡρήσατο, 'vowed to another purpose,' *i.e.* made a vow which looked for a different event.
147. παρ' αὐτόθι, 'beside the very spot': cp. 13. 42.
148. ἐς πηγάς, 'into the springs,' *i.e.* so that the blood should flow into them.
151. ὀπάσαιμι, Opt. of *concession*, 'I may as well give,' 'I am ready to give,' § 30, 4.
156. γάρ indicates that this clause gives the reason for the request which follows. This is again divided into two clauses γόοιο μὲν—, νῦν δ'—, the second of which is the important one. For the double Dat. σοὶ μῦθοισι see on I. 150.
157. πείσονται, Plur., with the collective Noun λαός, cp. 15. 305.  
ἔστι καὶ ἄσαι, 'it is possible to be sated'; euphemism meaning that they have had enough.
160. κήδεος, Adj., elsewhere κήδειος: so χρύσειος and χρύσεος, &c.  
οἱ τ' ἀγοί, sc. εἰσιν, 'those who are chiefs': cp. 8. 524 μῦθος δ' ὅς μὲν νῦν ὑγίης, εἰρημένος ἔστω, also 19. 43., 20. 500., 21. 353.
163. κηδεμόνες, 'mourners,' those to whom he is κήδεος.
164. ἔνθα καὶ ἔνθα, 'each way,' *i.e.* in length and breadth.
167. ἄμφεπον, 'made ready,' cp. 7. 316 τὸν δέρον ἀμφί θ' ἔπον.
169. δρατά, 'flayed' (δείρω).
171. κλίνων, because the ἀμφιφορεύς was made with a pointed end, so that it could not stand upright.
173. ἐννέα κ.τ.λ. This is in sense a subordinate clause = 'of the nine house-dogs which he had,' § 57.
- τραπεζῆς, cp. 22. 69.
177. σιδήρεον, 'iron-like': the word unites the notions 'invincible' and 'unrelenting'; cp. 17. 424.  
νέμονται, 'consume,' as l. 182 πῶρ ἐσθίει.
182. τοὺς, the Art. repeats νίεας: cp. 16. 56–58.
184. ἀμφεπένοντο, 'were busy upon': said of fish, 21. 203.
186. ῥοδόεντι, 'rose-scented': the statement of Pausanias (ix. 41, 7) that oil of roses served to keep wood from rotting is perhaps only a fiction suggested by this passage.
187. ἀποδρῦφοι, 'scrape off the skin': the line recurs in 24. 21,

where it is connected with the dragging of Hector's body round the tomb. Here it is quite out of place: indeed there is nothing to show even what is the subject of the sentence.

190. πρίν can only mean 'before the burial of Hector'; but there is nothing in the context to suggest this.

191. σκήλειε, 'should parch up,' a form referred to σκέλλω, which however should give 1 Aor. ἔσκεϊλα.

192. οὐδὲ ἐκαίετο, 'was not like to burn.'

195. Βορέη, a spondee, as in 9. 5: we should probably read Βορρέη, cp. the Attic form Βορράς.

198. σέυαιτο, 'should be stirred to burn,' started burning. So l. 210 ὄρητε καήμεναι.

200. Ζεφύριοι ἔνδον, like Διὸς ἔνδον (20. 13).

205. οὐχ ἔδος, 'it is not (a time) to sit,' see on 11. 648.

214. ἴκανον ἀήμεναι, 'came blowing': generally compared with βῆ ἵεναι, ὤρτο πέτεσθαι, &c.: but in all these phrases the governing verb implies the *beginning* of motion. Perhaps we should read ἀήμενοι.

217. ἄμυδς, 'together,' i. e. both blowing on the same point.

ἐβαλλον, 'beat upon': lit. 'threw at,' as though the blasts were missiles. Others (as L. and S.) translate 'threw the burning embers together,' viz. by blowing from different sides.

219. ἀμφικύπελλον, 'two-handled,' see on 1. 584.

222. παιδός may be taken either with ὀδύρεται or with ὅστέα; so ἐτάριοι in l. 224.

226. φῶς ἐρέων, cp. Od. 13. 94 ἔρχεται ἀγγέλων φάος.

230. Because the north and west winds come from Thrace, it has been argued that the poet's standpoint is the coast of Asia Minor. On the other hand, in this very passage the dawn is described as coming over the sea (l. 227 ὑπεῖρ ἅλα κίδναται ἥως), which therefore must lie to the eastward. We must either find some place which satisfies both conditions—such as the island of Chios—or else regard this class of arguments as in their nature indecisive.

232. ἐπὶ ὄρουσεν, 'fell upon him.'

233. οἱ δ' ἄμφ' Ἀτρεΐωνα, 'Agamemnon and those about him': see the note on 3. 146. This line is subordinate in sense to l. 234 (§ 57): 'when the other chiefs gathered round Agamemnon, their approach roused Achilles.'

237. κατὰ σβέσατε, 'quench,' Tmesis.

243. φιάλη, not a saucer-shaped vessel, as in later Greek, but a jar or urn (Helbig, p. 266).

244. Ἄϊδι, a locative Dat., § 38, 2, so that Hades is here used as the name of a *place*; see on 1. 3.

246. ἐπιεικέα τοῖον, 'just befitting': τοῖον in this use is not found elsewhere in the Iliad, but is common in the Odyssey.

247. *πιθήμεναι*, Inf. for the Imperative,—here the Third Person, for we cannot well take *Ἀχαιοί* as a Voc.

*ἐμείο δεύτεροι*, ‘behind me,’ after my death.

251. *βαθεῖα* is predicative, ‘had fallen (and lay) deep.’

254. = 18. 352.

255. *τορνῶσαντο*, ‘rounded off.’

*θεμεῖλια*, ‘groundwork,’ ‘basement,’ cp. 12. 28. Mr. Leaf compares the description of the tomb of Alyattes, Hdt. 1. 93 *ἡ κρηπὶς* (= *θεμεῖλια*) *μέν ἐστι λίθων μεγάλων, τὸ δὲ ἄλλο σῆμα χῶμα γῆς*.

257. *πάλιν κίον*, ‘moved away.’ It is unnecessary to take *κίον* as an Impf., ‘were going’ = ‘were about to go’; the line is evidently a piece of commonplace (cp. 24. 801).

258. *αὐτοῦ*, ‘where they were.’

*ἀγῶνα*, ‘assembly,’ see on 7. 298. The word denotes both the place of meeting and the audience.

262. *ποδώκεσιν* is not quite appropriate as an epithet of charioteers, *ἵππευσιν*. The Townley Schol. mentions the reading *ἵπποισιν*, which may be right.

263. *ἄγεσθαι*, ‘for the (winner) to take away.’

264. *ὠτώεντα*, ‘furnished with handles’: the correct form, as Heyne pointed out, is *οὐατόεντα*.

266. *ἀδμήτην*, the fact that the horse had not yet been worked enhanced its value: so the caldron is *ἄπυρος*, ‘innocent of the fire,’ and ‘white as at first’ (*αὐτως*).

269. The *τάλαντον* in Homer is of very much less value than in historical times; cp. 1. 751, where half a talent of gold is worth less than a fat ox.

270. *ἀμφίθετον*, ‘two-handled,’ see on 1. 584.

273. *δεδεγμένα*, ‘awaiting,’ § 28, 2.

274. *ἐπὶ ἄλλω*, ‘over another.’ *εἰ ἀεθλεύοιμεν*, Opt., § 30, 6.

275. *τὰ πρῶτα*, ‘the first prize,’ as 1. 538.

276. *περιβάλλετον*, ‘excel’: *βάλλω* in composition often has a very vague sense.

280. *τοίου γὰρ κ.τ.λ.*, ‘they have lost the fair renown of (having) so good a charioteer.’ We need not regard *κλέος ἡνιόχοιο* as a periphrasis like *βίη Πριάμοιο*.

283. *πενθείετον*, see § 8, B, 1.

284. *ἐρηρέδαται*, ‘rest on the ground,’ because they keep their heads sunk in grief. Cp. 19. 405 *ἤμυσε καρήατι, πᾶσα δὲ χαίτη . . . οὔδας ἵκανε*.

285. *στέλλεσθε*, ‘make ready’ for the start.

287. *ταχέες*, predicative = ‘quickly.’

*ἄγερθεν*, ‘assembled,’ is the reading of the best MSS.: others have *ἔγερθεν*, which was read by Aristarchus, and has some support from *ῶρτο* in the following lines (288, 290, 293). See on 7. 434.



291. Τρωφούς, 'of the breed of Tros,' see 5. 265 ff. The capture of the horses of Aeneas is told in 5. 432 ff.

295. τὴν Ἀγαμεμνονέην, the Art. of *contrast*, § 47, 2, *d*: 'Aethe—that one Agamemnon's—and (the other) his own.'

299. εὐρυχώρῳ, 'with wide dancing grounds.' Sicyon was under Agamemnon, hence Echepolus was bound to serve in the war.

300. ὃ γε, Menelaus. ἰσχανόωσαν, 17. 572.

305. μυθεῖτ' εἰς ἀγαθά, 'spake to good purpose,' cp. 9. 102 εἰπεῖν εἰς ἀγαθόν.

φρονέων νοέοντι καὶ αὐτῷ, 'speaking with judgment to one who had understanding of his own.' So φρονέων in l. 343.

309. τέρματα, 'turning-point,' Lat. *meta*.

310. τ', probably for τοι, as 1. 170 σ' ὅτω. But the reading is uncertain, the Syrian palimpsest having τῷ γ' οἶω.

311. ἀφάρτεροι, 'swifter.'

αὐτοί, 'the drivers.'

314. παρεκπροφύγησι, 'give you the go-by.' Mr. Paley remarks that the word seems borrowed from the language of racing.

317. ἐρεχθομένην, 'torn,' 'vexed.'

320. ἐπὶ πολλόν, 'over a wide space,' *i.e.* takes a wide turn.

ἐνθα καὶ ἔνθα, 'this way and that,' *i.e.* all round the *meta*.

321. ἵπποι δὲ κ.τ.λ. is generally taken as the apodosis: but this is unsatisfactory, since it merely carries on the description of the unskilful driver. Some take δς μὲν demonstratively, 'the one': but there is no parallel to this in Homer. Probably then the apodosis to δς μὲν κ.τ.λ. is intentionally left to be understood from the context: 'if a man lets his horses take a wide turn, and straggle about,—(you know what happens).' Thus the whole period will be of the common type seen in 1. 135 ἀλλ' εἰ μὲν—, εἰ δέ κε μὴ—, ἐγὼ δέ κεν—, with the difference that instead of the unexpressed consequent being εἶ ἔχει or the like, it is the opposite idea.

322. κέρδεα εἰδή, 'has artful devices in his mind,' εἰδέναι as 2. 213.

323. στρέφει ἐγγύθεν, the opposite of ἐπὶ πολλόν ἐλίσσεται.

324. ὅππως κ.τ.λ., 'just as he has pulled them straight from the outset with the ox-hide reins'; he sees at once the right course, draws the reins accordingly, and keeps the τέρμα steadily in view. τανύσῃ describes the act of tightening the reins at starting, necessary to secure a steady course. Some take οὐδέ ἔλῃθει closely with ὅππως κ.τ.λ., translating 'he does not fail to see *how he must* stretch his horses.' But the point is, not that he pulled his horses straight at first, but that he keeps them straight till he rounds the turning-point. And it is better to take the phrase οὐδέ ἔλῃθει as a mere parenthesis: see on l. 649.

325. ἔχει ἀσφαλῶς, 'holds them in an unswerving course.'

τὸν προὔχοντα, 'the one who is in front.'

326. σῆμα seems here to mean an object which Antilochus is to recognise by description, and which it will be useful for him to know.

327. ὅσον τ' ὄργνια, sc. ἐστί, 'to the length of a fathom.'

328. τὸ μὲν κ.τ.λ., a parenthetical clause: see on 20. 463.

329. ἐρηρέδαται, 'are set firm' (on the ground).

330. ξυνοχῆσιν, 'meeting,' place where tracks met: perhaps the two parallel tracks of the race-course are meant, but this is not made clear. ἱππόδρομος, a space suited for chariots.

331. σῆμα here means a tomb, 'monument.'

334. ἐγχρίμψας, lit. 'crushing (the chariot) hard against,' a natural hyperbole for 'driving as close as possible.' So ἐγχριμψήτω in l. 338. Cp. l. 381, where καταθέντε means only 'putting close.' Actual touching, as Nestor goes on to explain, would be fatal.

335. δίφρω, the body of the chariot, ἐϋπλέκτω, *i.e.* composed of plaited work of leather. This may refer either to the platform on which the driver stood (as Mr. Leaf thought, see his note on Il. 5. 727), or to the breastwork in front (Helbig, p. 102).

336. ἐπ' ἀριστερά, *i.e.* inwards. τοῖν, 'the pair': but Heyne's conj. τοῖον is very plausible, cp. l. 246. τόν, § 47, 2, *d.*

337. εἶξαι κ.τ.λ., 'slacken his reins.'

339. ἄκρον ἰκέσθαι, 'to reach the surface,' *i.e.* just to reach and no more. κύκλου, with πλήμνη.

340. ἐπαυρεῖν, 'to get hold of,' strike upon: used by a touch of irony of a weapon striking, II. 391.

343. πεφυλαγμένος, 'on your guard.' φρονέων as in l. 305.

345. ἔλῃσι, 'shall overtake.' οὐδὲ παρέλθῃ, 'or pass you.' The Subj. is used as in simple sentences with οὐ, § 29, 6.

346. εἴ κεν with Opt., § 34, 1, *b*: here κεν shows that the condition 'if you have passed the turning-point' still subsists.

348. The horses of Laomedon are the breed given to Tros, see 5. 265-269. ἐνθάδε γε = 'among those bred in Troy,' cp. 21. 279.

350. πείρατα, the final or essential points.

352. ἐν ἐβάλοντο, 'cast in.' A helmet was generally used, cp. 3. 316., 7. 176. The lot settled their places at the start.

358. Commentators are divided on the question whether μεταστοιχί means 'in rank, side by side,' or 'in file,' one behind the other. The latter view is the more natural, since μετά = 'after,' and στοῖχος in Attic means 'a file.' It also accounts more fully for the necessity of drawing lots (though this might be explained by the advantage of an *inside* place), and it suits the language of ll. 354-356 (esp. ὕστατος). Starting in file would of course be unfair, but might be necessary for want of room on the course. The line recurs in the foot-race, l. 757, where the excuse of want of room could not apply: accordingly Aristarchus rejected it there, as wrongly repeated from this place. On the whole

the notion of a narrow course, with not more than room to pass, answers best to the description of the race; see esp. ll. 419, 427.

359. σκοπόν, a watcher, 'umpire.'

361. μεμνῶτο, Opt. of μέμνημαι, apparently formed like the Attic τρυγῶμι from τρυγᾶω, &c. Analogy would lead us to expect either μεμνήτο (cp. 24. 745 μεμνήμην), or μέμνοιτο (cp. μέμνη). The umpire was to 'remember,' i. e. to observe and be able to report, which chariots duly passed the turning-point. δρόμους, 'the courses' of the several chariots: as to the Acc. with μέμνημαι see on 6. 151. The MSS. have δρόμου, 'the running': but δρόμους was read by Aristarchus.

362. ἵπποιιν, Dual, used distributively, see 16. 371.

363. ἱμάσιν, perhaps 'the reins.'

365. νόσφι νεῶν, 'away from the ships': the other end of the course was somewhere on the plain, cp. l. 374. The fortification round the camp is now forgotten.

373. πύματον δρόμον, 'the last part of the course.' It is a question whether the chariots had to go round the course more than once. The νύσσα was far off (l. 359), and nothing is said of a second turning-point, or of the number of 'laps.' Hence it is probable that the short ἵππόδρομος, with its double νύσσα, was a later arrangement. The change is one that would naturally be made in the interest of the spectators.

374. ἐπί with the Gen. expresses direction 'towards,' see on 3. 5.

375. τάθη δρόμος, 'the running was strained,' i. e. the speed was raised to the highest pitch: cp. l. 518.

376. ἔκφερον, apparently a technical word, 'drew away.'

379. ἐπιβησομένοισιν, Participle of the Homeric Aorist ἐπεβήσετο, see on 5. 46., 16. 343. It is generally explained as a Fut., 'about to mount.' But the Fut. Participle is not used in Homer except after verbs of motion (cp. the Latin Supine in -um). And in this place the expression 'seemed to have mounted' is only a little bolder than 'seemed to be about to mount.'

381. θερμέτο, Sing., with μετάφρενον as the important word.

καταθέντε, cp. l. 334.

382. ἀμφήριστον, 'a matter to dispute over': Virgil's *ambiguumve relinquat* (Aen. 5. 326).

387. ἐβλάφθησαν, see on 16. 331.

388. ἐλεφηράμενος, 'playing a trick on,' governs Τυδείδην.

392. ἤξε, 'broke': the Homeric form is ἔαξε.

393. ἀμφὶς ὁδοῦ, 'apart in respect of their track.' For the Gen. cp. πρὸ ὁδοῦ ἐγένοντο, 'got forward on the way.'

398. παρατρέψας, 'turning them aside,' 'making them swerve,' i. e. so as to pass the broken down chariot.

403. ἔμβητον, 'come on,' lit. step on.' τταίινετον, 'draw.'

408. καρπαλίμως, with κιχάνετε.

409. λείπεσθε, 'suffer yourselves to be left behind': see on 13. 110.

413. ἀποκηδήσαντε, 'having given up caring,' for want of an effort: the Dual because the horses are the main subject, though by using the First Person φερώμεθα, Antilochus associates himself with his team, in fact speaks as if he were part of it. On the same principle ἵπῳ in Homer = 'a chariot,' including the driver. Some explain the Dual of Antilochus and his team regarded as two parties: see on 5. 487. But this is very artificial, especially as Antilochus clearly means ἀποκηδήσαντε to refer to the horses only.

415. ταῦτα, explained by the Inf. παραδύμεναι: cp. 17. 406.

419. κοίλης, 'hollowed out,' sunk; as Hom. h. Cer. 177 κοίλην κατ' ἀμαξιτόν. The roads of a primitive country are apt to be of this character; and in winter to become mere water-courses.

420. ῥωχμός (ῥήγ-νυμι), 'a break.'

ἀλέν, 'confined': the winter flood, at some point where it had no sufficient outlet, had carried away part of the road.

421. ὁδοῖο is partitive, 'had broken away (part) from the road.'

βάθυνε, 'had let down,' caused it to sink.

422. ἀματροχίας, 'running abreast': Menelaus wished the chariots to keep to single file in the narrow place, and therefore was making no attempt to pass those in front. Antilochus, on the contrary, forced the pace, and got abreast of Menelaus, who then had to fall behind in order to avoid a collision in the dangerous narrow place.

424. ἐδίωκεν, 'pressed on.'

427. παρελάσσεις. This form is not Homeric: we should read either παρελάσσαις (with one good MS.), an Opt. to be understood in the concessive use, § 30, 4; or (with Schol. V) εὐρυτέρη παρελάσσαι, 'it will presently be broader for passing.'

428. ἄρματι, 'with the car.'

431. οὐρα, 'the range.'

κατωμαδίοιο, 'thrown κατωμάδον' (15. 352), i.e. with the arm raised above the shoulder.

433. ἐπεδραμέτην, 'ran on,' i.e. ran ahead, gained.

ἡρώησαν, 'slackened,' see on 2. 179.

439. ὀλοώτερος, 'more mischievous,' cp. 22. 15.

440. ἔρρε, 'away!' ἔτυμον, Adv., 'truly.' φάμεν, Impf., 'we have been saying.'

441. οὐδ' ὥς, i.e. even though you have come in first.

444. φθήσονται καμόντα, 'will sooner be wearied out,' 'give way.'

445. ἀτέμβονται, 'are impaired in.'

450. ἵππους, 'a chariot,'—which proves to be Diomedes's.

452. τοῖο anticipates ὁμοκλητῆρος, § 47, 2, a: we might translate 'and while he (or the man) was still far off, he heard the shouting



driver and recognised him.' We ought not to translate 'heard him shout,' which would be *ὁμοκλήσαντος*.

454. ἄλλο τόσον, see on 22. 322. φοῖνιξ, 'bay.'

459. ἄλλοι, 'other' than before. παροίτεροι, 'in front.'

460. αὐτοῦ, 'where they were,' = left behind.

461. κείσε, 'to that point,' viz. the *νύσσα*.

462. τὰς is generally taken as a Relative, νῦν δέ being the apodosis; but this is not necessary: see on 1. 125.

πρῶτα, 'before,' opposed to νῦν: see on 2. 572., 9. 34.

περὶ τέρμα βαλούσας, 'rounding, taking the turn round, the post.'

Mr. Leaf thinks that this τέρμα must be the one at the starting-point, since 'at the distant *νύσσα* the horses could not be distinguishable.' If so, the τέρμα of the next sentence (l. 466) is a different one, which involves a somewhat harsh ambiguity. But Idomeneus does not need to distinguish the horses. If he followed them with his eye from the start he could tell which passed the *νύσσα* first.

468. ἐξήρῳσαν, 'have swerved from the course,' see on 2. 179.

471. Ἀργείοισιν, here in the strict sense, of the city of Argos.

474. λαβρέναι, 'talk big': λαβρός is applied to a violent wind (2. 148), a swollen wave (15. 625), &c.

πάρος, 'beforehand,' i.e. before you are sure. For αἱ δέ τ' we should doubtless read αἱ δ' ἔτ' (cp. 22. 300).

476. Idomeneus was μεσαιπόλιος (13. 361), so that 'not the youngest' is a litotes, § 59.

480. αὐταί, 'the same,' 'the very horses.'

483. The τε seems to connect ἄλλα δεύειν with the two preceding epithets, the sentence changing from the Vocative form to a finite verb (compare § 58, 1).

485. περιδόμεθον, 'let us wager': the only First Person Dual in Homer.

486. ἵστορα, 'witness.'

494. ῥέξοι, Opt., because the speaker is making a mere supposition, not looking forward to actual cases: cp. Od. 6. 286.

496. οἱ δέ, 'the men,' implied in ἵππους, 'chariots,' cp. l. 252.

500. μᾶστι, Dat. of a form μᾶστις: cp. μήτι, l. 315.

504. ἐπέτρεχον, 'ran behind.'

505. ἐπισσώτρων, with γίγνετο, 'no deep chariot rut was made (as the mark) of the tires': so rapidly the chariot skimmed over the dust.

510. μᾶτησεν, 'loitered.'

513. ἔλυνεν ὑπό, 'loosed from under' (the yoke).

515. κέρδεσιν, 'artful devices,' cp. 22. 247 (note).

517. ἀφίσταται, 'is separated from,' 'is clear of.'

518. τιταινόμενος, 'straining,' at the top of his speed, cp. 22. 23.

519. τοῦ, sc. the horse's. ὁ δέ, 'the wheel.'

521. *θέοντος* is Gen. absolute, 'as he courses'; or possibly it is governed by *ἄγχι*.

523. *τὰ πρῶτα*, 'the time before,' viz. when he first fell behind.

*ἐς*, 'up to,' as much as.

524. *ὀφέλλετο*, 'waxed great,' i.e. showed itself great: cp. our colloquial 'came out strong.'

527. Zenodotus read *ἡ ἀμφήριστον*, as in l. 382.

529. *δουρὸς ἔρωήν*, 'a spear's throw': for the Acc. cp. 10. 357 *ἄπεσαν δουρηκεῖς*.

531. *ἥκιστος* (al. *ἡκιστος*), 'feeblest': the Positive is only found in the adverb *ἥκα*, 'faintly.'

533. *πρόσσοθεν*, 'before him': the word only occurs here.

536. *λοῖσθος*, predicative, 'is last to drive.'

538. *δεύτερα*, 'the second prize,' in apposition to *ἀέθλιον*.

542. *δίκη*, 'with a claim of right.' *δίκη*, 'the setting forth of right,' in the mouth of a suitor is only a *plea*, though in the mouth of a judge it becomes a decision.

546. *ῶφελεν*, 'he ought to have,'—his ill fortune must be taken to be his own fault.

547. *τῷ κ'*, 'in that case,' if he did that: cp. 19. 61. Most MSS. have *τό κεν*, but *τό* in this use means 'wherefore,' § 47, 3 *fin*.

551. *ἔπειτα*, i.e. after the prizes now won have been given.

558. *οἰκοθεν*, 'from my own store': cp. 7. 364.

559. *ἐπιδοῦναι*, 'to give besides,' into the bargain.

561. *χεῦμα*, a casting. *ἀμφιδεδίνηται*, 'is carried round.'

568. *σκήπτρον*, as a sign that he was to speak, cp. 18. 505.

571. 'You have tarnished the fame of my prowess, and brought my horses to disaster.' *ἀρετή* is a general word for powers and accomplishments. In l. 578 (*ἀρετῇ τε βίῃ τε*) it is used to include 'rank' or 'position'; somewhat as we use 'quality': cp. 9. 498 (of the gods) *τῶν περ καὶ μείζων ἀρετῇ τιμῇ τε βίῃ τε*.

574. *ἐς μέσον*, 'in the middle,' i.e. as between both.

*μηδ' ἐπ' ἀρωγῇ*, 'not in view of aid,' not as partisans of either: cp. 18. 502 *ἀμφὶς ἀρωγοί*.

577. *ὅτι κ.τ.λ.* The second of the two clauses is the important one, the sense being 'because, though his horses are inferior, he is of higher rank himself.'

579. *δικάσω*, 'declare what is right,' make my claim: see on l. 542. *μ'*, for *μοι*.

580. *ἰθεὶα*, 'justice' (sc. *δίκη*): cp. 18. 508 *δίκην ἰθύντατα εἴποι*, also 16. 387 *οἱ βίῃ εἰν ἀγορῇ σκολιάς κρίνωσι θέμιστας*.

581. *ἡ θέμις ἐστί*, means that in such a case Menelaus is justified in demanding the oath.

583. *ἔχε* is the reading of the MSS. Editors before La Roche give

ἔχων, from Eustathius. The change to the finite verb is quite Homeric (§ 58, 1), and there is no difficulty in taking the clause αὐτὰρ—ἐλαυνες as a parenthesis.

587. ἄνσχεο, 'bear' (with me) : cp. 1. 586 ἀνάσχεο κηδομένη περ.

588. πρότερος, 'elder,' cp. 15. 166 γενεῇ πρότερος.

589. νέου ἀνδρός, with τελέθουσι, lit. 'what manner of transgressions are brought about (in the transgressions) of a young man,' i.e. what kind of offences a young man is led to commit. The Gen. is used as often with γίγνεσθαι and similar verbs : see on l. 505.

590. νόος, 'his purpose' : for the whole line cp. 10. 226.

592. καί, with ἄλλο μείζον : thus there is an asyndeton, 'the horse I won,—(nay) whatever else you should ask for,' &c.

595. ἐκ θυμοῦ, 'out of thy good-will,' the opposite of ἐνθύμιος (Od. 13. 421) : cp. Il. 1. 562 ἀπὸ θυμοῦ.

ἄλιτρος, 'a sinner,' with reference to the false oath which Antilochus would have had to make : hence the words amount to an indirect confession of being in the wrong. The drift of the speech is judicious evasion of the question whether he had won fairly or not. δαίμοσιν, 'with, in the sight of, the gods.'

598. ὥς εἴ τε ἔέρση, 'as the dew,' i.e. as the refreshing caused by it : cp. κόμαι χαρίτεσσιν ὁμοίαι 17. 51.

602. ὑποείξομαι χωόμενος, 'will give way in,' i.e. from, my anger.

603. παρήγορος, 'hanging loose,' erratic, see on 7. 156.

ἀεσίφρων, cp. 20. 183.

604. νεοίη, a word which only occurs here, evidently means 'youthful temper.' The alliteration makes it likely that the words come from an old proverb.

607. ἀλλὰ σὺ γὰρ κ.τ.λ., 'but inasmuch as —' : see on 13. 736.

615. τέτρατος ὥς ἔλασεν, 'fourth, even as he came in' (fourth).

621. αὐτῶς, 'without asking more,' for nothing.

627. Instead of the common formula πόδες καὶ χεῖρες, in apposition to γυῖα (as in l. 772, also 5. 122., 13. 75, &c.), the second word is turned into an independent sentence, § 58, 1.

628. ἐπαΐσσονται ἐλαφραί, 'pounce lightly on their mark.'

ὦμων, with ἀμφοτέρωθεν; 'on either side of my shoulders.'

631. Join βασιλῆος ἄεθλα, 'the prizes in honour of the king' : so l. 748 ἀέθλια οὐ ἑτάριοιο, and 22. 164 ἄεθλον ἀνδρὸς κατατεθνηῶτος.

635. ἀνέστη, as we say 'stood up to,' cp. l. 677.

638. οἰοισιν ἵπποισι, 'in the chariot-race only.' This implies that the list of contests—πύξ, πάλη, πόδεσσι, δουρί, ἵπποισι—is a complete one. They are the same as the contests enumerated by Achilles (Il. 621, 622), and probably therefore formed the πένταθλον of the heroic age.

639. πλήθει πρόσθε βαλόντες. These words can only mean 'getting

them in front by force of numbers,' sc. by being two against one: cp. 17. 330 πλήθει τε σφετέρῃ. The advantage which this gave them is described in ll. 641, 642.

ἀγασσάμενοι, 'roused to emulation,' put on their mettle: cp. 7. 41 οἱ δέ κ' ἀγασσάμενοι κ.τ.λ., where it means 'piqued by the challenge.' The word may express simple wonder, as in the formula μῦθον ἀγασσάμενοι, or indignation—the feeling that 'this is too much.'

640. οὐνεκα must mean 'because' (not 'wherefore,' as La R.). The sense seems to be that the sons of Actor were roused to a last effort because the greatest prize still remained (αὐτόθι = not carried off by Nestor). But the line is weak and obscure.

641. ἔμπεδον, i.e. undisturbed by having to use the whip.

648. ἐνείος, cp. 17. 204.

649. τιμῆς is generally construed with σὲ λήθω, regarded as = λανθάνη: but this (as Mr. Leaf observes) does violence to the Greek. Moreover, οὐδέ σε λήθω simply repeats μέμνησαι in a negative form, and a clause of the kind is generally a mere parenthesis. It is better to explain τιμῆς by the attraction of the following Relative: see the examples given on 6. 396, esp. Od. 8. 74. ῆς may be analogous to the Gen. of *price* (so Hentze). Some explain it as attracted to the antecedent τιμῆς, but this attraction is not Homeric.

654. ταλαεργόν, 'sturdy worker'; not exactly 'enduring work,' which would be ταλάεργος (proparox.).

655. ἀδμητήν, see on l. 266.

660. ἀνασχομένω, 'raising,' sc. their hands, cp. 22. 34.

661. καμμονίην, cp. 22. 257.

670. ἐπιδεύομαι, cp. 17. 142. The sense is, 'if I am inferior in battle, is not that all the more reason why I should be superior in boxing?'

675. οἳ κε ἐξοίσουσι, 'who shall in the case intended,' = 'in order that they shall.'

679. ὅς, viz. Mecisteus. δεδουπότος Οἰδιπόδαο, 'when Oedipus had fallen': cp. the formula δούπησεν δὲ πεσών, also 13. 426 αὐτὸς δουπήσαι ἀμύνων λοιγὸν Ἀχαιοῖς, where δουπήσαι is = 'to fall in battle': and so probably here. It has been thought that δεδουπότος refers to some special incident of the death of Oedipus; but this seems unlikely. It is clear that the story of his blindness, &c. is unknown to Homer.

680. ἐς τάφον, with ἦλθε, 'came for the funeral rites.'

683. παρακάββαλε should mean 'laid ready to his hand,' as in l. 127.

684. ἱμάντας, thongs wound about the hand.

688. χρόμαδος, 'grinding' of teeth.

690. παπτήναντα, 'when he peered out.' The Aor. must refer to a particular occasion or act which gave his antagonist a chance.

691. αὐτοῦ, 'where he stood'; he could not even stagger back.



692. ὑπὸ φρικός, 'at the coming of the ripple': see on 7. 63, 64. ὑπό is used vaguely of conditions or accompaniment. Βορέω, 'of,' *i.e.* raised by, the north wind: cp. 7. 63.

ἀναπάλλεται, 'tosses itself,' 'leaps up': cp. 21. 126.

693. θὶν' ἐν φυκιδέντι, 'on a beach full of sea-weed,' *i.e.* in the shoal water along the beach. The point of the simile is the leap in the air, followed by sudden disappearance.

698. ἀλλοφρονέοντα, 'wandering in mind': cp. the use of ἄλλως = 'idly' (Od. 14. 124), and ἀλλότριος (Od. 20. 347): also Lat. *aliena mens*.

701. δεικνύμενος, 'offering,' 'inviting them to contend for it.

702. ἐμπυριβήτην, 'made to stand (lit. stride) over the fire.'

703. ἐνὶ σφίσι, 'to each other,' when they saw it produced.

705. τεσσαράβοιον, 'worth four oxen'; but in the Odyssey (1. 431) a female slave is worth twenty oxen. It is natural that captives should be cheap in time of war: but after due allowance has been made for this, the difference points to a considerable change of circumstances.

707. περήσεσθον, Dual: only one pair of wrestlers was admitted.

709. κέρδεα εἰδώς, cp. l. 322.

712. ἀμείβοντες, 'rafters,' like wrestlers because locked together above, and leaning towards each other.

714. τετρίγει, 'creaked,' with the strain upon them.

720. ἔχεν, 'held firm.'

721. ἀνιάζον, 'began to vex,' 'try the patience of.' There was an ancient variant ἔυκνήμιδες Ἀχαιοί, with which ἀνιάζον must be Intrans., with the meaning 'grew impatient.'

725. ἀνάειρε, Impf., 'proceeded to lift.'

δόλου, 'the trick' to be used in the circumstances: explained by the next words κόψ' κ.τ.λ. For the asyndeton, see on 5. 805, 819.

726. κώληπα, 'the hollow of the knee,' which Ulysses on being lifted struck with his heel, and so brought Ajax down.

728. θηεύντό τε θίμβησάν τε = θεώμενοι ἐθάμβησαν.

730. οὐδέ τ' αἶρεν should probably be οὐδ' ἔτ' αἶρεν.

731. ἐν δὲ γόνυ γνάμψεν, 'bent in his (Ajax)' knee.'

735. ἐρείδεσθον, 'strive,' lit. press against each other. There is also a reading ἐρίζεσθον, 'contend.' τρίβεσθε, 'let yourselves be worn out.'

743. Σιδόνες, distinguished from Φοίνικες: the latter, who are not elsewhere mentioned in the Iliad, are always the sailors or merchants who bring the works of art; while Σιδόνες (Σιδονίη, &c.) is the name of the nation that produced them (Il. 6. 290, 291).

745. στήσαν, 'landed,' as Od. 19. 188 στήσε δ' ἐν Ἀμνισῷ, sc. νῆα.

746. υἱος, Gen. with ὄνον, 'the price, ransom, for —.'

748. ἀέθλιον, read ἀέθλια, cp. Od. 21. 4.

757. Rejected by Aristarchus, see on l. 358.

758. ἀπὸ νύσσης, 'from the starting-point.' Here (as in Od. 8. 121, where the words recur) there is no mention of a turning-post, which is the meaning of νύσσα in ll. 332, 338. τέτατο δρόμος, 'the running was at their highest speed': cp. l. 374 ἀψ' ἄλδς . . . τάθη δρόμος.

759. ἔκφερε, 'drew ahead,' cp. l. 376.

761. στήθεός ἐστι, sc. ἄγχι. The loom was vertical: the κανόνες, horizontal rods, to which the lower ends of the threads of the warp (μίτος) were attached. The weaver had to stand close to the warp in order to pass the spool (πηνίον) across it (Leaf *a. l.*).

764. ἴχνια, 'the footsteps' of Ajax. πάρος κόνιν ἀμφιχυθῆναι, 'before the dust (raised by Ajax) had time to rise and cover him' (Ulysses).

767. μάλα, with σπεύδοντι, 'when (already) striving right well.'

768. πύματον δρόμον, as in l. 371.

769. ὃν κατὰ θυμόν, *i. e.* to himself: see on 6. 524.

773. ἐπαΐξασθαι, 'to rush at, pounce on': the best MSS. have the Aor. ἐπαΐξασθαι, but μέλλω in this sense takes the Fut. Inf.

777. ἐν, with πληῖτο.

778. ὥς ἦλθε φθάμενος, like l. 615 τέτρατος ὥς ἔλασεν.

787. ἔτι καὶ νῦν, 'even to this day,' *i. e.* it is no fable.

791. ὤμογέροντα, 'in green (*i. e.* early) old age.'

792. ἐριδῆσασθαι, 'to rival,' a form only found here.

Ἀχαιοῖς, with ἀργαλέον, 'hard for the Greeks to contend' (with Ulysses). The sense is that *though* Ulysses is beginning to be an old man, he is still swifter of foot than all except Achilles.

798-883. The three contests which follow,—the duel in armour, the throwing of the σόλος, and the archery,—seem to be later additions: see the note on l. 638. The language is generally weak, and several of the incidents are very confused and improbable.

804. This line appears to have been wanting in the text of Aristarchus, though it is necessary to the construction of the sentence.

805. φθῆσιν ὀρεξάμενος, 'shall be first to reach'; with an Acc. χρόα, as in 16. 314, 322.

806. διὰ τ' ἔντεα καὶ μέλαν αἶμα, 'passing through armour and dark blood': a phrase which properly belongs to a description of walking over a field of battle (10. 298, 469).

807. The Thracian sword appears unexpectedly here after the armour of Sarpedon has been announced as the prize (ll. 798-800). For Thrace as a place from which swords come, cp. 13. 577.

809. ξυνίῃα elsewhere (1. 124) is the 'common stock' of the army. Here it must mean that the arms (of Sarpedon) were to be held in common by the two combatants.

810. The offer of a feast to the combatants is also a singularity of this contest.

813-816. The language is somewhat awkwardly adapted from 3.

340-343, and 6. 120, 121. Thus the pointless ἀμφοτέρω is substituted for ἀμφοτέρων (6. 120), which there means 'the two armies.'

821. κῦρε, 'was like to reach.'

822. The assembly declares them equal, but Achilles gives the prize to Diomedes.

826. αὐτοχόωνον seems to mean 'just as it left the melting-pot,' *i.e.* not wrought. Contrary to the rule observed in the other contests, it is the only prize.

832-835. The general sense evidently is that the σόλος will furnish iron for the needs of his shepherds and ploughmen for five years. The language however is obscure. In l. 832 οἱ must mean the winner, but this is not given in the context. ἀπόπροθι, 'far off,' viz. in the country, cp. Od. 4. 757. It is not clear what difference the distance of the lands would make: perhaps it is meant that a city would furnish implements ready made. ἔξει χρεώμενος, 'will have and use,' 'will keep in use.' In the last clause, οὐ μὲν κ.τ.λ., the negative goes with ἀτεμβόμενος, 'it will not be for lack of iron that your shepherd or ploughman will go to the town.' παρέξει, either 'he' (the owner) or 'it' (the σόλος) will furnish &c.

840. ῥέλασαν κ.τ.λ., implies a *bad* throw; but it is unlike Homer to leave this unexpressed.

843. The language is taken from Od. 8. 189, 192, where σήματα means marks put to show the distance thrown by the several competitors.

847. ἀγώνος, probably 'the assemblage,' as elsewhere.

851. ἡμπίλεκκα, single axes, the πέλεκυς being double.

855. For the change to *oratio recta* see on 4. 303 (where as in this place it follows the word ἀνώγει). There is no other example of a speech beginning in the middle of a line.

857. The offer of a prize for cutting the string seems absurd. Such an incident is only intelligible as a surprise, giving an opportunity for the feat of hitting the bird as it flies away. Virgil tells the story in this way, see Aen. 5. 485 ff.

863. ἡπείλησεν, 'vowed,' so in l. 872. This sense of the word is not found elsewhere.

868. παρείθη, 'fell loose,' from παρίημι.

870. χειρός, sc. of Teucer: with the reading in the text we must assume that there was only one bow, which the competitors used in turn. But the ancients were divided on this point. The Massilian edition read ἐπεθήκατ' οὔστων | τόξῳ· ἐν γὰρ χερσὶν ἔχεν, κ.τ.λ., which allows Meriones to have his own bow, as well as his own arrow. Other variants are given in the Scholia.

871. ὥς ἔθυνεν, generally taken to mean 'while Teucer was aiming' (so Hentze and Leaf): but this use of ὥς is strange, and the change of

subject very harsh. Schol. B. gives *ἔως ἴθουνεν*, which removes the first of these objections: but *ἔως* scanned as a monosyllable is doubtful. If *ὥς ἴθουνεν* is right we must adopt a reading which allows each hero to have his own bow, and then explain *ἔχεν πάλαι ὥς ἴθουνεν*, 'was holding it ready as he had directed it,' *i.e.* had placed it aright, and was keeping it so. For this use of *ὥς* cp. l. 324 *ὅπως τὸ πρῶτον τανύσῃ* (with the note); also 24. 27 *ἔχον ὥς σφιν πρῶτον ἀπήχθετο*. The alternative is to read *ὥς ἰθύνουι*, with Voss and others.

879. *σὺν λίαςθεν*, 'sank together,' collapsed.

*πυκνά*, 'close,' not predicative, but an ordinary epithet of plumage.

880. *ἀπ' αὐτοῦ*, 'from where he stood,' cp. 16. 117. The story is still very confused: the arrow passing through the bird, the return of the bird to settle on the mast, the arrow falling at the feet of Meriones—all the incidents are pointless as well as improbable.

886. *ῥίμνες*, 'throwers' of the spear.

890. *ἴδμεν γάρ*, 'as we know,' see on 13. 736.

897. *δίδου*, Impf., cp. 6. 192, and see § 27.

## BOOK XXIV.

THE subject of the twenty-fourth book is the ransoming of the body of Hector (*λύτρα Ἑκτορος*) and his burial. The story is told as follows:—

After the funeral games are over, Achilles continues to outrage the body of Hector. The gods are offended, and desire that the body should be given back for burial. Thetis is sent for, and bears the message to her son (ll. 1–140).

Zeus sends Iris to Priam, to bid him go to the Greek camp and ransom the body. Hecuba in vain seeks to prevent him from going. He calls upon his sons to get ready a wagon, and load the ransom upon it. After due libation and prayer, Priam and his herald Idæus set out (ll. 141–328).

Hermes is sent by Zeus to conduct Priam on his way. He appears in the form of a Myrmidon soldier, and guides Priam past the sentinels, and so to Achilles (ll. 329–467).

Then follows the scene in the tent of Achilles. Priam makes his appeal: Achilles is moved to pity, and consents to accept the ransom. After placing the body of Hector on the wagon he presses Priam to eat meat, and makes ready a sleeping-place for him. Priam asks for a truce, for the burial, which Achilles grants (ll. 468–676).

Hermes comes to warn Priam to return, and guides him as far as the ford of the Scamander. He is first seen by Cassandra: then met by the



Trojans at the gate. The body is placed on a bier, and due lamentation performed, led by Andromache, Hecuba, and Helen. Then follows the burial (ll. 677-804).

The relation of the twenty-fourth book to the rest of the Iliad has already been touched upon in discussing the twenty-third book (p. 397). The main difficulty, it was pointed out, lies in the parallelism of the two books, each of which seems to bring the poem to a close in its own way; and the most obvious inference is that both books are later additions. If, again, the twenty-third book is pronounced to be post-Homeric—for which there seemed to be considerable ground—it becomes still more difficult to maintain the genuineness of the twenty-fourth. For it is unlikely that the burial of Hector would be described at length if the burial of Patroclus had been passed over in silence. On the other hand, the incidents of the book, especially the meeting in the tent of Achilles, and the reconciliation brought about between Achilles and Priam, are pre-eminently fitted for the closing scene of the Iliad. On this point we may quote the judgment of a great poet. Writing to a friend, Shelley says: 'I congratulate you on your conquest of the Iliad. You must have been astonished at the perpetually increasing magnificence of the last seven books. Homer there truly begins to be himself. The battle of the Scamander, the funeral of Patroclus, and the high and solemn close of the whole bloody tale in tenderness and inexpiable sorrow, are wrought in a manner incomparable with anything of the same kind' (*Letters from Italy*, xlv). In the face of such testimony can we say that the book in which this climax is reached,—in which the last remaining discords of the Iliad are dissolved in chivalrous pity and respect,—is not the work of the original poet, but of some Homerid or rhapsodist?

The discussion of a critical question of this kind raises several issues, which it is well to keep distinct. First, can the poem have come to an end at an earlier point, such as the death of Hector, or the burial of Patroclus? Again, is there anything that may have led some later poet to feel the need of a more satisfactory conclusion? And finally, are there any traces in the incidents, or in the style and language, which bear out such a supposition? On the first of these questions something has been already said (p. 397). The victory of Achilles, with the complete revenge which he takes for his friend, must have left little for the ordinary Greek hearer of the Iliad to desire. That Patroclus should have a splendid funeral was a necessity in Greek eyes: but the poet has taken pains to show that this was the first thought of the conqueror (ll. 22. 385-390: see the remarks on p. 385). What then gave rise to the sequel which we have in the two last books? In the case of book XXIII,

the answer is easy. The author of that book has merely drawn out the suggestion of the passage of book XXII just quoted. He has shown us in detail what we already knew. But the twenty-fourth book does much more than this. It redresses a wrong to which the poet has so far shown himself indifferent, namely the savage and unjust treatment of Hector. And with the atonement offered to a noble enemy it raises our thoughts, for a time at least, above the fierce passions of the moment, and even above the strife of Greek and Trojan. The bereavement of Priam, the loss of Patroclus, the impending fate of Achilles himself, are seen in their profound tragic meaning, as examples of the infinite sadness of human things. *Sunt lacrymae rerum, et mentem mortalia tangunt*. In all this are we to recognise the hand of a 'Homerid,' or is it here that Homer—in Shelley's words—truly begins to be himself?

The problem is really an ethical one. To a Greek of the age of Pericles, as to a modern reader, the whole conduct of Achilles towards his fallen enemy must have seemed barbarous and inexcusable. The atonement now made comes in lame and ineffectual fashion, like the Prayers of the ninth book, to repair the wrong that has been done. But of this view of the matter the twenty-second book shows no trace. The outrage done to the body of Hector, and the refusal of funeral rites, are related without any apparent suspicion that they are a blot on the character of the hero. The moral superiority of Hector, as has been already observed (p. 384), does not seem to attract the sympathy of the poet. In the twenty-fourth a different spirit prevails. The gods are offended by the cruelty of Achilles, and oblige him to give up the body of Hector for burial. There is room, therefore, for the conjecture that the story of the 'Ransoming of Hector' really represents a sensible advance upon the very elementary morality of the Homeric times, and reflects rather the feeling of an age in which mutilation of an enemy was no longer approved, and the duty of granting a truce for the burial of the slain was taking its place in Hellenic religion,—an age, moreover, in which the civic virtues of a Hector would be sure of sympathy.

The main incident of the book—the expedition of Priam into the camp of the enemy—cannot have been suggested by anything in the preceding books, and indeed is unlike the manner of the Iliad. But the framework of the narrative shows traces of imitation. The periods of twelve days (l. 31), and nine days (l. 784) remind us of similar periods in the first book (l. 107, 493, and l. 53). The account of Achilles dragging Hector about the funeral pyre is a repetition of the treatment described in the twenty-second book. The laments put into the mouth of Hecuba, Andromache and Helen, are too like those of the same book (22. 430 ff., 477 ff.). At the same time we find characters and *motifs* that do not belong to the Iliad. Such are, the part played by Hermes as 'guide of men,'—a function which he has in the Odyssey: the prominence

of Cassandra (ll. 699 ff.): the twenty years that are said (l. 765) to have elapsed since the Rape of Helen (implying an interval of ten years before the beginning of the Trojan war): the mention of Niobe (ll. 602-617), of the Judgment of Paris (ll. 29, 30), of Troilus (l. 257), of the *Μοῖραι* (in the plural number, l. 49). The prayer for a sign (ll. 292 ff.) has parallels in the *Odyssey*, not in the *Iliad*. Some of these passages may be interpolated (see the notes on ll. 29-30, 614-617, 720-723): but taken together they point to a somewhat different date.

The language of the twenty-fourth book shows many coincidences with that of the *Odyssey*. We may note especially the number of lines and half-lines which do not occur elsewhere in the *Iliad*, but in the *Odyssey* have a fixed or conventional character.

1. 8. ἀνδρῶν τε πολέμους ἀλεγινά τε κύματα πείρων (three times in the *Odyssey*).

29. ὅτε οἱ μέσσανλον ἴκοντο (*Od.* 10. 435).

33. σχέτλιοι ἔστε, θεοί, δηλήμονες (*Od.* 5. 118).

38. καὶ ἐπὶ κτέρεα κτερίσαιεν (three times in *Od.*).

56. εἷη κεν καὶ τοῦτο (*Od.* 15. 435).

73. ὁμῶς νύκτας τε καὶ ἡμῃς (four times in *Od.*).

99. μάκαρες θεοὶ αἰὲν ἔοντες (four times in *Od.*).

124. ἐντύνοντ' ἄριστον (*Od.* 16. 2).

189, 266. ἄμαξαν εὐτροχον ἡμιονεῖην (*Od.* 6. 72).

200. ὥς φάτο, κῶκυσεν δὲ (*Od.* 2. 361).

211. ἀπάνευθε τοκῆων (*Od.* 9. 36).

230-231, = *Od.* 24. 276-277.

256, 494. Τροίη ἐν εὐρείῃ (three times in *Od.*).

774. ἐνὶ Τροίῃ εὐρείῃ (three times in *Od.*).

262. ἀρνῶν ἥδ' ἐρίφων (three times in *Od.*).

283. ἀγχιμόλον δέ σφ' ἦλθε (five times in *Od.*; ἀ. δέ οἱ ἦλθε is a formula of the *Iliad*).

309. δὺς μ' ἐς Ἀχιλλῆος φίλον ἐλθεῖν ἥδ' ἐλεεινόν (*Od.* 6. 327).

320. οἱ δὲ ἰδόντες

γῆθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη (*Od.* 15. 163-164).

323. ἐκ δ' ἔλασε προθύροιο καὶ αἰθούσης ἐριδούπου (three times in *Od.*).

333. αἶψα δ' ἄρ' Ἑρμείαν νῖδον φίλον ἀντίον ἠΐδα (*Od.* 5. 28).

339-345, = *Od.* 5. 43-49: ll. 340-342 also = *Od.* i. 96-98.

348. πρῶτον ὑπηνήτην, τοῦ περ χαριεστάτη ἦβη (*Od.* 10. 279).

353. φάτο φώνησέν τε (*Od.* 4. 370 ἔπος φ. φ. τ.).

369. ἀνδρ' ἀπαμύνασθαι ὅτε τις πρότερος χαλεπήνῃ (twice in *Od.*: a variation on ll. 19, 183 ἀνδρ' ἀπαρέσσασθαι ὅτε κ.τ.λ.).

376. δέμας καὶ εἶδος ἀγητός (*Od.* 14. 177).

382. ἀνδρας ἐς ἀλλοδαπούς (twice in *Od.*).

407. ἀληθείην κατάλεξον (six times in *Od.*).

476. ἔσθων καὶ πίνων (twice in *Od.*).

484. ἐς ἀλλήλους δὲ ἴδοντο (Od. 18. 320).

633. ἐς ἀλλήλους ὀρώωντες (Od. 20. 373).

492. (ἀπὸ) Τροίηθεν ἰόντα (three times in Od.).

507. ὡς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἱμερον ὤρσε γόοιο (Od. 4. 113).

546. πλούτῳ τε καὶ νιῶσι (Od. 14. 206).

567. ῥεῖα μετοχλίσσειε (Od. 23. 188).

588. ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἦδὲ χιτῶνα (twice in Od.).

597. ἔξετο δ' ἐν κλισίῳ (Od. 4. 136).

604. ἐξ μὲν θυγατέρες, ἐξ δ' υἱέες ἡβώνοντες (Od. 10. 6).

633. αὐτὰρ ἐπεὶ τάρπησαν (three times in Od.).

635, 636, = Od. 4. 294-295., 23. 254-255.

644-647, = Od. 4. 297-300., 7. 336-339: 1. 647 also = Od. 22. 497.

673. οἱ μὲν ἄρ' ἐν προδόμῳ δόμον αὐτόθι κοιμήσαντο (Od. 4. 302).

749. φίλος ἦσθα θεοῖσιν (Od. 24. 92).

759. οἷς ἀγανοῖς βελέεσσιν ἐποیحόμενος κατέπεφνε (five times in Od.).

765-766, = Od. 19. 222-223., 24. 310.

802. (δαίνυντ') ἐρικυδέα δαῖτα (four times in Od.).

The most noticeable words common to this book and the Odyssey are, πρήξις, ἀνάρσιος, δηλήμων, αἰκείη, λύσις, γονή (offspring), ἐξεσίη, αἰσυνμητήρ, τετράκυκλος, θουσκοός, πείρινς, φωριαμός, ἐνδυκέως (also 23. 90), φαεσίμβροτος, ἐϋσκοπος, πανδαμάτωρ, also δαίφρων 'prudent'; the verb ἀγαπάω; and the phrases γλαυκῶπις κοῦρη (of Athene), ἀγκὰς ἐλόντα, μελεῖσσι ταμών, ἅντιτα ἔργα, ἀμείβετο μύθῳ. To these have to be added some peculiarities of grammar, such as the use of the *defining* Article (Il. 388, 801, also in books X and XXIII, see p. 399); ἐπὶ c. Acc. of *extent*, without a verb of motion (Il. 202, 535, cp. 10. 213); διὰ νύκτα (1. 363); ἐν with abstract words (1. 568, see *H. G.* § 220); the Opt. in the First Person with κεν (1. 664); and, in respect of metre, the neglect of 'Position' (Il. 324, 795), the toleration of Hiatus (*H. G.* § 382), and τέως (υ - in 1. 658): also the formula ἀλλ' ἄγε μοι τόδε εἰπέ (Il. 197, 656, so 10. 384, 405, and four times in the Od.). On the whole the weight of argument seems to be in favour of the opinion that the twenty-fourth book is somewhat later than the bulk of the Iliad, and was designed to furnish a conclusion in harmony with the feeling of a more advanced civilisation than that which the original poet represented.

1. ἕκαστοι, Plur. meaning 'each company.'

2. ἰέναι, Inf. of consequence, as in βῆ δ' ἰέναι, πέμπε νέεσθαι, &c.

3. ὕπνου, as well as δόρποιο, is governed by μέδοντο, the Inf. ταρπήμεναι being epexegetical, 'to take pleasure therein.'

6. ἀνδροπήτα, see on 16. 857.

7. ἦδ' ὅποσα κ.τ.λ., sc. 'remembering,' understood out of ποθέων by a kind of Zeugma.



8. **πολέμους**, expegetic of **ὅποσα** : cp. Od. 8. 182 *πολλὰ γὰρ ἔτλην, ὠνδρῶν τε πολέμους κ.τ.λ.* Thus *πείρων* is added with reference to *κύματα* only : 'and grievous waves which he passed through.'

13. **λήθεσκειν**, *i.e.* the dawn found him watching for it : being the time when he dragged Hector round the tomb.

15. **δέ** marks the apodosis, as the change to the Indic. **δησάσκειτο** shows. **ἔλκεσθαι**, 'for being dragged,' that he might be dragged.

18. **τοῖο**, governed by **χροῖ**. The construction **ἀπέχειν τινί τι** is found in Od. 20. 263, where however the Dat. is a Personal Pronoun.

20. **πάντα**, Masc., sc. **Πάτροκλον**.

22. **μενεαίνων**, 'in his rage': the usual meaning of *μένος* is rather 'spirit,' eagerness to fight.

27. **ἔχον**, Intrans., 'they kept on being.'

28. **ἄτης**, so Aristarchus read, others **ἀρχῆς**, 'the beginning made by Paris.' There is a similar doubt as to the reading in 3. 100 and 6. 356.

29. **νείκεσσε**, 'flouted.' Lines 25-30 were rejected by Aristarchus. There is no other trace in Homer of the 'judgment of Paris,' and the reference to it in ll. 27-30 is vague and indirect, unlike the manner of Homer.

31. **ἐκ τοῖο** does not refer to any event given in the context, but means 'from the time when all this began,' *i.e.* the death of Hector. Cp. 1. 493.

35. **νέκυν περ**, 'even dead'—much less to bring him back alive.

**οὐκ ἔτλητε**, 'you had not the heart,' *i.e.* resolution : meaning that they yielded to mere caprice.

38. **ἐπὶ κτέρεα κτερίσαιεν**, lit. 'burn his favourite possessions over him,' hence generally 'perform due funeral rites.'

41. **ἄγρια οἶδεν**, cp. 2. 213 (with the note).

42. **ὅς τ' ἐπεὶ ἄρ κ.τ.λ.** The sentence is not finished : cp. 17. 658 *ὅς τ' ἐπεὶ ἄρ κε κάμησι κ.τ.λ.*, also 8. 230 *ἄς ὅπύτ' ἐν Δήμῳ κενεαυχέες ἡγοράασθε*.

45. This line was rejected by Aristarchus. It occurs in Hesiod, Op. 318, where it is more in place. The **αἰδώς** which does harm cannot be thought of here.

46. **μέλλει**, see on 18. 362.

47. **ὁμογάστριον**, *i.e.* whole brother. Instances of half-brothers, the sons of different mothers, are frequent in Homer.

48. **κλαύσας**, 'having performed the lamentation': **μεθέηκεν**, 'he leaves it alone,' puts it from him.

49. **τλητόν**, Act. in sense, 'able to endure.' **μοῖραι**, the Plur. of this personification is only found here. Cp. the **κατακλῶθες**, Od. 7. 197.

52. **κάλλιον**, Comparative used as 19. 56 *ἄρειον*.

53. **μή** with the First Person expresses warning : 'see that we are not provoked to indignation.'

54. 'Senseless earth,' viz. the dead body.

56. εἴη κεν, 'may stand good,' 'may be as thou sayest.'

57. εἰ . . . θήσετε, 'if you (gods) mean to give like honour to Achilles and Hector.' Note the change to the Plur.

58. μαζόν, in apposition to γυναιῖκα, as the part to the whole.

65. ἀποσκύδμιναι, 'quarrel utterly': ἀπό as in ἀπομηνίω (see on 2. 772).

68. ἡμάρτανε δῶρων, 'failed in gifts,' neglected to offer them.

71. κλέψαι ἑάσομεν, 'we will give up taking by stealth.'

81. κέρας, explained by the scholiasts as a sheath of horn placed behind the hook, to prevent the fish biting through the line: cp. Od. 12.

253. ἐμβεβαυῖα, 'set upon,' 'fastened into.' The piece of lead is added to make the hook sink. See the postscript, p. 432.

83. ἀφθίτα, 'unfading,' that cannot come to nought.

96. λιάζετο, 'gave way,' made room for them: cp. 13. 29 γηθοσύνη δὲ θάλασσα δίστατο.

97. ἐξαναβάσαι, 'mounting (the beach) out of (the sea).'

102. εὐφρηνε, 'gladdened her,' gave her welcome.

ῥεξε, 'reached it to her,' gave it back to her.

106. τοῦ, Art. as a Rel. with Antecedent understood: cp. 20. 21 ἐγνωνς . . . ὦν ἔνεκα ξυνέγειρα.

111. αἰδῶ καὶ φιλόττητα τέην, 'reverence and love towards thee.' Cp. αἰδοῖός τε φίλος τε (Od. 5. 88), and similar phrases.

118. ἰόντ', for ἰόντα, Acc. before the Inf. λύσασθαι: cp. 15. 116.

124. ἄριστον, in Attic with ᾱ: hence perhaps we should read ἐντύνοντ' ἄριστον.

131. βέη, see on 15. 194.

139. τῇδ' εἴη δς κ.τ.λ. The Opt. is concessive: 'he may be here who may bring the ransom and take away the dead,' i. e. 'I am content to see some one come with ransom,' &c. τῇδε = 'here,' as 17. 512. For the form of the sentence cp. 14. 107 νῦν δ' εἴη δς . . . ἐνίσποι. Most commentators put a colon at τῇδ' εἴη, making δς ἁποινα φέροι subordinate to ἀγοίτο; but this is harsh and un-Homeric.

149. κήρυξ τίς οἱ ἔποιτο, the exception is introduced with an Asyndeton: 'let none other go with him, (only) a herald may follow,' &c.

154. δς ἄξει, originally δς *f'* ἄξει, as in l. 183 ὅς σ' ἄξει.

160. ἐνοπήν, generally of battle-cry.

163. ἐντυπᾶς, 'closely,' lit. 'beating himself into' the cloak. For the form of the Adverb cp. ἀγκᾶς. The common explanation is, 'so that the form (τύπος) of the body showed through the garment.' But this implies a use of τύπος which is not to be traced in Homer, and indeed is due to familiarity with the later art of coining money.

165. καταμήσατο, 'scraped up': cp. ἐπαμήσατο, of collecting leaves (Od. 5. 482).

172. κακὸν ὀσομένη, 'boding evil.' τόδε, § 37, 1.

190. πείρινθα, a basket which formed the body of the waggon.

192. κέδρινον, pannelled with cedar. γλήνεα, see on 8. 164.

202. ἔκλεο, for ἐκλέεο, cp. ἀποαίρεο (1. 275), μυθᾶι (Od. 2. 202), &c.

ἐπί c. Acc. of *extent over* is not generally used in the Iliad except with a verb of *motion*: cp. 10. 213., 23. 742.

206. αἰρήσει καὶ ἐσώψεται, an apparent ὕστερον πρότερον, the more important being placed first: = 'shall catch thee coming within his sight.' Cp. 21. 537.

207. 'The man is bloodthirsty and faithless, he will not pity thee,' a paratactic way of saying 'he is *so* bloodthirsty and faithless *that* he' &c.

ὠμηστῆς, elsewhere of animals of prey.

208. ἀνευθεν, 'in absence,' as 22. 88 ἀνευθε δέ σε μέγα νῶϊν κ.τ.λ., cp. also 22. 508 νόσφι τοκήων.

209. τῷ δ' ὥς ποθι κ.τ.λ. The sentence is unfinished in form: 'even as it was fated that he should be the prey of dogs, (so it has come to pass).' The commentators make ὥς demonstrative: but this is less satisfactory.

213. τότε ἂν τιτά. The best MSS. have ἄντιτα (as Od. 17. 51), but the ἂν can hardly be omitted here.

216. ἀλεωρῆς, 'shrinking aside,' cp. 13. 436 οὔτε γὰρ ἐξοπίσω φυγέειν δύνατ' οὔτ' ἀλάσθαι. Elsewhere it is used of things that *protect* (12. 57., 15. 533).

219. ὄρνις κακός, 'a bird (*i.e.* a sign) of ill omen.'

223. On the combination νῦν δὲ—γὰρ see on 12. 326.

226. κατακτείνειε, Opt. of concession, 'I am content that he should slay.'

230. ἀπλοῖδας, 'single': opposed to δίπλαξ (3. 126., 22. 441).

235. ἐξεσίην, 'on a message' (ἐξίημι); Acc. § 37, 1.

239. For ἐλεγχείες we should probably read ἐλέγχεα (as 2. 235, &c.): see on 1. 354.

241. ὀνόσασθε, 'have you complained?' *i.e.* have you not thought it (sorrow) enough?

242. ὀλέσαι, with ἄλγε' ἔδωκεν, 'the grief of losing.'

243. ῥηῖτεροι ἐναιρέμεν, personal construction (as in English), 'easier to slay.'

250. βοήν ἀγαθόν, treated as a single word.

260. ἐλέγχεα πάντα, 'all reproaches,' *i.e.* none that is not a living reproach. The Art. is used to mark the contrast to τοὺς μὲν κ.τ.λ.

262. ἐπιδήμιοι, 'among your own people,' instead of robbing strangers (ἀλλοδαποί, Od. 3. 74).

267. καλήν πρωτοπαγέα, cp. 5. 194 δίφροι καλοὶ πρωτοπαγεῖς.

269. The yoke (ζυγόν) is ὀμφαλόν, *i.e.* furnished with an ὀμφαλός, a knob or boss in the middle, and has οἴηκες, probably hooks or rings for the reins to pass through.

270. *ζυγόδεσμον*, 'the yoke-fastening,' the cord or thong which attached the yoke to the end of the pole.

272. *πέξη*, apparently the wedge-shaped head in which, according to Helbig (p. 150, ed. 2), the pole usually ended.

The *κρίκος* was a ring attached to the middle of the yoke, and the *ἔστωρ* a peg near the end of the pole. The yoke was got into its place on the pole by slipping the ring over the peg, and was then secured by the *ζυγόδεσμον*, which also passed round (and was kept in place by) the *ὀμφαλός* of the yoke.

274. *ἑξείης κατέδησαν*. These words must be intended to explain what was done with the rest of the nine cubits of *ζυγόδεσμον*. Mr. Leaf conjectured that the end was fastened to the body of the waggon, serving as a stay for the pole, *ἑξείης* being a corruption of the word for the part to which it was attached. This view is adopted by Helbig, who observes that the pole of an ancient carriage was very liable to break, so that in the case of a waggon intended for a heavy load some such additional strength must have been needed.

*ὑπὸ γλαγχίνα*, 'passing under a hook': Acc. § 42, 3.

281. *ζευνύσθην*, Mid. 'were yoking their horses.'

285. *ὄφρα λείψαντε κιοίτην*, = 'that they might pour a libation before going.'

294. *δεξιόν* is predicative: '(ask for) one to appear on the right.'

296. *οὐ* after *εἰ* is not uncommon in Homer: see on 15. 162.

304. *χέρνιβον*, the basin into which the water for hand-washing (*χέρνιψ*) was poured; elsewhere called *λέβης* (Od. 1. 137, &c.).

*πρόχοον*, the vessel *from* which the water was poured.

315. *τελειότατον*, the surest to bring fulfilment, cp. 8. 247.

316. *μόρφνον θηρητήρα*, 'the dark one, the hunter'; cp. 21. 252 *μέλανος τοῦ θηρητήρος*.

*περκνόν*, another word for dark colour (Od. 7. 126).

318. *κληῖσι*, 'with bolts.' The best MSS. have *ἐκκληῖς*, the reading of Aristarchus; but *ἐν κληῖσ'* was also ancient, and is more Homeric.

325. *δαΐφρων*, 'prudent': elsewhere in the *Iliad* *δαΐφρων* is applied to warriors.

326. *ἵπποι*, the verb is understood out of *ἔλκον ἀπήνην*, l. 324.

329. *πόλιος κατέβαν*, 'had gone down from the city.'

333. The use of *Hermes* as the messenger of *Zeus* is not elsewhere found in the *Iliad*, but is regular in the *Odyssey*. This line recurs in Od. 5. 28.

335. *ἑταίρισσαι*, 'to serve as *ἑταῖρος*.'

*ὃ κ' ἐθέλησθα*, 'whom it pleases thee (to hear)': Dat. used of a god, cp. 16. 516.

338. *Πηλεϊωνάδε*, the only instance of this *-δε* with the name of a person. We might have had the Gen., as in *Ἀϊδόσδε*. For the Acc. cp. 23. 36 *εἰς Ἀγαμέμνονα*, 'to A.'s tent.'



339-345, = Od. 5. 43-49 : ll. 340-342 also = Od. 1. 96-98.

347. αἰσυμνητῆρι, 'a prince': so Aristarchus. The word occurs in Od. 8. 258 in the form αἰσυμνηται, apparently = 'stewards of games.' Some of the best MSS. read αἰσυητῆρι, which is supported by the proper name Αἰσυήτης.

348. πρῶτον ὑπηνήτη, 'bearded newly.'

354. φραδέος, Nom. φραδής, 'watchful,' one of the very few instances in Homer of a simple Adj. in -ής : cp. l. 239, also 4. 235 (ψευδέσσι).

355. διαρραίσεσθαι, 'will be dashed in pieces.'

356. ἐφ' ἵππων, 'on our chariot,' leaving the mule-waggon.

ἔπειτα, 'if not, then': see on l. 743.

358. σὺν χύτο, Tmesis. γέροντι, a 'true' Dat., § 38, 1.

360. αὐτός, of his own motion, without being entreated.

367. ὀνείατα, 'goodly things,' elsewhere only used of a feast.

τίς ἂν δὴ τοι νόος εἴη ; 'what would be your device (for escape) ?'

368. οὔτε—δέ. The second clause would regularly be οὔτε οὗτος, but is changed to a distinct sentence : cp. 7. 433.

369. ἀπαμύνασθαι, Inf. of consequence with νέος and γέρων : 'you and your companion are (too) old to defend yourselves.' But the construction is harsh, and the mention of a *quarrel* (ὅτε τις πρότερος χαλεπήνη) does not fit the context very well, and may have come from Od. 16. 71 αὐτὸς μὲν νέος εἰμὶ καὶ οὐ πῶ χερσὶ πέποιθα ἄνδρ' κ.τ.λ. (= 21. 132-133).

370. οὐδέν, adverbial, 'in nought.'

376. αἰσιον, 'of good omen.' οἶος = ὅτι τοιοῦτος, 'in that thou art so noble in form and feature.'

377. In sense μακάρων is the predicate, and the clause is subordinate : 'so that they are happy that call thee son.'

382. ἵνα μίμνη, 'where they shall remain,' in order that there they may remain.

385. μάχης ἐπεδέυετ' Ἀχαιῶν, 'fell short in fighting, failed to keep up battle, with the Greeks.'

For the Gen. Ἀχαιῶν cp. 11. 542 Αἴαντος δ' ἀλέεινε μάχην : and for ἐπεδέυετο cp. 13. 310 δεύεσθαι πολέμοιο, and 17. 342 μάχης ἄρα πολλὸν ἐδέυεο.

388. ὥς after a question gives the ground for asking it : 'who can you be that you so' &c.

τὸν οἶτον, defining Art., cp. 20. 147., 23. 257, 465.

390. εἶρεαι, 'dost ask about': see on 6. 151.

400. τῶν μέτα, a post-Homeric construction, cp. 13. 700. Possibly τῶν is a partitive gen. ; 'of them I was chosen by lot to follow hither.'

402. θήσονται μάχην, 'will bring on a battle'; cp. 17. 158 πόνον καὶ δῆριν ἔθεντο.

403. οἶδε καθήμενοι, 'sitting still here': so l. 412 κείνος 'yonder.'

404. Join ἴσχειν πολέμου, 'to stay from war.'

413. αὐτως, 'the same as ever,' 'unchanging.'

417. ἀκηδέστω, cp. 21. 123 ἀκηδέες (of fish devouring the slain).

419. αἶμα is Acc.: 'he is washed clean of blood.'

420. σὺν μέμυκεν, Tmesis, 'have closed their lips.'

421. ὄσσα, cognate Acc., cp. 5. 361 ἔλκος ὃ με βροτὸς οὐτάσεν ἀνὴρ.

425. διδοῦναι, one of the very few instances of the Pres. Inf. of a Verb in -μι in Homer.

426. εἴ ποτ' ἔην γε has the force of confirming what is being said: 'if he lived—as he did (*i. e.* as surely as he lived), he did not forget.' See on 3. 180.

430. The δέ shows that πέμψον δέ με is subordinate: 'deliver me by conducting me,' &c.

434. παρῆξ Ἀχιλλῆα, 'past Achilles,' without regarding him.

437. καὶ κε. The sentence makes a kind of fresh beginning here: hence the pleonasm of κε after ἄν.

439. ὄνοσσάμενος μαχέσαιο, 'quarrel by making light,' *i. e.* begin a quarrel by saying something slighting. The Aorists express coincident acts.

440. ἀναΐξας, 'rushing up on to (the chariot).'

443-445. The apodosis to ἄλλ' ὅτε δὴ κ.τ.λ. begins (in sense at least) at l. 445 τοῖσι δ' ἐφ' ὕπνον κ.τ.λ., since the connexion is, 'when they reached the walls, where the sentinels were busy with their supper, Hermes put them to sleep.' The stop at πονέοντο should be a comma (not a colon, as in most editions).

448. ἄλλ' ὅτε δὴ κ.τ.λ. The apodosis is at l. 457 δὴ ῥα κ.τ.λ.

451. ὄροφον, 'reeds,' a kind so called from the use to which they were put in thatching (ἐρέφω).

454. ἐπιρρήσσεσκον, 'were wont to push home': for ῥήσω, see on 18. 571.

457. ᾤξε, contracted form, only found here.

464. ἀγαπαζέμεν, 'greet,' hob-nob with: θεόν is subject.

467. τέκεος, Neoptolemus, see 19. 326. σὺν ὀρίνης, Tmesis.

473. τώ, the Art. is used with Numerals where a distinction is made, § 47, 2, a.

474. Αὐτομέδων τε καὶ Ἀλκίμος, 19. 392.

476. ἔτι καὶ κ.τ.λ., added to explain νέον δ' ἀπέληγεν ἔδωδης: hence the asyndeton.

480. If ἄτη here means something which is the consequence of blood-guiltiness, we must understand it either of *madness* or of the *external* consequences, such as the exile of the manslayer. Neither alternative is satisfactory. The word ἄτη in Homer always implies an act of folly or blindness—not simple misfortune; and the notion of madness following on bloodshedding is not to be traced in Homeric times. Probably,

therefore, the reference is to the *ἄτη* which brought about the manslaughter, the clause *ὥς ὅτ' ἄν κ.τ.λ.* meaning 'as when a man through *ἄτη* has shed blood.' In any case the point of the comparison does not lie in the *ἄτη*, but in the sudden appearance of the exile in the house to which he comes as a suppliant.

It is unnecessary to suppose that the manslayer of this passage comes for purification, which is a post-Homeric idea. We may compare the cases of Phoenix (Il. 9. 478 ff.), and Patroclus (Il. 23. 85 ff.).

487. *τηλίκου ὥς περ ἐγών*, = *ἡλίκος εἰμὶ ἐγώ*: cp. Od. 16. 208 *ἢ τέ με τοῖον ἔθηκεν ὅπως ἐθέλει*. On the phrase *ἐπὶ γήραος οὐδῶ* see 22. 60.

489. *ἄρήν*, see on 14. 485.

493. *ἐπεὶ τέκον κ.τ.λ.* This clause is subordinate in sense to *τῶν δ' οὐ τινα κ.τ.λ.*: the two paratactic clauses being = 'since of the sons born to me in Troy none is left.'

498. *τῶν μὲν πολλῶν*, 'of them, many as they were.' For the Art. cp. Od. 2. 58 (= 17. 537) *τὰ δὲ πολλὰ κατάνεται*, 17. 457., 22. 273.

499. *αὐτοὺς*, 'the men' (in the city): cp. Od. 9. 40 *πόλιν ἔπραθον ὤλεσα δ' αὐτοὺς*: also Od. 10. 26 *νῆάς τε καὶ αὐτοὺς*.

503. *αὐτόν*, '(me) on my own behalf': 'have respect for the gods, and pity for the suppliant on his own account.'

507. *πατρός γόοιο*, 'wailing for his father,' § 39, 1.

515. *χειρὸς ἀνίστη*, 'raised him by the hand.'

522. *ἔμπης* refers forward to *ἄχνύμενοι*, 'still amid all our grief.'

524. *πρήξις*, 'result,' 'profit': a word common in the Odyssey.

526. *ἄχνυμένοις*, so the best MSS.; the Acc. *ἄχνυμένους* would be more regular, since it goes closely with the Inf. *ζῶειν*: see on 13. 56.

527. *πίθοι*, large jars, used for wine (Od. 2. 340). The good and evil are spoken of as if they were kinds of wine: cp. *ἀμμίξας*.

*ἐν Διὸς οὐδαι*, 'on the floor,' viz. of the palace of Zeus.

528. *κακῶν, ἕτερος δὲ ἑάων*, = *ἕτερος μὲν κακῶν, ἕτερος δὲ ἑάων*, 'one of ills, the other of blessings.' Cp. 22. 157 *παραδραμέτην, φεύγων, ὃ δ' ὀπισθε διώκων*: also 7. 418 *νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην*.

531. *τῶν λυγρῶν*, 'miserable things,' 'wretchedness'; Art. of contrast to 'good things,' § 47, 2, d.

532. *βούβρωστις*, 'vast hunger,' appetite on the scale of an ox; *βου-* expressing what is out of proportion, as in the later word *βουλιμία*.

535. *ἐπ' ἀνθρώπους*, see on 1. 202.

538. *ἐπί*, with *θῆκε*, 'made for him,' assigned as his lot: cp. 6. 357 *οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μῶρον*, also 21. 110.

539. *κρείδωντων*, 'ruling,' 'to be rulers.'

540. *παναώριον*, 'of all untimely fate': *ἄωρος* (Od. 12. 89).

543. *ἀκούομεν*, = 'know by hearing,' see on 14. 125.

544. *ἄνω ἐντὸς ἑέργει*, lit. 'confines upwards,' i. e. to the north, = forms the southern boundary. For the use of *ἐέργω* of marking a limit see on

2. 617, 845., 12. 201. It is probable that Lesbos was then occupied by Phoenicians, the name *Μάκαρ* representing the Phoenician Melkart.

545. *καθύπερθε*, 'from above,' *i.e.* to the north: cp. *Od.* 3. 170 *καθύπερθε Χίοιο*, of passing to the N. Strictly speaking, Phrygia is to the E. and N.E., the Hellespont to the N.W. *ἄνω*, 'upwards' and *καθύπερθε*, 'from above,' are naturally used of bounding in opposite directions.

546. *τῶν*, 'of these,' *i.e.* of all within these limits. The *Gen.* with *κεκάσθαι*, 'to excel,' is not elsewhere found in Homer.

548. Achilles uses general words—'fighting and slaying of men'—in order to avoid directly speaking of the death of Hector.

551. *κακὸν ἄλλο πάθησθα*, euphemism, like *πάσχειν τι* = 'to die.' Some put a colon before *πρίν*, and suppose the clause to be paratactic: '*sooner you will suffer another evil*': cp. 1. 29.

554. *κῆται*, see on 19. 32. *ἀκηδής*, 'uncared for.' The word is not restricted to funeral rites, though these are chiefly intended here.

557. *ἕασας*, 'hast left me alone,' spared me: see on l. 569. The ancient grammarians who give this interpretation cannot have found l. 558 in their text: and the line is wanting in good MSS. For the force of *πρῶτον*, 'once for all' cp. 13. 285., 15. 75, 297.

560. *νοέω*, of purpose, as in the Substantive *νόος*.

563. *σὲ γινώσκω, ὅτι κ.τ.λ.* = 'I know that a god has brought you,' &c., *σέ* being *Acc. de quo*, § 37, 7.

567. *μετοχλίσσεις*, lit. 'shift with a lever,' hoist back: the phrase recurs in *Od.* 23. 188.

568. *ἐν ἄλγεσι*. The use of *ἐν* with an abstract word is rare in the *Iliad*: cp. 10. 245, 279 *ἐν πάντεσσι πόνοισι*.

569. *ἐνὶ κλισίῃσιν ἑάσω*, 'suffer in my tent,' spare as under my protection: cp. *Od.* 4. 743 *σὺ μὲν ἄρ' με κατάκτανε νηλεὶ χαλκῷ, ἣ ἔα ἐν μεγάρῳ*.

570. *Διὸς ἐφετμάς*, not any special commands, but generally the will of Zeus as the protector of the suppliant (*ἐπιτιμήτωρ ἱκετάων τε ξείνων τε*, *Od.* 9. 270).

572. *οἶκοιο*, viz. the tent: *Gen.* with *θύραζε*.

576. *ὑπὸ ζυγόφιν*, *Gen.*, 'from under the yoke.'

581. *πυκάσας* is the important word: 'that he might shroud the dead body before giving it.'

584. *οὐκ ἐρύσαιτο*, after *μή*, because equivalent to a single positive notion, 'allow to break out.' *ἐρύομαι* here has the sense usually found only in the form *ἐρύκω*.

586. *ἀλίτῃται*, the *Subj.* can hardly be defended: see on 14. 165., 24. 655. We should probably read *ἀλίτοιτο*, with hiatus due to the imitation of l. 570 *Διὸς δ' ἀλίτωμαι ἐφετμάς*: cp. 13. 22.

594. *οὐ ἀεικέα*, a litotes, § 59.

595. *ἀποδάσσομαι*, *Subj.* 'will give a share,' probably in the shape of offerings at his tomb, as in the case of *κτέρεα*.



598. τοίχου, 'by the other wall,' Gen. of *place*, cp. 9. 219.

601. ἄγων, 'when you bring him' (to the city).

608. ἡ δ' αὐτὴ γείνατο πολλούς, in sense subordinate to φῆ: 'while she herself was the mother of many.'

610. ἐν φόνῳ, 'in their blood,' untended.

611. The meaning seems to be that the people who sought to bury the slain were turned into stone by Zeus. There may be a play on λαός and lâas.

614-617. These lines have been rejected by many critics, ancient and modern. The connexion of the story is certainly not clear. Niobe is not one of the λαοί who were turned into stone; for it was after this that she 'remembered to eat meat.' The last line, however, (λίθος περ ἐοῦσα) assumes that that change had come about, though it does not tell us how or why. The Niobe of this passage is usually identified with a figure which has been discovered near Magnesia, cut in relief on the steep side of Mt. Sipylus. The ancient local tradition seems to have found the Homeric Niobe in some natural formation of the rock which at a certain distance presented the appearance of a weeping woman (see Mr. Ramsay's article in the *J. H. S.* vol. iii. pp. 61-64).

615. εὐνάς, apparently = 'abodes': but there is nothing to show what natural objects are intended by the phrase.

616. Ἀχελῷον, a common name for a river, but not otherwise known in the neighbourhood of Mt. Sipylus.

ἔρρῳσαντο, 'pass swiftly,' 'speed,' viz. in the dance: cp. Hes. Th. 8. The tense is difficult to explain, as the gnomic Aor. is not in place here.

617. θεῶν ἐκ, 'from the gods,' by divine intervention: cp. 5. 64.

630. ἄντα, lit. 'facing,' hence 'by comparison': cp. 21. 332.

632. τε is placed after ὄψιν because the chief ideas coupled are ὄψις and μῦθος: the Participles εἰσορόων and ἀκούων are subordinate.

640. χόρτοισι, 'walled-in spaces' (Lat. *hortus*): cp. 11. 774.

644. δέμνια, 'bed-steads.'

646. ἔσασθαι, 'to put on,' 'to cover them with' (ἐννυμι).

647. δάος, Sing., 'each with a torch': cp. 18. 594.

649. ἐπικερτομέων, 'taunting,' is out of place here.

651. οἱ τε refers to βουλευφέρος, 'a counsellor of those who.'

655. καὶ κεν . . γένηται, Subj. perhaps to express the certainty of the consequence, § 29, 4. But some MSS. have γένοιτο.

658. ὄφρα κ.τ.λ. depends upon εἰπέ in l. 656.

661. ὦδε refers forward, 'as I shall say.'

662. γάρ gives the reason for the following sentence: cp. 1. 123.

663. ἀξέμεν, § 9, 3. δεδίασιν, the only example of δέδια in Homer.

664-666. The Opt. in the First Person with κεν expresses willingness. This usage is common in the Odyssey. On the form δαινῦτο see on 16. 99.

673. προδόμφ, the regular sleeping place for guests: cp. Od. 4. 302.

681. *ἱερούς*, cp. 10. 56 *φυλάκων ἱερὸν τέλος*.

683. *οἷον εὔδεις*, 'to see how you sleep': *οἷον* as in 13. 633.

684. *εἶασεν*, 'has left thee unharmed,' cp. 1. 557.

686. *ζωοῦ*, in contrast to ransom for the *dead* Hector. *δοῖεν*, 'may give,' *i. e.* may have to give.

687. *τοί*, Art. marking the contrast with Hector.

696. *ἔλων*, Impf. of a form *ἐλάω*, found in the Inf. *ἐλάαν* (in the phrase *μάστιξεν δ' ἐλάαν*, &c.), also Od. 10. 83. *οἴμωγῃ*, 'with wailing,' Instrum. Dative, in the comitative sense, § 38, 3.

699. Note the paratactic form: 'no one knew them beforehand; but Cassandra . . .,' = 'no one knew them sooner than did Cassandra, who' &c. Cp. 16. 62., 18. 403-405., 19. 306-308.

701. *ἄστυβοώτην*, cp. *καλήτορα* (l. 577). The proper form would be *ἄστυβοήτης*.

702. *ἐφ' ἡμιόνων*, 'on the mule-carriage': cp. *ἐφ' ἵππων* = 'in a chariot.'

705. *εἴ ποτε καὶ . . . χαίρετε*, 'as surely as once you rejoiced': cp. the phrase *εἴ ποτ' ἔην γε* (l. 426, with the note).

706. *δήμῳ*, 'land' or 'district,' in contrast to *πόλις*.

708. *ἀάσχετον*, see on 5. 892.

711. *τιλλέσθην*, 'mourned,' lit. 'tore their hair in mourning for.'

712. *ἄπτόμεναι κεφαλῆς*, cp. 1. 724.

716. Join *εἵξατε οὐρένυσι*, 'make way for the mules,' *μοι* being *Dat. ethicus*, 'for me.'

719. *δῶματα*, governed by the *εἰς* of *εἰσάγαγον*.

721. *ἄοιδῇν θρήνεον*, Cognate Acc., 'bewailed in a song of lamentation.'

722. *οἱ μὲν δὴ* may be added after the Relative *οἷ τε*, to mark the contrast with the following *ἐπὶ δὲ στενάχοντο γυναῖκες*. But such an addition is very strange, and it seems probable that a line is wanting after l. 721. By *γυναῖκες* are meant Andromache, Hecuba, &c.; cp. 1. 710.

725. *ἀπὸ ὧλεο*, 'hast perished from,' *i. e.* by perishing hast been taken from. More commonly *αἰών*, 'life,' is said to be taken from the man: cp. 19. 27 *ἐκ δ' αἰὼν πέφαται*, 'is taken by slaying,' 16. 453 *ἐπὴν δὴ τὸν γε λίπη ψυχὴ τε καὶ αἰών*.

729. *αὐτήν*, 'itself,' as well as the wives and children (l. 730).

730. *ἔχες*, 'didst uphold,' 'keep safe': in allusion to the name *Ἐκτωρ*. Cp. 5. 473 *ἄτερ λαῶν πόλιν ἐξέμεν*.

733. *ἄεικέα*, 'menial,' unworthy of thy birth.

734. *πρό*, 'for,' or perhaps 'in the sight of': in either sense the use of the Preposition is un-Homeric.

735. *ὄλεβρον*, Acc. of the sum or result of the sentence: cp. 4. 28.

According to the story told by later poets (probably suggested by this passage) Astyanax was thrown from the wall of Troy by Neoptolemus.

741. *ἄρητόν*, see on 17. 37.

744. *πυκινόν*, 'sound,' 'wise'; lit. 'firm, tight.'

749. ζῶός περ, in contrast to ἐν θανάτοιο περ αἴση. The Dat. μοι is ethical: 'I had in you a son dear to the gods.'

751. The main argument introduced by γάρ is given in ll. 757-759: 'for,—though Achilles sold my other sons into slavery, and though he dragged you round the tomb of Patroclus,—yet now you are laid fresh and sweet in the halls.'

753. ἀμυχθαλόεσσαν, probably 'steaming, smoking,' the island of Lemnos being volcanic. The root *migh* (ὀμίχλη, Sanscr. *megha*, 'cloud,' &c.) might give a Noun ἀμίχθαλος, 'steam'; cp. αἶθαλος, κονίσαλος.

757. πρόσφατος, 'freshly slain.' It is difficult to see how the word acquired this meaning: perhaps it is = πρὸς τῷ φόνῳ (or ταῖς φοναῖς) 'close to the slaying,' cp. l. 610 κέατ' ἐν φόνῳ, 'lay in their blood': also Hdt. 9. 76 ἐν τῇσι φονῇσι ἐόντας, = 'red-handed.'

765. ἐεικοστὸν ἔτος. Taken strictly this implies an interval of ten years before the Trojan war began, of which there is no other trace in the Iliad.

767. ἀσύφηλον, 'insulting,' cp. 9. 647.

768. εἰ ἐνίπτοι, the only instance in Homer of εἰ with an Opt. used of the past, in the iterative sense.

769. δαέρων, scanned as a spondee. Perhaps we should read δαφρῶν (a form related to δαέρων as πατρῶν to πατέρων, &c.).

775. πεφρίκασι, 'hold me in horror,' § 26.

776. ἀπείρων, 'boundless,' properly an epithet of δῆμος, 'land' (l. 706), but retained in spite of the transference to the sense of 'people of the land.'

778. ἄξτε, Aor. Imper., § 9, 3.

779. πυκινόν, 'closely packed,' in close ranks.

780. ἐπέτελλε . . . μὴ πημανεῖν, 'enjoined (with the assurance) that he would not attack.'

789. ἔγρετο, 'was roused,' mustered: see on 7. 434.

791 ff. repeat 23. 237 ff.

795. λάρνακα, 'coffin': cp. 23. 253 where we hear of a golden φιάλη used for this purpose.

801. = 23. 257.

802. Join εὖ δαίνυντο, 'they duly held feast.'

On 24. 80-82 (*postscript*).

The main difficulty in the ancient explanation of this passage is the prominence given to the κέρασ, which is spoken of as if it were the chief feature of the fisherman's apparatus. So in Od. 12. 251-253 :—

ὥς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεὺς περιμήκει ῥάβδῳ  
 ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλαν  
 ἐς πόντον προΐησι βοὸς κέρασ ἀγραύλοιο.

The question naturally suggests itself, whether the κέρασ might not be the hook itself, made, like so many utensils of primitive times, from the horn of an animal. On this point Mr. E. B. Tylor writes to the editor as follows: 'Fish-hooks of horn are in fact known in pre-historic Europe, but are scarce and very clumsy. After looking into the matter I am disposed to think that the Scholiast knew what he was about, and that the old Greeks really used a horn guard where the modern pike-fisher only has his line bound, to prevent the fish from biting it through. Such a horn guard, however, if used then, would probably last on in use, anglers being highly conservative, and I shall look out for it.'

Since this was written Mr. C. E. Haskins (*Journal of Philology*, xix. 240) has made the very probable suggestion that the κέρασ was an artificial bait of horn, probably shaped like a small fish, with hooks of χαλκός fastened to it, and used by being thrown out, allowed to sink (a μολυβδαίνη being inserted in it), and then drawn rapidly through the water. Such baits, he tells us, are still in use.



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